

THE OLD TESTAMENT

JOB—MACCABEES

WITH

APPENDIX

ALTERNATIVE VERSIONS OF THE PSALMS

THE OLD TESTAMENT

NEWLY TRANSLATED FROM THE LATIN VULGATE
BY MGR RONALD A. KNOX AT THE REQUEST OF
THE CARDINAL ARCHBISHOP OF WESTMINSTER

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Job - Machabees



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THE BOOK OF JOB

CHAPTER I

THESE was a man dwelling in the land of Uz; and his name was Job, and he was pure and blameless; for he feared God, and kept himself from wrong-doing. Seven sons he had, and three daughters; and for wealth, he had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and servants a company; in all the East none was like Job. And this manner he was had in boasting, each covered the rug in turn, at such times they would feed for their three days to eat and drink beside them. And ever when their work of feeding was over, Job would feed for them;¹ and have them rid of all defilement, next morning, it was his first-care to offer burnt-sacrifice for each of them. Who knows, thought he, but they may have consumed some flesh, these children of mine? Who knows but they may have slighted God in their secret thoughts? Never would he let the day pass without burnt-sacrifice.

One day, when the heavenly powers stood waiting upon the Lord's presence, and among them, man's Enemy, the Lord asked him, where he had been? Roaming about the earth, said he, to read the-book of the earth.

Why then, the Lord said, thou hast seen a certain of mine called Job. Here he is true man, an honest man, none like him on earth; ever he fears his God, and keeps himself from wrong-doing. Job fears his God, the Enemy answered, and loves nothing by it. Staked his life by thy protection, sheltered his home, his property, thy blessing on all he undertakes; worldly goods that will go as increasing; he loses nothing. One little touch of thy hand, sending all that wealth of his! Then see how he will curse and blaspheme thee. So it is, the Lord answered; with all his possessions do what thou wilt, so thou leave himself unharmed. And with that, the Enemy left the Lord's presence, and withdrew.

And now it was the turn of Job's children to sit over their feasting and their wine at the house of the eldest brother. That day, a messenger brought Job news of his oxen and asses. The oxen were a ploughing, and he, and the asses grazing near there, when on a sudden a band of Sabeans swept down on them, and carried all away. As for thy men, the Sabeans put them to the sword, and came lives to tell the tale but I. Even as he spoke, another messenger came in with news of the sheep, how God's lightning had fallen, devouring sheep and shepherd, so that none was left to tell the tale but he. And upon the heels of that, he came a third to say

¹ Or possibly, 'Job would read (a priest) to them.'

the robbers from Cheliam, in three several bands, had closed in upon the camp and driven them away, killing the men who headed them, so that none was left to tell the tale but he. And before they had finished his story, a fourth messenger came in. I come, said he, from thy eldest son's house, where but now thy sons and daughters sat at their feasting and their wine. All on a sudden, came a tempestuous wind from across the desert, and bent so on every corner of the house that it fell in, crushing thy children to death amid the ruins of my sons' house to tell the tale but I.

Then rose up Job, and rent his garments about him, and he bowed his head low, and fell down to earth in due reverence. Naked I came, said he, when I left my mother's womb, and whence I came, naked I must go. The Lord gave, the Lord has taken away, nothing is left behinde, but what was the Lord's will, blessed be the name of the Lord.¹ In all this, Job guarded his lips well, nor challenged with humbly God's wisdom.²

CHAPTER 2

ONCE again the heavenly powers came to visit upon the Lord's presence; and there, viewing with the rest of them, was the Sonny of man. And of his travels he will tell the same; he had been roaming about the earth, to and fro about the earth. Why then, the Lord said, thou hast come for thyself that this servant of mine, Job, has got his life on earth; a man so true and honest, ever fearing his God, and keeping his from wrong-doing. And will he minister his innocence?³ Where it is that thou wouldst set us on to do him a mischief, and all to no purpose. Nay, answered the Sonny, with more suffer before this grave.⁴ Nothing a man owns, but he will part with it to keep his skin whole. That kind of thing, let it fall on him of his, flesh of his, so if he does not turn and blaspheme thee. And thereupon said the Lord to man's Sonny, Have what power over him thou wilt, so his life be kept safe in him. And with that, the Sonny left the Lord's presence, and withdrew.

And straight he visited Job; came him with the foul wash from head to

¹ The words "blessed be him before him" but what was the Lord's will are found in the Septuagint, Greek, but not in the Hebrew text.

² Literally, in the LXX, "but and saying tribute against God." The sense of the Hebrew text seems to be, "but charged God with injustice and wrong."

³ This may mean that he continued to show correct behaviour (cf. 1:22), but more probably that he would not admit he had done anything to deserve his suffering (cf. 1:24), where the same words are used, and the impression of the book generally).

⁴ Literally, "Give on behalf of him." The meaning given suggests that a proverb, couched in elliptical language, is best interpreted by inference to the cause.

- 1 I lie, so that he was fain to sit him down on the dung-hill, and scratch
 2 himself with a sherd where he tickled. Little comfort his own will give
 3 him; What, she said, will priding thyself on thy transience? Better show
 4 thyself transience God, and leave dear with living. Spoken like a foolish
 5 wife, Job answered. What, should we accept the good fortune God sends
 6 us, and not the ill? So well, even now, did Job guard his life.
 7 Hence of the calamity that had befallen him stricken three of his friends,
 8 Eliphaz the Temanite, Bildad the Shuhite, and Sophar the Naamathite.
 9 From their far homes all, by agreement made, came to visit him, and give
 10 him comfort. Scarcely, upon a distant view, could they recognize him,
 11 for they cried out, and rose they up, and tore their garments about them
 12 and heaped the dust high on their heads. And for seven days and seven
 13 nights they sat there on the ground beside him, and no word spoken;
 14 lo, they saw plainly, was overwhelming grief.

CHAPTER 3

- 1 **A**T last, Job himself looks him transience, and fell so caring the day
 2 on which he was born. And that was his philer: Shined out for
 3 ever be the day of my birth, that night, too, which gave word that a human
 4 life had been conceived in the womb. Flung be that day in darkness;
 5 may God on high forget it, and grant it never share of sun, shade, like
 6 the shades of death, claim it for their own, deep gloom be heavy on it, and
 7 wrap it all in desolation. Shrouded be that night in a black storm, without
 8 mark nor reckoning let it have in the moon's calendar: a night doomed
 9 to exile, a night that never wakes the sound of praise. Wizards that can
 10 overcast the sun, and some old Chaos from his lair, on that night lay
 11 your butt; blacken as twilight, let it avoid the coming of dawn, the night
 12 that should have closed the door of the womb against me, that thus
 13 ages for ever in sight of woe.
 14 Had but the womb been the tomb of me, had I died at birth, had no
 15 lap ever cherished me, no breast suckled me, all would be not then,
 16 all would be silence. Deeply I would take my repose, with the old kings
 17 and senators, that once reposed eases for their wives,¹ the chieftains that
 18 had such wealth of gold, houses full of silver, with babe still-born and
 19 false witness, hidden away in the marble grave. There the unquietness of
 20 the wicked is stilled, and the weary are at rest; untroubled the thigh
 21 sleeps, his tyrant's bidding cannot reach him now; neither and there are
 22 there, and the slave unmolested.

¹ "Retained wives", this is sometimes confused, "false witnesses," but the meaning should probably be conveyed by passages like L. 31. 31. 31.

Why should they see the light, that seem to see it; why should they be
 live, that must live in darkness of soul? Why should they long for it
 death, the moment-death, a pain the pain they court? Such man is
 as I, that must stand blindfold in a maze of God's making! Ever as I die
 down to meet the night come, grief floods over me unreasoned. Alas! I
 have nothing left to cheer me! Alas! each ecstasy be felt as soon as
 faded! And still I kept my own counsel, still patient and silent I, till my
 angry mood overcame me at last.¹

CHAPTER 4

THESEUPON Elihu the Thracian made answer. Speak we, it
 may be thou wilt take our words amiss, yet speak full out. Well
 thou hastest here to teach others, strengthen the drooping hands, give
 courage to the weary, support to staggering knees, by counsel of thine. Now
 the blow has fallen on thyself, and thy strength is gone; the angry neigh-
 borhood of misfortune surrounds thee. No more we hear now of that fear
 of God, that life perfectly lived, which once gave thee confidence, gave
 thee strength to speak! And, sure enough, thou never tell yet so the
 innocent; never yet was an upright soul lost to memory! The man that
 traffics in wrong-doing, that sees a deep of mischief they themselves must
 reap at last, those I have seen undone, one breath, one blast of the divine
 anger withers them quite, and they are gone.

Dear love and good horses, the fangs of the lion-cubs will yet be
 sharpened. Thy lack of prey, the tiger goes his way at last, the young lions
 wander wild.²

Listen, here is a secret that was made known to me; it was but the
 breath of a whisper overheard. It was the hour when night visions broad
 deepens, as man be chained by sleep, thou took hold of me, a fit of trans-
 fixing that thrilled my whole frame, and made every hair beside. All at
 once a spirit came back to me; no face I knew, yet I could see the form of
 it, and catch its voice, light as a morning breeze. Can you have sight on it

¹ The Hebrew text is carefully substantiated as meaning, 'I have no more, no spirit, no rest, nothing has turned to my aid.'

² The expression here may be understood in either of two ways, it may be, 'You, Job, are innocent, therefore you cannot be totally overwhelmed in misfortune,' or it may be, 'You, Job, are condemned in misfortune, therefore you cannot be totally innocent.' Perhaps both lines of thought were in the speaker's mind.

³ These two sentences are extremely parallel, and it is difficult to determine that reference here with accuracy. 'Lioness' and 'tiger' in the Latin version should be 'lion' according to the Hebrew text; two different words are here used to describe the same animal.

his side, the voice asked, when he is matched with God? Can a mortal
 10 creature show himself loiterer in the Creator's presence? Nay, in his own esteem
 15 God finds loyalty wanting; angels may err. What, then, of Man, earth-
 bound in his home of clay, even wing by the moth of time? What of Man,
 20 cut down between man and God, doomed to perish unregarded, must
 the stranger standing on at last? Will he not die before he learns
 victory?

CHAPTER 3

WHO will stare to the point against God? Will there come to one of
 1 his angels for rebuke? The impudence of this is a great overthrow
 of faith; in their unbelief of heart, they refuse at the altar, to they
 2 run. Never yet did I see a fool secure in his possessions but I prophesied
 3 chastity, there and then, for his fair prospects. And will I see his
 4 children burst of hope, ground down by false judgment, and none to
 5 bring relief; his harvest a prey for hungry neighbours, himself for the
 armed robber, his wealth drunk up by thirsty moths?¹

6 Never was ill without a cause; never did mischance spring up will-
 7 none. Man's bent is for mischance, as sure as birds will fly.²

8 What counsel for me, to the Lord himself my plea shall be made,
 9 of God himself I will seek sentence. His magnificent counsels none may
 10 fathom, none reckon up his mischievous deeds. His to grant the parched
 11 earth rain, winding the vineyard; his to cast men of low esteem, to
 12 comfort the sorrowing with new hope. Through him the crafty schemes
 13 he breaks of his foes, turning overreaches itself, and fearful plots are
 14 reversed to the winds; men fools, that blink in daylight, and grope their
 way blindly at full noon.

15 So, from their slander and their violence, he rescues the poor and the
 16 unfriended; sow, mow, take beam, own, make, bade thy face
 shined.

17 Happy the man, whom God chooses for his friend! The correction
 18 he sends that never, on thy life, returns. Wounds he, it is but to heal,
 19 the sore hand, which smites, shall soothe thee. So is our path shown

¹ Even the stranger standing on at last, or perhaps, according to the Hebrew text, 'these neighbouring despoiling those at last.' Some think we should read, by a very slight alteration in the text, 'when their year-pay is taken out,' a metaphorical description of Man's impotency.

² The text and interpretation of this verse are uncertain.

³ 'Mischance', literally, in the Latin version, 'trouble,' but the context seems to show that the other meaning of the Hebrew word is to be preferred. The trouble man undergoes do not spring up by chance, they are the fruit of his previous life. 'As sure as birds will fly,' some interpret the Hebrew text as meaning 'as sure as sparks will fly upwards.'

shalt go unknown, and find yet one deliverance more; longer shalt not be starved thou, wound wound thou, slender find thou rest, hence speak thou, as vapors and dew thou shalt dry. And besides all this, evening heats as thou art done thou; finally and for thou art the desert rocks, and the wild things are no longer with thee, scarce thou shalt keep thy rest, as is not thy fair lands, and night shall go on. Be sure that thy posterity is well secured, like the green grass thy race shall flourish: and, when go to in the grave thou shalt, it shall be with strength undiminished, like ripe corn in harvest-lands. Thus are thoughts tossed and found true, well for it thou if thou wilt heed them, and ponder them in thy heart.

CHAPTER 4

BUT Job answered: Oh that I had rather pile of stones as might weigh provocations of mine against the sin I suffer! The end as the stones of doom could not reach the bosom of them, and do you wonder that my utterance is all reproach? Deep the Lord's sorrows make in me, detuning my life; all his sorrows are arrayed against me. Says the wild sea, be sure he hath passed; from the sea, he stands before an empty crib. Would you have me which find unseasoned, list my lips over the taste that things dwell? The food I had no stomach for, in my hand strain out I must.¹

Might it be granted, this is the boon I long for, that the request I would make of God, that he would take what he has begun, crush me altogether, rather a full blow and make an end of me! Consolation enough, if he will but remove me so my death, no repining, then, against his will. In what strength should I hold out? In what hope repose? Have I the confidence of flesh? Is my flesh brass? Help in myself is none, because it keeps an distance from me now. Nay, who denies the Lord's vengeance more ready than blood who refuses compassion to a friend? See how the sea that are my landless have filled me, bills as the mountains break that are bending down their ravines; first shuddered with fear, then piled high with snow, then, when the snow melt, gone, vanished away at the first rush of the head. This way and that their winding channels run, but all to no purpose, all are lost to use.² Nay, little streams, is

¹ 'Provocations of mine', it is not certain whether this means 'wrong-doings by which I have provoked God to punish me,' or 'the state of provocation which I feel.'

² In verses 4 and 5, the sense of the original is very doubtful.

³ The Latin version here, taken by itself, yields no reliable sense. The rendering given above interprets it on the light of the Hebrew text, from which it differs completely.

10 I thank you of the wayfarers from Tyenna, the thirsty pilgrims of
 11 Sabal. Some hope I had in my friends, but all is disappointment; with
 12 eyes that will not meet mine, they came to visit me.¹

13 Ay, you have come, but finding me so sorely afflicted you drew my
 14 to company. It was little enough I asked; I never bade you demand your
 15 own wealth by bringing gifts to me, never begged your aid to rid me of
 16 a sore misery that was too strong for me. Come, be my instructor; I will

17 hear you oft as teacher; tell me what in the flesh I have committed, all
 18 is unknown! If first the claims of truth with such as you are not out of you
 19 can show me in the wrong, yet for very love of reproof you must be
 20 reproving still, all your words turned on the sin. Is it well done, to make

21 a party of the deflections, to corrupt against the good name of your
 22 friend? Forgive me, then, at your pleasure; try if close scrutiny can
 23 prove me false; only let there be no counterpoison in your pleadings;
 24 in all honesty bring your complaint. You will not listen path to my
 25 word of mine; reckless utterance never these lips shall frame.²

CHAPTER 7

1 **W**HAT a man's life on earth but a campaigning! Like a blind drudge,
 2 he passes his time away; nor ever was slave so weary, longing for
 3 the shade, or drudge so weary, waiting to cure his limbs, as I have been,
 4 counting these months of misfortune, these nights that never brought
 5 rest. Lie I down to sleep, I weary to be up with the day; scarce the day,
 6 I weary for the evening, comfortless until dark. Overgrown my bed
 7 with worms, matted with dung, my skin dried up and shrivelled. Faint

8 as the warrior's slummed my years march away, spent without hope.
 9 Betwixt sleep, Lord, it is but a breath, this life of mine, and I shall loiter
 10 on this fair world but once; when that is done, none will see me no more,
 11 and there is nothing. Like a cloud dissolved in passing, man goes to his
 12 grave never to return; never again the home-coming, never shall tidings
 13 of him reach the houses he knew. And should I utter no word? Nay, the
 14 crowded spirit will find a voice, the enlightened heart will not keep its own
 15 counsel. Am I a lying man, a revelling maniac, that thou guardest me to
 16 death? When I would find rest on my pillow, take refuge in night
 17 thoughts, what dreams then sendest to distress me, what visions of terror
 18 to torment me?

19 The rope for me! Death only will contain this frame. To despair I

¹ The sense of the Hebrew text is that the cordons (and the drudges) come hopefully looking for the reward, and are disappointed.

² The Hebrew text of verses 23-25 is largely different, and its interpretation largely doubtful.

[bold repeat], I will live on no more; leave thy hold of me, this life of mine is but the shadow of a life. Why is it that thou wilt make so noble a thing of mine, wilt pay so much heed to him? Never a day darest thou to show wilt purpose him in his pain, never a moment when thou art not making proof of him. Nay, give us no more; leave me, though it were to but for a breathing-space, to myself! If need I have, does human act to of mine claim thy divine regard? Must my path always cross thine, my life always be a heading to thee? Would it rest that much to forgive me to of mine, pass over fault of mine, when I, so woe, shall be lying in the dirt, missing at my post, in those darkest thy rounds at dawn?

CHAPTER 8

THEN answered Bolted the Sable: "What, still in thy old complaining, a
blustering sail, like a high wind, is vain? Can compass unobserved, a
come from God, unseen from the Almighty? What of these children, a
of these compassed some faith, and he allowed justice to take its
course? For myself, thou hast but to keep only eyes with God, until thy a
plea to his omnipotence. Then, if thou comest before him innocent and a
upright, he will give thee sentence backward; he will establish thee in thy
possessions again, so that thou enjoy his favour. A poor thing thy old a
prosperity will come, matched with the abundance he gives thee now."

Ask counsel of the ages that are long past; let the experience of former a
men overrule thee. How blind are we, creatures of a day, whose days are a
mirth passes like a shadow! Those fashions of ours will be thy last to
march, and thus is the advice their wisdom offers thee. Never yet grew a
beulah without accident, nor road-bed that lacked water, false it must, is
we lead so soon, in its first flower, before men have time to gather it. So is
first their happiness, who leave God unremembered, so thick the hopes
of the false heart. Little shall their righteousness avail them, in threads a
of pleasure they put their trust. Gray they are like a declining plant, that is
clings to a falling branch; come down it must, for all the support they give it,¹
a plant that seems well watered enough, spreads abroad its early shoots, is
but only till the rain stops; wrapped about stones are the roots of it, and it
moves all its drooping-plants; yonder sun must needs drain its life, and the

¹ The Hebrew tradition is that the text originally ran, "Must I always be a
bosom to thee?" but was altered by the copyist to a derogatorial phrase. There
is, however, no trace of any such older reading in any of the versions.

² This verse, in the original, begins simply "They have no a falling branch,"
but the context shows that the speaker has considered but thought from one
plant metaphor to another.

10 garden will keep no memory of its passage. So brief its pride; they are
 making even now underground, the shoots that will fill its place
 11 Trust me, God will not cut off the innocent, will not load his net to
 12 the malice of their cunning. How long, he will teach these lips to smile,
 13 that mouth to sing praise; brief shall be the triumph of thy foes, brief
 the security of the wrong-doer.

CHAPTER 9

1 **B**UT Job answered: No need to track me thus, how should a man win
 2 his war, quarrel against God? Who would go so low, where our
 3 plea on this side is arrayed against a thousand on that? His all-knowing
 4 mind, his all-conquering arm, what can ever thwart yet that defied
 5 them? God, the unseen power that can thrust mountains this way and
 6 that, apiece them to his anger, can move rocks from its place, and set all
 7 its pillars quaking, can prevent, with a word, the sun's rising, or imprison,
 8 under his royal seal, the very stars? He is war that spread our heavens to be
 9 his covering, made even a floor under his feet; that crossed Accaron,
 10 and Qines, and the Hydles, and the rocks of the south;¹ great wonders
 11 he does, beyond all our understanding and all our reckoning. Thidden
 12 from my sight, hidden from my thought, he comes and goes, comes
 13 suddenly, and how should I defend my things? goes suddenly, and how
 14 should I question him? There is no hearing the anger of such a God,
 15 when even the Titanic powers obey him;² and should I defend myself, in
 16 phrases of studied eloquence, being what I am?
 17 Nay, though I had right on my side, I would not plead against him
 18 as an adversary, I would sue to him for mercy as a judge. Sentence lies
 19 to him if I might, and he should answer my clamours, woe I know he
 20 would listen to no pleadings of mine, his scorn would overwhelm me,
 21 faster than ever the unnumbered blows would fall; never a brushing-spoon,
 22 never a draught but of poison. Hought avails naught, when a giant
 23 clutches me, thought avails naught, when none dares to support my
 24 quarrel. Would I plead in defence, he turns my own words against me;
 25 he I never so upright, he will prove me hypocrite. And answer I not,
 but of that I take regard no longer, I am weary of life and ill.

¹ The rocks of the south, that is presumably some astronomical allusion to which we have lost the key.

² The Titanic powers; literally, in the Latin version 'those who hold up the earth.' The Hebrew text is generally understood as alluding to the powers of Chaos over which, by an allegory, Almighty God is pictured as triumphing at the Creation.

Still unchanged in the burden of my sighing; innocent and guilty, as he scourge all away.' If his scourge must fall, should not a single blow be called? Why does he look on and laugh, when the confounding, too, must suffer? For he would a green up into the power of wrong-down; he is blind the eyes of justice. He is accountable for it; who else?

Such as a cruel scourge my days pass, and joyless each one, like a grassy green-gliding down stream,¹ or an eagle swooping on its prey. But now, as I have been minded to put away such talk as this, wear a well face and live on the rock no more; but over the morning came, fresh pains were as in years for me; still thou wouldst hold me guilty, wouldst not spare.² Blamed I must be, in spite of all, was my wronging, surely I so washed me in water pure as snow, kept my hands cliding clean the clean dominions must roll out in the rain again, till the very clothes I wear show the work of me! I cannot move him in judgment as man to man, as does an impartial hearing for my plea: there can be no arbiter between us, to sleep judgement over both. Let him lay by his rod, let his thunders be cease to damn me; then I will speak out boldly to his face; it is fear that it holds me dumb.

CHAPTER 10

OH, I am weary of life; I will spend one, come what may, my soul is too exhausted for silence. I will protest against my sentence, as demand to know why his judgment is so cruel. Is it well done in thee to play the tyrant, to spurn me, the creature of thy own hands, to trample on the all-designs of the godless? Are those eyes of those humans after all is thy sight, too, blinded, like the sight of man? How then a mortal's eyes of life, is thy reign brief like the reign of a mortal king, that thou must search for faults in me, labour to correct me of wrong done, when thou knowest full well that I am innocent, knowest that I am in thy power beyond hope of escape?

It was thy hand that made me, no part of me but is thy fashioning; and with thee can no man abide all in a moment? Then the confusion, though

¹ The Hebrew text of this verse opens with the words, 'It is one thing,' a phrase which is generally interpreted, 'It is all one' (whether I live or die, or perhaps, whether I am in guilt or innocent). But there is no evidence that the English version was familiar to the Hebrew mind.

² Literally, in the Latin version, 'thou carrying fruit', the phrase in the Hebrew text is usually rendered, 'thou made of perjury.'

³ In verse 17 and 18, the Latin as it stands does not yield any natural sense that is appropriate to the context; the rendering given above interprets it in the light of the Hebrew text.

10 of clay thy handiwork, and must all be ground to dust again? Milk of thy
 11 milking, cheese of thy pressing, were flesh and skin that clothed me,
 12 bone and nerve that built up my frame; the life given by thee, by thee
 13 was spared, thy vigilance was all my safety. Only in thy heart the memory
 14 of that is stored, but I know thou hast not forgotten. And was it thy
 15 purpose to spare me for a little, if I sinned, but absolve me never? Woe
 to me, if I rebelled against thee! And if I committed iniquities, what then?

Why, I would be depressed in misery and despair till I could lift up my
 16 head no more! Or if I did, that were pain to me, to be hunted down as a
 17 house is hunted; thou wouldst derive fresh pleasures of torment, wouldst
 bring fresh miseries against me, refine thy vengeful strokes, smite
 against me a new host of punishments.

18 Why dost thou ever take me from the wash, why could I not perish
 19 there, never to meet man's eye; a being without being, carried from
 20 wash to wash? Brief, brief is my span of days; for a little leave me to
 21 myself, to find some comfort in my misery. Soon I must go to a land
 whence there is no returning, a land of darkness, death's shadow over
 22 it; a land of gloomy night, where death's shadow lies over all, and no
 power heave it, only everlasting dread.

CHAPTER 11

2 **T**HEN answered Sophie the Halleluiah: So ready to speak, be ready
 3 to thy turn to listen; silence will not make an answer out of thee.
 4 What art thou silent for? thou hast done; shall none make answer to thy
 5 calling? But thou wilt have it that all thy desires¹ are upright, that thy
 6 heart, as God sees it, is pure. Would he but speak one word to thy ear,
 7 make thee his confidant? Would he but reveal to thee the secrets of his
 8 wisdom, in an unobscured language! Then wouldst thou learn that the penalty
 9 he is inflicting of thee is less, far less, than thy sin deserves. What, wouldst
 10 thou search out the ways of God, have knowledge unattained of his
 11 omnipotence? High as heaven is that wisdom, and thy reach is small,
 12 deep as hell itself, and thy thought as shallow! For as death is weakness,
 13 wide as ocean: will he sweep them all away, or confine them all in a little
 14 space, there is no grasping him.² He knows the like hearts of man, sees
 15 wickedness there, and wouldst thou have him overlook it? Fear flesh,

¹ Thy desires, the Hebrew text gives 'thy desires,' but this is not as good. Job has claimed to be innocent, not to be inflexible. The Latin word used here means 'desires' generally in such passages as in Eccl. 4.9, Job. 4.19.

² The Latin version differs here from the Hebrew text, the meaning of which is more emphatic.

that will have a wink of their eyes, and think they were born free as the wild ass!

But no, thy heart were guided right, thy hands outspread to him as a paper, thou hast but to cleanse thy hands of their wrong-doing, rid thy dwelling-place of the guilt that defiles it. Then thou mayest lift up thy head again, firm firm approach, never no more, trouble no more. These memories of thine shall be forgotten, or remembered gratefully, the floods that are compact. Richness of noon shall sleep twilight, dawn shall rise where darkness seemed to envelope thee, fresh confidence shall be thine, as fresh hope; hidden away in safety¹ thou shalt sleep secure, and that rest is of thine, none shall disturb, none a man shall come to court thy dream.

The golden anther does awake, clear eyes shall grow clear with watching, and no voice shall ever reach thee as other prospect they have but deeper

CHAPTER 12

BUT Job answered: Scraps, that you alone should have the gift of knowing that when you do, wisdom must die too! Well, I too have my thoughts; I will yet try a full sack you, this knowledge you bring me is knowledge common to all. For all his friends' gallery, a man such as I will still summon God to answer for his doings!² the simplicity of the speech was over a long-ago-made, and indeed, it is but a rattle, displayed by stoned and prosperous folk, but it wins its turn.³ Meanwhile, as how well the robbers make their houses, hearing God's anger, and yet in all things he lets them have their way! Dost thou doubt? The very lions will tell thee, the birds as we will be thy councillors; the voice is heard in every corner of the earth, the fish in the sea will make it known to thee; none doubts, I tell thee, that all that is the Lord's doings: all living things that breathe, all the spirits of all mankind, be as the hollow of his hand. As surely as the ear judges words, and the mouth relishes the taste of food, as surely as thine ear is content with sights, it is in this things experience.

¹ "Hidden away in safety, integrity 'thou art.' It was hardly to be supposed that the Latin version intended an allusion to Israel.

² "Summon God to answer for his doings," literally, "call on God and he will answer him," but it seems likely that Job is referring to judicial intercession, cf. Job 9:16, 15:32.

³ Two words in the Hebrew text have no conception of other interpretations than those given by the Latin version, and we must be probably content to render "The stoned and prosperous make light of a man's name, when his feet are just ready to stumble."

13 All God's doing; his are the wisdom and the power; to him belong
14 judgment in act and discernment. The eyes he makes, none can rebuild;
15 his imprisonment none can escape; withhold he the rain, all is dried
16 up; winds be ruin, or floods all the ground. Yes, he is strong, he is wise,
17 made the haughty heart as easily as the flood's. He can thwart the prop-
18 het's utterance, because the judge, exchange the king's holding for the rope of a
19 prisoner, lead the potent away unfrothed, dastard the noble, bewitch the
20 lips that never err'd, rob the rider of his puissance, bring princes into
21 disgrace, relieve the oppressed.¹ Things deep hidden in darkness he
22 reveals, kindles the light where death's shadow lay, brings growth or
23 ruin to a people, and what he has raised reverses. The hearts of craft-
24 fuls he bewitches, leading them by false paths to ruin early, till all light
25 fails, and they grope about in darkness, wander dimly like a drows'd
26 after his will.

CHAPTER 13

1 **E**YES not ears nor will see meaning to me, and I know all this as
2 Erel as you, but I will call my soul with you. Or rather, it is to God,
3 the omnipotent, I will speak against him for my complaint, for then I
4 would prove you what you are, unskillful planners all of you, that follow
5 false rules of your craft. Would you but hold your tongues once for all
6 it were your best wisdom. Listen while I refute you; mark well what are
7 my pleadings. Do you think God needs as need of your shifts, your
8 lying advocacy? Are you God's hated parasites, resolved to snatch
9 him? Why then, beware of his own subtlest revenge; think you he will
10 be blinded, as men are blinded, by your sophistries? Nay, he himself will
11 be the first to blame you for wrongful attachments to his cause; your
12 turn, then, to face his offended majesty, to cover before his tribunal. Your
13 wise counsels will vanish ere day, your likesting accusations prove to
14 be things of clay
15 Nay, hold your tongues for a while, while I say out my mind. Do not
16 tell why I set my teeth to flint;² take my life in my hands: let him slay
17 me if he will! I trust his decree;³ needs must that I should make my

¹ Relieve the oppressed, according to the Hebrew text, 'because the guide of the strong', the Latin rendering is quite out of keeping with the context.

² Literally 'you (in the Hebrew text, carry) my flesh in my teeth, evidently this was a proverbial way of expressing refusal, like that in the second half of the verse.

³ Literally, 'even if he slays me, I will hope in him.' But the true sense of the verse is hard to determine, there are two traditions of the Hebrew text, one reading 'I will wait' and the other 'I will not wait.'

defence/bother him, and spare me he will; let the guilty show his presence, or not I. May, hear me out; let me open my mind in full, should I stand my ground, I know that I must be found innocent! Only let me meet my accuser! Why must I die unheard?

But two rights I claim, if I am to face thee openly: withdraw thy lightning hand, and desert me with thy terrors no longer. Then, if thou wilt call me in question, I will make reply; or let me speak, and be thou ready with thy answer. Tell me, what are all these transgressions, there is faith thou findest in me? What crime, what wrong-doing is mine? Why is it as thou turnest thy back on me, and wilt treat me as an enemy? As a well-wounded man, a dying leaf, chase a step of straw, as keep this violence in record against me, tax me with the offences of my youth! To hold me so as close a prisoner, watch me wherever I go, track my foot-prints, when I am as free as better than roving curlew, than a gazelle fenced away by the world!

CHAPTER 14

SO frail man's life, woman-born, so full of trouble, brief as a flower that blooms and withers, fugitive as a shadow, changing all the while; and is he worth that watchfulness of thine, must thou needs call him to account? (Who can denote what is born of tainted stock, save thou alone, who alone hast being?) Brief, brief are man's days; thou hast kept count of the months left to him, thou dost appoint for him the bound he may not pass. And wilt thou not leave him undisturbed, to enjoy his little day of daylight?

Tree he but as the tree and! A tree has hope to live by: pollarded, it will grow prone, and fresh branches spring from it. Root and stock old and withered, down in the dusty earth, but at the breath of water it revives, and the leaves come, as they came when it first was planted. No so mortal man, death's a stripping, and a branching out of the soul, and all is over. Where is the sea, when its waters dry up, the river when its bed is empty? So man falls asleep, never to rise again while heaven endures, so firm that sleep there is no waking, there is no reviving him. Ah, if the

¹ It is possible to interpret the Hebrew text as meaning, "Who is there that will accuse me? If explicitly not, then I will remain silent and go to my death!" but this fits the context less naturally.

² In the Hebrew text, this verse reads simply, "Who can bring the clean from the unclean? No man!" there is no agreement either as to the meaning of the phrase or as to its relevance in the discussion, and some think it has been accidentally misplaced.

³ Or possibly, "Wilt thou not leave him undisturbed for a little, poor creature, until his welcome day (of release) comes to him?"

- grave were only a place of shelter, where thou wouldst hide me away and thy anger was spent, with a time appointed when thou wouldst bethink thyself of me again?" Strange thoughts, if the dead could read! Then I could wait willingly enough, all the time of my co-sleeping, till I were relieved at my post, thou wouldst summon me at last, and I would answer thy summons, thy creature, safe as thy living hand!"
- 12 So patient a record thou keepest of every step I take, and hast thou no pardon for thy fault? Indeed, must thou reel up every wrong-doing of mine, as in a tablet, cover away, as with a plaster, my transgressions?"
- 13 May there be no help for an mountain-side or cliff that begins to crumble as under heavy and variable at last, waves billows saw the head peak, and floods wear away the firm ground at last, and thou hast made no less an inevitable man's doom. His brief security thou takest away for ever, the lively has changes, and he is gone. His children rise to become, sink to a shame, and he sees the where; nothing man hath sets the place that rock him in life, the profit that first has won.¹

CHAPTER 15

- 1 **THEN** answered Eliphaz the Temanite. This is not a wise man's way, to answer with words of sophistry, as if thou hadst the orocco in thy blood, as matched for the corner, pressing to thy hurt. Worse, if thou hadst thy way, all argument should be abolished, all devotion as a seal. Thy tongue takes its nourishment from a sinful heart, this is rebel speech. No need for me to prove thee a guilty man, thy words prove it, thy own lips arrange thee.
- 2 Tell me, was there some preserved fault, must thou kneel before the hills? Hast thou overheard the secrets of God's counsel-chamber, that thou thinkest him no match for thee in wisdom? What knowledge hast

¹ Cf. Gen. 3. 1.

² The unfulfilled condition here expressed is represented in the Latin version as if it were something which is actually happening, but such a reading is plainly out of harmony with the context.

³ There has been much discussion over the meaning of these two verses, and over the version which they occupy in the agreement. Some think they are part of the unfulfilled condition which goes before, and that the hiding away of man's sin is represented as something actually when, that they represent the actual condition of things, and that man's sin is represented as returned up again; here, i.e., something unforgiven. Once again the question arises that they will belong to a different version.

⁴ The words 'in life' do not occur in the Hebrew text, and some think that the verse refers to the (eternally self-regarding) unfulfillment of the soul after death.

does but we share it, what discomfort greater than mine? We too have as
 acquaintances among us, gray-headed men that have seen more days than any
 father of mine. It should be no great matter for God to comfort thee, if ¹¹
 thy solitary speech did not forbid it;¹ what mean these transports, why ¹²
 dost that eye roll so wildly? What pride is this that would cross God ¹³
 himself, moving thee to such bitterness? It is not in man to live a life all ¹⁴
 bleeding; never man of woman yet found equal. Fickle nature God is
 rich among his very angels, the glory of heaven itself does not reflect
 him; what of man, the abominable, the defiled, whilst ever for wrong ¹⁵
 doing?

Listen, while I tell thee my mind, thou shalt hear what my own eyes ¹⁶
 have witnessed, thou shalt hear what wise men have said, seeking lessons in
 the wisdom of their fathers, that dwell ever in their own land, and hold in
 no converse with strangers.

Froddly though he carry himself all his days, the godless man is on the ¹⁷
 neck how long will his tyrannous reign last? All the while, secret whispers ¹⁸
 in his ear, danger there is none, but he sees plots everywhere. Trade ¹⁹
 he by dark ways, he never hopes to see light again, swords have, swords ²⁰
 there to shatter him; venture he out in search of food,² he doubts not to
 let his liver as it baid, dangers threaten him, difficult hedge him ²¹
 round, as though he were a king making ready for battle. And all because ²²
 he chose God for his enemy, marched himself against omnipotence; head ²³
 high in air he made the onslaught, proud of his strong towers. Like a bull ²⁴
 with hanging dewlap and well-covered flank.³

Now he is like some place that grows⁴ amid deserted streets, upon a
 house established that is a ruin, no root shall be struck into the earth, ²⁵
 of tree wealth or abiding prosperity; never leaves the shadow, but he is ²⁶
 withered up by the heat or carried away by the blast. Let no flood ²⁷
 hope divide him that he can buy off his doom, fall he must before his ²⁸

¹ The Hebrew text here is usually understood as meaning, 'Art thou not content with God's consolation, hast thou spoken proudly to him?'

² The Hebrew text here may be corrupt, and has to be rendered with considerable uncertainty: 'He (oughtest) himself at some better time) wandering (in) look) for food, (and saying to himself) Where (is any to be found)? In any case, it is probable that Elihu is still denoting the folly of a bad expenditure, not some actual prosecution of the subject.

³ The words 'like a bull' are not in the original, but the Hebrew notion of *do* as a symbol of arrogant conduct will be reproduced in English without the use of simile.

⁴ In the original, simply 'he dwells.' Some have suggested that the matter more lies upon the state of his *vicinity* among others, that he is represented as deriving God's vengeance by inhabiting accursed sites (cf. Job 41:26). But in view of the plain imagery which follows, it seems more probable that Elihu is comparing the wicked to an ill-sited place, like Babel in 4:2-9.

- 11 time, withered the palm, despoiled the vine with clusters yet unripe,
 12 shed the olive's leaves. Hence, hence the scholar's plea: the bones
 13 of the perished man shall burn about his own. Vainly expended, borne
 14 to the waste, brought forth, their load of misery and infamy and shame.

CHAPTER 14

- 1 **B**UT Job answered: Old tales and old comfort; you are all
 2 alike. There is but wish there is no need to them, and they cost
 3 that nothing. Behold me, I could do as well, were you in my case, talk
 4 the language of consolation, and mock me all the while, speak of un-
 5 consequence, and make receipts at you under a show of pity.¹ But hope is
 6 grief's worst cannot escape, nor silence banish; grief that bears me down
 7 till my whole frame is filth; these furrowed cheeks are the witness of it.
 8 And now a false accuser draws me to my face and beats me!² One that
 9 sees all his spite against me, gazes his teeth malignantly, watches
 10 me with fierce eyes like an enemy. Mocks that drags me, beats that
 11 smites me on the cheek in reproach, boasts that delight in my anguish, to
 12 what ill neighbourhood God has condemned me, what spirits hold me
 13 in their gripe!
 14 So free from care my life was, and now, suddenly as a wild beast that
 15 forges on its prey, dashes it to the ground, he has broken that life to
 16 pieces. I am a mark for his archery, his arrows are all about me, still they
 17 pierce me to the marrow, drain my life,³ wound upon wound, gash hands
 18 assail me. No wonder if I go clad in sackcloth, disfigured with sores, if
 19 my face is swollen with weeping, and on my eyelids the darkness falls.
 20 Such is the reward of a godless life, of prayer offered without faith. I
 21 change face, curls, to leave my blood uncurled, never to smudge the
 22 echoes of my promise; there is one in High heaven that knows the truth

135. 1477. 1478.

¹ Both in the Hebrew text and in the Latin version, the exact sense of derision may be variously interpreted.

² And now a false accuser draws me to my face and beats me', according to some the meaning is, 'My tormentor gives open proof of it' which interprets well with the former half of the verse. For those who adopt this meaning, it is possible to understand the words as verse 20 as referring to God himself. The 'false accuser' can hardly refer to God, and only by a wrong rhetorical interpretation could it refer to Eliphaz. It seems more likely that as this writer Job is thinking of his spiritual enemies, perhaps as he has seen them in slight vesture (v. 14).

³ Still they pierce me to the marrow, drain my life's liquidity, 'wound upon wound' he wounds my bones (in the Hebrew, *hathayim*), and pierce out my bowels (in the Hebrew, *guf*) upon the ground.'

and must bear witness. Friends, praise me; these men of mine make their challenge to a God! Ah, could but a mortal being God so persecute, as man so implacably would! Mortal men I, would my years pass, and by the road I is told there is no returning.

CHAPTER 17

BROKEN up will as I live, shortened my days, the grave my only prey; my eyes linger on sights of bitterness, never through my shade.¹ Lord, wouldst thou but visit me, and set me right with mine? I care not who else is for or against me.² For those, at least, I care not; they have rotted their hearts of all discernment, and they shall have no cause for boasting. Small thanks a man has for counting out the spoils, while his children go hungry!³

A public by-word God has made me, a warning to all men's sight, my eyes grow dim, my whole frame wasted away, in my torment. Here is dire bewilderment for those who say; rightly do innocent men complain, as we know proper; will the just be true to their resolve any longer? Will they be encouraged to keep their hands clean?⁴ Nay, sin, return to its change as often as you will, I do not look to find a wise man among you.

With past my days, my mind distracted with whirling thoughts, that make night into day for me, as through the hours of darkness I tread the dawn. Waiting for what? The grave is my desired home; among the shades I must make my bed at last, only from corruption I claim a father's welcome, mother's and sister's grieving; the women shall offer me; what hope is that? What I perished as imperiously, who came? Love is the deep pit I must go down, all of me; even there, in the dust, shall I find rest?⁵

¹ The Hebrew text here is generally understood as meaning, "There are wounds at my side, and my eyes dwell on their provocations."

² Literally, in the Latin version, "Deliver me, Lord, and set me down in dust, and he who will fight against me," in the Hebrew text, "Ye tell for me, Lord, who shall be my enemy?"

³ Literally, "Ye possess spoils as his companions, and the eyes of his children will inquire." The Hebrew text is more obscure, and is thought by many to be covering the supposition here have been baffled by the unexpected appearance of a proverb, perhaps on the subject of boasting.

⁴ I do know the heart into the content of it is understood as a question: those who take it as a statement regard it as an allusion to Job himself.

⁵ The Hebrew text here is largely different and wholly obscure.

CHAPTER 18

1 **T**HEN answered Balduch the Scliner: Ah, you word-mongers, you have
 never had enough! First grasp our meaning, and we might agree to
 some purpose; but no, to men like thee we are worthless as dust
 & brims.¹ See with what fury he smote his own bosom! Must earth be
 disappointed, must the rocks be torn from their place, to gratify one man's
 despairing mood?

2 Nay, the hopes of the wicked men are a light that shall be put out; a ray
 & will of the whip, darkness shall fall over his dwelling-place, and the lamp
 & that above them will shine no more. The brightness of his own stock when
 & him prostrate, his own devices recoil against him, into the trap he walks,
 & struggles vainly with its meshes, now he is laid by the heels! Moans ever
 & higher his burning throes.² The ground sows with snares, pit-falls about
 & his path, thorns assail him everywhere, catch everywhere at his feet.

3 His strength brought low by fatigue, hunger gnawing at his sides and
 & wasting all his beauty, death in its prison jaws shall devour those
 & limbs.³ Gone the society of his home, now no master but under the hands
 & of tyrant death, in his house stranger⁴ shall dwell, on his lands strangers
 & he scattered, not a spear grow beneath nor harvest rise from it.⁵ Gone
 & the fruit of his, gone the name of him, from want and corrup-
 & tion,⁶ reduced to utter darkness, lost to the world. Not one branch of
 & his posterity shall remain among his folk, vanished every trace of him
 & from the lands he leaves. That down with voice and sentiment high and
 & low shall witness.⁷ Here (they will say) was a house of wrong-doings, he
 who lived here, lived a stranger to God.

¹ Job is here addressed in the plural. Some pictures the scene of the whole book as a kind of public debate (cf. *Job*) and suppose that the audience was divided as to sympathies. But it seems more likely that 'you' means 'thou and people like thee,' 'you critics of Providence.'

² The word rendered 'thou' in the Latin is of uncertain meaning.

³ Literally, 'thou-horn death,' in the Hebrew text, 'the horn-horn of death.' This is usually interpreted of fever or some other kind of disease, but without evidence. The context here would suggest rather starvation.

⁴ Literally, in the Latin version, 'the dead man's fellow.' The phrase in the Hebrew text is of doubtful meaning, since that that words are referred to: 'On his lands,' the Latin version repeats 'in his house,' but two different words are used in the Hebrew text, and the latter is a more general word for the place where a man lives.

⁵ Or possibly 'from him,' of verse 19.

⁶ Job 18:17. The verbs of this passage are represented by the Latin, *consumitur*, or *deperditur* a word.

⁷ 'High and low,' literally 'the far and the near,' which may also be explained as meaning 'here generations and further generations.' Some interpret the Hebrew text as meaning 'men of the west and men of the east.'

CHAPTER 19

BUT Job answered: What, will you comfort me still? Every word of yours is a flesh blow of the hammer! How many times is this you have fallen on me, wrunged me down without slack? If, moreover, I have sinned, ¹ must I stand back, it seems none but myself set for you to share authority over me, being here to see my disgrace!

How to make you understand that God has estranged me, ought you to tell me? If I cry out upon that my wrongs, there is none to hear me, none to take cognizance of my plea: my path hedged in, so that there is no escape, my direction lost, and I brought down. By him discredited, discredited, by him left defenceless on every side, I go my ways: a tree once set up by the roots has none to hope for than I. Against me all his anger is aroused; I am that enemy against whom he reserves all his forces, to ride over me, to bringover my dwelling place. Scattered am I from my brethren, a stranger to all that know me, forsaken by my kindred, by my friends forgotten. Guess that devil is my house, ay, and the very serving-women, stare at me, the alien, the unknown; my servants do not come to my call, I never speak them fair; my wife strikes the breast of me, or to my own flesh and blood I am a suppliant. The very innocent² despise me, you at once when my back is turned, no counsel or trusted but he is a enemy of me, no friend or loved but he abandons me now. And I am married! Still clinging to bone, now where the lips cover my track, is all that is left of me?³

Friends, friends, do you at least have pity, now when God's hand has fallen on me! Would you take part in God's law and cry against me, or slander me to your hearts' content?⁴ Could but those words of mine be as writing down in a book, given with a pen of iron upon tablets of lead, as chiselled on hard flint?

This at least I know, that one lives on who will vindicate me, rising up to

¹ Literally, 'the sons of my mouth.' This may be given as meaning 'sons of my body' (Job's denunciation of his kindred as being only clericalism, or a fallacy as meaning 'sons of the same mother as myself').

² In the Latin version, 'holi,' or the Hebrew text, 'like children.'

³ The Hebrew may appear to read 'To my skin, to my flesh, my bones cleave; I have clasped by the skin of my flesh.' It is difficult to see how the English phrase (derived from this passage) fits in here.

⁴ 'Slander me,' literally, 'cut my flesh,' a well known Hebrew idiom.

⁵ The word *tablets*, and its meaning 'to chisel,' does not occur anywhere else in Latin literature, and is thought by some to be a borrowing from Greek. 'Tables for writing,' 'upon tablets of lead, or perhaps upon flint.'

- 14 from the dust when the hot day comes.¹ Once more my skin shall clothe
15 me, and in my flesh I shall have sight of God.² I myself, with my own
eyes it will not be something other than myself that sees him. Deep in
my heart is this hope reposed.³
16 You that would make the lion and cry, finding reason of complaint
17 against me, should rather make flight yourselves, the vined as your brother
the vined that sows wrong, proof to you that justice shall be done.

CHAPTER 20

- 1 **T**HEN answered Sophar the Naamathite: Strains became his words
2 lured in sin, my thoughts were to and fro. Not deaf am I to thy
3 pleadings, but there is a voice in my heart given me power. Certain it is
4 that never man was found a place on earth: did the wrong-doer win
lasting triumph, only for a little space does misery bring him content.
5 Let his paths overtop heaven itself, his head be lifted high in the
6 clouds, as in for the dung-hill at last, none knows what has become of
7 him. Vanished and gone like a dream, the phantom of yesternight,
8 unmarked by human eyes, lost to the vision he kept! Crushing poverty
9 shall be his children's lot; his ears shall yield their own harvest of
10 shame, all the lusty vigour of his frame doomed, like himself, to silence
11 and the dust. Sweet in the mouth is the taste of evil-doing; how the
12 tongue cherishes it! How he treasures it, how to him the sweet pleasure
13 of his palate! But once he that food feeds his belly, nor the gall of adders
14 is so noxious. The wealth he loved to swallow, disgorge he must; God
15 will make his belly vomit it; poisonous as the asp's head or the viper's
16 tongue were those places he sucked, when he thought to enjoy streams of
purity, honey and cream should have been his in rich abundance.
17 Endlessly he shall pay for the wrong he did, plagued in the measure
18 of his own false dealings. He who oppressed and robbed the poor shall
19 never prosper with his ill-gotten treasures: he, the invisible, will not
20 keep what he so coveteth, he, that never had a crust to spare, will be
21 stripped now of all his goods. Once to fall sick, now he goes in need.

¹ In the Hebrew text, it is the Vindicator himself, not Job, who will 'stand up over the dust himself.'

² The last part of this verse is untranslatable in the Hebrew text; it appears to mean 'And after that, afterwards: they will strip my skin, this?' Probably the meaning is correct, but the other versions do not bear out the sense given by the LXX: 'In my flesh, literally 'from my flesh,' which sense would interpret it meaning, 'deprived of my flesh.'

³ i. e. 20: 'Something other than myself', literally, 'a stranger.' The end of the verse, in the Hebrew text, reads 'My reason thoughts die away in my heart.'

growth is dark, with darkness crowding in on every side. Ah for a meal to
 to fill his belly with! But no, God's angry vengeance is let loose on him,
 smiting down all his weapons; slams in the steel, to the bow of bronze to
 to fill a pyre. Bright and bitter the down-swept charcoals, about him, to
 dread warriors come and go.² His ladies weep, where thick darkness is
 broods over him;³ stamping a fire no human hand has kindled threatens
 to devour him, war beside my that would take refuge in that dwell-
 ing! Heaven will reveal the story of his crimes, earth shall see in revolt or
 against him; all the promises of his race will be laid bare and torn away, as
 in that hour of the Lord's vengeance.⁴

Such is the lot God sends to the wicked, such their destiny appointed to
 doom.

CHAPTER 21

BUT Job answered: Listen, do not listen to me, and then, if you will, to
 repeat of your charity: let me have my say, and then mock on. It is
 as not as if I bore a grudge against man; I have better reason than that
 to be indignant. Make my complaint well, and you shall be astonished,
 hold your breath¹ in amazement, as I too struggle with dismay at the
 thought of it.

How is it that justice men know, meet with advancement, enjoy their
 riches undisturbed? Long they live, to see their posterity share about
 them, blossom and grow-ben-thriving all around. Safe and sound their
 dwelling-place; God's strength proves them by: never half of chains failed to
 to punish, now to saving. Heals as health the little children go out to
 play; everywhere is laughter and leap-playing, everywhere the pipe's is
 merry note. So, full of men, their life passes, and they go down at last to
 without a struggle to the grave.

And there are the men who lack God keep his distance from them, as
 refused or loose his will;² what right had he, the Omnipotent, to do so?

¹ This sentence has, in the original, no subject. The Hebrew text is usually interpreted as referring to the act of drawing the lower part of a wound.

² Literally, 'all darkness is succeeded in his hidden things.'

³ 'The prison of his dust,' literally, 'the bed of his decay,' a phrase not elsewhere qualified. 'He had been,' as the Hebrew says, 'go man said.'

⁴ Literally, 'put your hands on your mouths.'

⁵ ver. 14-22. The interpretation has given to this passage is designed to make Job's remarks consistent with each other and with his general tone of argument. Several of them would appear as too right (especially as read as the Latin version), or better the reason that God's justice signed punishment on evil-doers. But it seems clear that there do not reflect Job's own uncertainty; they are an unusual presentation of his opponents' point of view, e.g., verse 16 and the last half of verse 19.

- obedience, what advantage would they gain by offering prayer to
 10 him? There are the golden hills whose summit I must climb because they
 11 cannot conceal their own good fortune! Tell me, how often in my
 12 dead are the hopes of the wicked extinguished, quenched by the flood?
 13 Does God's vengeance often deal out misfortune to them, sweeping
 14 them away like chaff before the wind, when beneath the storm?
 15 But perhaps God is reserving for the children punishment of their
 16 father's sin? Nay, let the sinner himself feel the punishment when it
 17 comes: his own eyes must see the blow fall, his own lips drink in the
 18 divine vengeance! Little he cares what befalls his posterity after he is
 19 gone, though belated be the time of its continuance.
- 20 The God that passes judgment on his angels needs none to instruct
 21 him? It is enough he is life that signifies,¹ and even goes to his death sound
 22 and strong, rich and happy, well covered with flesh, his house full of
 23 marrow, unshaken, all money and poverty, and he, no less than the others,
 24 has dust for bed, worms for covering.
- 25 Spare me those thoughts I know already, those reasons that would
 26 crush me? What business of the tyrant's palace, of the evil-doer's house,
 27 at last? Ask my neighbor (you say) that knows them, and you shall hear
 28 the same account of the matter. The ruler's villainy is being exposed
 29 for future punishment, he is being slowly driven on to his doom. Pooh,
 30 how can anyone bring home his guilt to him now, punish the wrong he
 31 did? He is being slowly driven on to burial, with men to keep watch over
 32 his tomb, an honored guest in the valley's rocky bed,² with a throng of
 33 mourners behind and before, pain all counting.
- 34 Vain is all your consolation, while the sinner you give me matches
 35 as all with guilt.

¹ It is hard to see how this verse fits into the context, and more than it has been explained. The *why* seems to be that Job's counselors are offering an apology for the Providential order such as God himself would not approve of.

² It is man's lot in life that signifies; these words are not as the original, they have been supplied so as to make the argument easier to follow. Nobody will be deceived from moral ways by the fact of what may happen to his children, if he thinks that his own happiness will be unaffected by his behavior.

³ The Latin here gives the strange rendering, "the guard of Gogrias" in pure mythology, Gogrias was a slave driving through the underworld.

CHAPTER 22

THIEN answered Elihu the Themanite: A man cannot hope to 1
 triumph God, even a man of perfect wisdom. Just though thou be, 2
 how is God the better for knowing thou art just? Can statistics tell of 3
 thine advantage here? Or dost thou think that five of thee will persuade 4
 him to appear in court, and prove thee to the wrong?¹ Must he broadcast 5
 thee over a long record of guilt,² ever among heinous deeds done, condemn 6
 thee of the sinner's pledge needlessly taken, of thy brother left to go naked 7
 while thou hidest his garment by thee, of water prodiged to thirsty man, 8
 bread refused to the hungry?³ Must he tell the story of a rich tyrant that 9
 had hoards and hold to them, of widows sent away without redress, 10
 orphans left without support, through thy sinners?⁴ Must he say, that as 11
 is why thou art caught in the snare, deceived by sudden perils, left as 12
 beheaded when thou thoughtest to see day, overwhelmed by the 13
 unexpected flood?⁵

I think thou, God is high as heaven itself, neither beyond the ether 14
 nor near man. Wouldst thou tell us that he has no knowledge of what passes, 15
 that he knows his decree blindly, gives no heed to our mortal doings, 16
 that where he walks above heaven's vault, all wrapped in clouds? That 17
 thou to follow old paths of error, trodden long ago by impostors first 18
 scratched away before their name were the men that reasoned as a flood 19
 emptied the mind ground beneath them. These, beyond doubt, were 20
 men who bade God keep his distance from them, thought the Omnipotent 21
 could give them no aid, when he had filled their shade with blessings! 22

¹ vs. 2-4. The Hebrew text is certainly understood as meaning "Can a man render useful service (by being an innocent libel) to God? No, in it he serves only so himself! Can the slaughter take any pleasure in the fact that thou art caught, in it thy guilt is less if thou deliverest better perils? Is it because of the fact of him that he hath dealt with thee, seems so much to thy advantage?" But, through this apparently gives a satisfactory account of the various contents, it leaves an intelligible gap in logic between verse 3 and verse 4. The Latin version makes a greatly preferable sense. God cannot be expected to answer Job's reasoning as well, since he has no nature, whether of himself or of fear he does so.

² The Latin version begins this sentence with the words "It is not without reason of . . ." But this seems due to an enormous overstatement of the Hebrew original. The Hebrew text reads simply, "And not thy righteousnesses save and thy brethren's evil?" This is generally understood as a charge brought by Elihu against Job, but with a sudden switch on Job's character "would he not of keeping with the rest of the chapter, and instead of the book. Verses 3-21. All these and other things are understood as an imaginary address by Almighty God to an imaginary sinner (cf. Ps. 139.18-22).

- 11 Not for nothing do I close their counsel! Here was a right to make the
 12 just triumphance, make innocent life laugh aloud in scorn, to see how
 their proud hopes vanished, and all that was left of them perished in the
 flames.¹
- 13 Make thy peace with him, as thou lovest thy own well-being; so shall
 14 thy hopes stand fast. Let his lips be thy guide, his words without as
 15 thy heart. Turn back to the Almighty for thy healing, and rid thy
 16 dwelling-place of guilt. Firm rock thou shalt have for shifting dust,
 17 and for firm rock streams of gold: the Almighty himself will be thy
 18 shield, and never thou shalt never lack.² In those omnipotent arms
 19 thou shalt rest content, thy face upturned towards God himself, thy
 20 prayer heard as soon as offered, thy voice paid as soon as done: all thy
 21 desire thou shalt have, and all thy paths will be sunshine. He that was
 once brought low shall be high in recovery; the downcast eye shall win
 deliverance.
- 22 But the innocent shall be kept safe: as a pair of clean birds there was
 safety even.³

CHAPTER 23

- 1 **B**UT Job answered: And still I reply honestly as ever, no groning
 2 too heavy for the wounds I bear. Ah, if I could but find my way to
 3 God, reach his very throne, in reproachful accents plead my suit before
 4 him, and learn what he would say in his defence, grasp the meaning of
 5 it! What his great power will be need to crush me, silence my plea by
 6 constraint? The justice of my cause once made known to him, I should
 triumph at last.
- 7 But not travel I east or west, I find no man of him, none I left or
 8 right, I have no skill to catch sight of him. And he, all the while, keeps
 9 watch over my designs, sets me like gold the fire assay; he knows how
 10 close I have kept to the path he traced for me, veering never aside, true

¹ Job. 19-22. Some defend Eliphaz's assurance seems to be encouraged, but it cannot be identified with certainty. The Deluge has been suggested as well as verse 24, the destruction of Sodom as well as verse 26, the death of Cain and his companions (Gen. 4) as also a possible reference.

² Job. 22, 23. The Hebrew has here a usually interpreted, 'For (thou) gold-est upon the stone, and thy (gold of) Cyprus upon the sides of the valleys, thus the Almighty will be thy gold-est . . . ' etc. The Latin version has probably failed to recognize the word for gold-est, rendering it in our verse 'that thou' and in the other 'against thy enemy' but it is doubtful whether our present Hebrew text is genuine, as it is not easy to see why Eliphaz should encourage a man who has just lost all his possessions to stand away for gold.

³ Job. 22, 23. The sense of the Hebrew text here is doubtful.

to every command of his, every utterance of his cherished in my heart. But what of that? The wiper without a deal, none can enter his purpose; he does what likes him best. His will come fully accomplished as he, he has many another like purpose to fulfil. What wonder if I am all stirred in his presence, if the thought of him racks me with tears? It is he God that makes my heart with fear, his omnipotence that daunts me, that thought awakes me, not the surrounding darkness, not the vision which hides my view.¹

CHAPTER 34

SINCE he, who is omnipotent, determines every event, how is it that those who love him wait in vain for his doom to fall?

How we men that share their neighbour's landmark, dare violate ourde to possess, rob the orphan of his ore, take the widow's oil in pawn, despise the poor while, compare to oppress the friendless; leave others to make their living as best they may, like the wild ass in the desert, making business to scrape food for hungry mouths at home. Reap they the field that is none of theirs, reap they the sheaves wrongfully seized from its owner; let men go bare, their garments snatched away, defensive against cold and rain on the mountain side, so that they are fit to beg the rocks for lack of shelter. These violence rob the helpless children, despite the poor and simple; back and side must go bare, and a never a walk left for hungry men to glean; huddled they must lie under the owner's hearth that robs the wine-press, and will see thereby? A cry goes up from the city streets, where wounded men lie groaning, tell me, does not God allow it to pass unheeded?

How they stain the light, these rebels who spurn God's precepts, to leave his paths untrod! The murderer dares to stand before day-break, to catch his helpless prey, or prey, as the tharves prey, at night. For darkness, too, the adulterer waits, no eye must see his wretched as he ranges, under cover of darkness he will break into the house, to keep the

¹ i.e. 15. The translation-based rendering seems to be the only way of reading the Hebrew passage, if this text is sound.

² Literally, "There are yet hidden from the omnipotent, but those who have him are ignorant of his steps."

³ i.e. 3-17. The Latin version is lost in despondency, especially, with the Hebrew text, which is still very definite. It is not always easy to see whether the subject of a particular sentence is the wicked, or their victims.

⁴ It seems necessary to understand the end of the verse as a question, otherwise the Latin fully understands the meaning, both of the Hebrew text and of the Septuagint. Greek, we can very easily suppose it to have been Job's opinion.

- 12 eyes made yesterday; no light for him. To him, the first flash of dawn
is death's shadow; deep gloom is the light he walks by.
- 13 Light is foam on the waters, surely he is doomed to a life of misery,
is not for him the vineyard's sunny slope? Swift as snow melts under the
14 noon-day heat, let his guilty soul pass to the grave, unpaired, with worms
for its lone-companions, forgotten, everywhere like an unforgotten deed.
- 15 The childlessness was his prey? as well the widow looked to him for
redress, now, surely, God has pulled the tyrant down: him he has smitten,
16 but now he despairs of life itself! Time for repentance God gave him,
17 as by his pride misused, but ever on his doings kept a watchful eye, now,
their brief removal over, each man must pass, as all things pass, into the
dust, be carried off, swept away like corn of seed!
- 18 But no, never this day come! Who dare give me the lie, challenge me
in God's sight?

CHAPTER 23

- 1 THEN answered Rolduch the Father: Ay, but what power, ay, but what
1 terror he would, who signs peacefully, there in high heaven! He,
2 the lord of countless armies, he, whose light-darkens every spot! And shall
man, born of woman, win his suit, prove his unsworn, when he is
3 matched with God? Dost thou the moon, turnst thou the stars, under
4 his eye; poor wretch that breeds corruption, what is mortal man in his
presence!

CHAPTER 24

- 1 BUT Job answered: Barely spoken, for a cause that is much needed
2 is! That arm of false ever uphold the weak. True advice offered to
3 that great decurion of thine, to one who no lack wisheth! A few lessons
thou hast read him, the God who gave thee breath!
- 4 Sure enough, there is none but trembles before him: even the old
harvest, and those who share their dwelling place under the lowest depths,
5 have to his eye: is the place of shadows, oblivion has revealed. He it

¹ "Was his prey", the Latin word used can mean either 'self' or 'bel upon'.

² *vs. 13-14*. These verses, with their theme of colouring to the world, should perhaps be understood as an ideal contemplation which, as verse 15 points out, does not arise as he walked as fact. Their main theme is largely open to dispute.

³ The meaning of the Father's note is probably, 'reduce my words to nothingness'.

was spread out the northern skies over emptiness, joined earth on nothing; cloud-bound he holds the sun, that she would spill on earth;¹ all at once, veiled and shut in work cloud his unseen throne. While day and night last, the waters keep the bounds he has decreed for them; the very pillars of heaven tremble and stand at his will. Like the power that drew the seas together all in a moment, like the wisdom that struck the rebellious dragon down; like the spirit that clothed the heavens, but the hand that drew yonder writhing serpent down the waste.² Here is but a small part of his doings, here is but the whisper of his voice; who dares to contemplate the thunder of his full magnificence?

CHAPTER 27

AND thus Job continued to lay bare his thought. As ever to be a living God, he, the omnipotent, who so richly has furnished my lot in life as bitter; while life is in me, while he still grants me breath, never shall these lips condone the wrong, never the tongue utter the lie! Give your peace with me you shall not; I will die sooner than abandon my plea of innocence. That claim, once made, I will not fling, not one act in all my life bids conscience reproach me. Censor him I know that is my enemy, every detractor of mine a friend of wrong!³

(What is the censor's hope worth after all, when God takes the life away from him?⁴ In that hour of need, his cry for reproof will go unheard; he cannot go on for ever basking in the Almighty's favour, as

¹ 'Draw . . . down the west'; rather, 'placated through'; see in 31.2, where the same verb is used in the Hebrew text. Here, as in that passage, the power of the sea is allegorically described as a great monster, the darkness of night (perhaps) as a waking serpent.

² The verse may be taken, however, with what follows, and interpreted as meaning, 'May the censor, the wrong-doer, dare as I would have my own enemies and detractors fare.'

³ or 3-13. These verses, or most of them, are thought by some scholars to have been accidentally misplaced, belonging properly to Elihu's speech in ch. 32, or to some other utterance by Job's interlocutors. It is noticeable that upon first reading they seem to tell against, not for, the point of view Job has hitherto represented, and it is curious that Job should be the speaker all through chapters 26-32 inclusive. If our present text is correct, the following observations may be made on it. Verses 1-13 are probably concerned only with what happens when the censor's duty; Job's complaint has been that the censor is not provided during life. Possibly, then, Job's specifications have also as a new item, self-maintenance; that virtue is not rewarded or not punished in the life (and therefore that his own sufferings do not prove him guilty) he sets what is the value of the good prosperity which came with the censor's lifetime (cf. Luke 12.48-49). The point of life now, after all, is enjoying what the acquisition of worldly advantage. What that point is, he proceeds to illustrate in the next chapter.

- 11 calling God to his aid. Now be God's hand laid bare, now let me
 12 acknowledge openly the counsels of omnipotence! Not one of you but
 knows the truth of it already; yet one and all you must be saying a false
 plea, without the need for it!
 13 What again, after all, does God grant to the wicked? From his straight-
 14 faced, what striking punishment does the arm of violence receive? Does
 he get he never so many, what avails it, when the sword circulates there,
 15 and their children in turn must go wandering head, when the plague goes
 all the rest of his line their head, and never a widow to become them?
 16 What avails it, to heap up silver like the sand, buy fine clothes, too,
 17 and think such treasures cheap as dirt, if more upright men than he,
 more abundant than he, must wear out those clothes, show out that silver
 as it laid? Light as the moth he builds; not so frail a shadow the wasteful-
 18 waster wears about him. Rich he is laid to rest, but nothing takes with
 19 him; rich he shall wake no more.¹ Helpless is the food, driven to death
 20 near by the storm, carried off, as if disease or whistled had swept him
 21 away, he is spread before the pitiless onslaught, hands dropped in
 triumph, tongue lying in derision as he goes.²

CHAPTER 19

- 1 **W**HITHER, then, does wisdom lead? Easy to meet where the value of
 2 silver runs, where gold-set is refined, where iron is dug from the
 3 depths of earth, and rocks must be melted to yield copper. See how rain
 has done away with the darkness, has passed into the very heart of
 4 things, has crept under ground, black as death's shadow! Where yonder
 5 voice cuts them off from the shepherd-folk, the silent will, forgotten;
 6 lost to all track, far from the houses of men.³ The earth, from whose

¹ Literally, as the Latin version, 'The rich man when he goes to sleep will also awake with him, he will open his eyes and find nothing.' The Hebrew text seems to mean, 'Rich he shall be shown, and it shall not continue for, he shall never be shown again, he will open his eyes, and nothing.' Conceivably this refers to a condition in which pain comes upon the sleep in a single night. But more probably it refers to his death, and the words 'he will open his eyes' are only figurative.

² In the Hebrew text, this verse runs 'The voice divides for, he divides the voice' from with a thought repeated the forgotten one from the first they have impounded from mankind they have wandered for, forgotten.' The Latin version gives, 'The voice divides from the voice people those whom the foot of the poor man has forgotten, those who are far from the houses of men.' The game of modern scholars which would alter the verse to a parallel, and use a reference to constant struggle to and fro in hanging ropes, does more justice to the usage of words and to the requirements of the context. The text is probably corrupt, but we may presume that it refers to the movement and failure of many a generation, not to contemporary conditions of living.

surface our broad acres to us, never be probed by fire beneath, till the
 1 pebbles yield sapphires, and the clods gold. These are passages no hard
 2 discourse in its flight, no valiant's eye has seen; that never gave nothing
 3 merchandise shelter, or the lioness a lair. Boldly man suricates himself against
 4 the flint, against the mountain, runs channels through the rock, where as
 5 things of price have blinded his eyes; narrowly he scans the river's depths, as
 6 and brings to light all they hide. But wisdom, tell me where is search as
 7 for wisdom; tell me in what mine discernment lies?

How should man get a price on it? The earth, our pleasant home, it
 1 yields no access of it; Not here, even the abyss beneath us, and the sea is
 2 where, Not here. Not for pure gold is it harnessed, or weighed against as
 3 silver in the balance; not the bright waves of the lakes, nor fount of a
 4 verdant, nor sapphires can vie with it; it is not to be quenched with a
 5 stream of glass or gold, rivalled by all the goldsmith's workmanship.
 6 Do not talk of coral or of crystal,¹ for wisdom you must make deeper
 7 search still, with wisdom the ropes from Acheron and the finest gold-leaf is
 8 cannot compare.

Where, then, does wisdom come to us; where is discernment to be
 1 found? That is the secret kept; hidden from beast on earth and bird in
 2 heaven; the shadow-world of death claims no more than to have heard as
 3 the rumour of it. Only God knows the way to it, only God can tell us
 4 where it lies, for whose view reaches to the world's end, sees all that is
 5 passed under the wide heavens. He, when first he took earth and is
 6 measuring-line to set wind and water their pace, when he appointed it as
 7 thus for the man's abiding, and a track for the whirling storm, destined it
 8 wisdom already; marked its place, and set all in order, and sustained it.

To man, he has told this much, that wisdom is sharing the Lord; there is
 1 his discernment, as seeking the end path.

CHAPTER 29

AND thus Job continued to lay bare his thought: Alas for the changes
 1 the months have brought with these! Alas for the old days, when
 2 God was my protector, when his light shone above me, his rays guiding
 3 me through the darkness! Days of ripe maturity, when God was my
 4 house's familiar guest, he, the Almighty, at my side! I had my children
 5 still about me; she with bosom in pack as my feet, no rock is hard but
 6 my slaver bowed it in ash. Went I to the city gate, there was my seat;
 7

¹ Literally, in the Latin version, "though both and things among men" in the Hebrew text, the mineral list of the verse refers to a third kind of jewel, perhaps pearl.

- 1 ready for me in the open square; now the young men to make place for
 2 me, and the aged to do me homage; nobles fill about, and waited, saying
 3 on lips, words failed the children, and assumed they gave no more.
 4 None heard the face of me then, but called me a happy man, none
 5 watched my change then, but spoke in my praise. Poor man now helpless
 6 others cried to me in woe; I was the welcome refuge of the despoiled,
 7 the salve of the widow. Dastardly oppressor was still the wretch I wore,
 8 my robe and crown integrity; as yet, the blind found sight, the lame
 9 strength, the poor a father. None so ready to give the stranger's cause a
 10 hearing, break upon the lips of the wrong-doer and reach the prey
 11 from his teeth.
 12 Here, though I, I have built myself a nest to die in; here, like some
 13 palm-tree, I shall defy the years, like a tree that spreads out its boughs
 14 to the cross-bark, on whose leaves lodges the dew; my flame never
 15 diminishing, never worn out the hole I bore. How rapidly now hang
 16 upon my words, intent to know what counsel I would give, are returned
 17 to spit when I had done! A godless influence my words fell, like
 18 autumn rain or the spring showers on lips adrift. I called on them
 19 though they were never so ill at ease, and the encouragement of my glance
 20 never failed them. Delighted I to be their leader, the first place was mine;
 21 yet ever when I sat like a king with no rival about him, I would con-
 22 sider the mountain's tears.

CHAPTER 30

- 1 **AND** now? Now I am a laughing-stock, even to younger men; a flock
 2 of such have bred as their sheep-dog of mine never staled.¹ So
 3 profitless their puny strength, I would have let them die before ever they
 4 came to maturity. Strangling creatures, they should browse in the waste,
 5 unkempt, lagged and weak-kneed, cropping mallow and cross-bark and
 6 juniper-cores for their diet, and making grue here and cry after such
 7 delusions, as they pluck them from the hill-slopes! Barren rivins and
 8 crevices and rock their dwelling-place, they were glad of so much shelter,
 9 a humble thicket should be their welcome refuge. A wonderer and a
 10 wonderer bred, such as well rot of them. O that I should be a song,
 11 and a by-word on such lips as these! That they laugh and show me, and
 12 make bold to spit in my face, being what they are! Now God has made
 13 me a mark for his archery, now he has put a bar in my mouth; when my

¹ Job. 1-31. All through this chapter, the expressions are limited, and the sim-
 ulations of thought difficult to follow; it seems doubtful, in some cases, whether
 the text has been preserved so as.

for spring was evicted by calamity,¹ every passer-by might drive me down like a weed they swept over me, trampled down my path, took me as common and everyone else, when there was none to hang round. One or two brack snails, one gas found, they might fall upon me all at once, and add their weight to my misery.

All that I was, is gone, the ambition, the happiness that was mine is swept away like clouds before the storm; my heart is dead within me, it is prey to long despair. By night, anguish wakes my slumber; sleepless the vision that torments me, their pains² prove to me away the fury garments as I wear, clings fast about me like the collar of my coat. No longer I think is end in the sorrow, little thought of as dust or ash; unheard I try to rise, unheeded I stand in thy presence; so hardened is thy heart, so as proudly thy horns still upon me. Didst thou visit me, lift me so high as is me, why to hurl me down is vain? I know well enough that thou wilt to hang me to the grave at last; it is the hope thou hast appointed for all living men; but surely thou dost not exert thy power only to destroy, to verify thou hast mercy on the fallen? I myself know what it is to pay the offered, to shew me overpassion need. But no, hope I for better things, I as hope in me; nor deeper the darkness shows to eyes streaming for the light. Still my heart is as turned, greeted still by birds despairing; I go to mourning, my face blacker than ever the sun's heat made it, rise up in public, and draw reproaches for my wrongs; crying so distressing as if I had no father³ for my brethren, enemies for my company. And all the while, as slow to discover the flock, to shroud the fawn! What wonder if all, as with me, is mourning and lament, if the music of harp and flute is heard no more?

CHAPTER 31

AND this was a man that had bound his eyes over by constant sorrow. A should even his fiery dwell upon the thought of a maid! Well I know that God Almighty in high heavens would have certain part not let with me that; vain for the manner his down as, oblation for the wrong-doer. Tell me, dost not the God work over every path I take, trace my footsteps one by one? Walk I by crooked ways, was I eagerly after him?

¹ Literally, 'calamities come at the right hand of me speeding.' The Hebrew text is usually interpreted as meaning, 'the calamities come up to attack me on my right hand.'

² Literally, 'their misdeeds'; the sense of the Hebrew text is quite uncertain here.

³ 'Father' in the Lxx text literally 'strongman.'

- 1 *drinking, let one weigh my offences with you, asking let God himself bear*
 2 *witness to my innocence!* Have I stayed from my course, let my heart
 3 *followed the lust of my eyes, are my hands raised with wrong?* Then let
 4 *another man enjoy the harvest I have sown, then let my seed be doomed*
 5 *to extinction!* Have wives of women entangled my heart, did I lie as was
 6 *under my neighbour's window?* Then let my own wife another's whore,
 7 *stronger be her bedfellow!* That were sin in sin, and find wrong
 8 *done, that fire, once kindled, will burn till all is consumed, never a drop*
 9 *shall escape it.*
 10 Did I refuse justice to maintenance of widow or woman's service, when
 11 *they had complaint to bring?* Then it shall go hard with me when it is
 12 *God's turn to pronounce judgment; how shall I meet his scrutiny, who*
 13 *balanced in the scale that one and that, man and monster side!* Did I
 14 *deny some poor man the sleep he craved, keep the widow waiting for her*
 15 *pitance, sit over my meal alone, and never as orphan boy to share*
 16 *it?* That were no atonement for the loving care that has borne me company
 17 as I grew up from childhood, ever since I left my mother's womb.¹ Did
 18 *I upon the naked that were ready to perish of cold, too poor to find*
 19 *clothing, did I never earn thanks from the back that were bare till doom*
 20 *of my flock warmed it?* Did I threaten the orphan, when I could
 21 *secure judgment against them in the market-place?* Then let shoulder
 22 *of man hang from shoulder-blade, every bone in my arm loosed.* Nay,
 23 *but God's terror overbore him, his anger overbore me.*
 24 In wealth did I put my trust, but the bright gold is my life's pro-
 25 *tection, dated I upon my great riches, upon all my toil had reposed!* When
 26 *I gazed on the sun in his splendour, on the moon in her royal pro-*
 27 *gress, did those things cool my heart away, as that smooth flint hand*
 28 *is adorning?* That were great wrong done, to deny the God who is higher
 29 *than all.* Did I trample over a fellow foe, rejoice at his ruin, lead my
 30 *eye to ill men, turning my enemy's life away?* Rather, is one of myself
 31 *men were fain to speak evil, men of my own household, and to their*
 32 *heart's content?* Never had the stranger to lodge in the open, my door
 33 *was open to every wayfarer that passed.*
 34 Men are frail, does sin lie on my conscience unacknowledged, does the

¹ Literally, 'For never grew up with me from my childhood, and came out of my mother's womb with me', the verse may be close (but himself was always a sinful man, but the parenthesis is retained) 'There is no measure of mercy in the Hebrew text.

² Literally, 'If the folk of my neighbourhood did not see, who will give us of his flesh, that we may be gladdened?' This is usually interpreted, in various ways, as if 'the devil' could mean 'the father of men which he provides,' but this is very improbable. For 'eating a man's flesh' is the worst of violating law, see 18. 25 above.

anxiety of guilt within is my bosom? Was I distressed by fear of the *avenging*, of my neighbour's contemptuous looks? Did I hold my tongue,¹ and keep mine dumb? O that my cause might be tried, that he, the Almighty, would grant my request, that he, my judge, would weigh my words down!² how joyously I would bear it with me, shoulder-high, as was it as a crown! I would proclaim it whenever I went, as for a king's crown to wear. Can these lords of mine hear anxiety against me, can in their thrones tell a sad tale of harvests reaped, and no price paid for so them, of labours cruelly wasted? Then think for wheat, thorns for a hedge may it yield me.

Rebels herewith are the sayings of Job.

CHAPTER 32

SO they answered Job no more, three others, a man persuaded of his *Some answers*. But there was one who stood by in anger and a thought none of them, Eliu the Buzian, son of Buzachai, of Ram's *Hebrew*. Angry he was with Job, for thinking that God did him an *injury*, and thought none of those friends of his, that could find no *a reasonable answer*, but were content to find Job a guilty man. Eliu, then, *a* rebuked all Job had listened speaking; was he not younger than the rest? But when he found that the other three had no answer to give, he could *a* restrain himself no longer.

Then, thus, spoke Eliu the Buzian, son of Buzachai: Late in time was *a* I born, and yet not older man than I; with bowed head I kept my own counsel, ready to listen, while old age spoke, and learn from you the *a* guarded wisdom of years. But I see now that man speaks by impetuosity: *a* only the breath of the most High can grant discernment: long life does *a* not make men wise, it is not always the aged that give true word. So is *a* it that I would thus have you listen while I make known my thought to you. I have waited long on your words, heard you out, while you *a* searched about for reasons, anxious enough, while I still hoped to *a* hear the truth from you; but no, not one of you has convinced Job, or answered his riddle. Do not flatter yourselves that you have reached it *a* down the truth; God must put him down, not man.³ His anger too has *a*

¹ Literally, according to the Latin version, 'And did I not rather hold my tongue?' but this obscures the sense of the passage.

² The Latin version here gives what is perhaps the most elegant rendering of a sentence which presents much difficulty in the original.

³ Literally, 'Less perhaps you should say, We have found wisdom; God not man, has put him [i.e. the Hebrew man, with Christ here] away.' It is not clear whether the wisdom is that of Job or his friends, nor whether the second half of the verse is part of their suppressed sentence.

be drawn up these pleadings of his, not with your thickest accents will I meet him.

- 11 What, all this while, these wise men, no answer study, the words drive
a from their lips? I have had enough of waiting for them to speak, and
a among them silent dumbly. I will take my turn at pleading, will own my
a fault. I am full of matter, in labour with ripe arguments, fresh wine
a that has no more will burst even a new vessel-like. Speak I must, if I
a would get relief, whether my lips of them agree. Hence respect shall
a not detain me; how should I search out with God? Unanswer my spite
a of days, what if he should call me suddenly to account, he, my Creator?

CHAPTER 33

- 1 **L**ISTEN, then, Job, to my representations, and hear me out; then my
a speech free, tongue and throat are loosed; here be plain words,
a untried in all hearing. A creature I, God's spirit made me, the breath
a of omnipotence woke me to life; if never thou hast, thou canst meet
a me face-to-face, since God made us both, and we were fashioned of one
a clay; how art so prone to dissent then, or strive to overthrow thee.
2 Openly thou hast said, with my own ears so witness is, innocent
a though I be of all wrong, free from the stain of guilt. God has picked
a quarrel with me; that is the reason, and no other, why he treats me
a as an enemy. Holds me to close a prisoner, and watches me wherever
a I go. But there is no substance in thy plea; I tell thee, man, cannot be
a matched with God. What, wouldst thou complain that he does not meet
a these charges of thine? Know, then, that God views us once, but does
a not repeat his viewing.¹ Sometimes in visions of the night, when sleep
a deep falls upon men as they lie ailed, he speaks words of revelation, to
a teach them the lesson they need. This is one reason by which he will
a turn a man away from his design, purge him of his pride, and so the
a man is disappointed, the sword strikes its prey. Or else he will use the
a pains of the sick-bed for a man's correction, and leave him whole thus
a wasted with disease.
3 O'rd days, when he reflects on the thought of food, of all the dainties
a he once loved so well; when the flesh pines and the bones have caught
a to cover them, when death remembers on life, and the powers of darkness

¹ According to the Hebrew text, "I cannot give testimony tales to man," a phrase which is repeated in the next verse, where the LXX has "I do not know how long I shall live."

² The Hebrew text is usually interpreted as meaning, "God views us once and a second time (or, twice in the case of two wagers) without our perceiving it."

don't he speak? Then it is an angel's¹ task, as many angels there be, to interpret his word, and show him where man's good lies; and the word is of mercy will be spoken. Let be, the grave is not for him; I have found the secret of his answering;² enough, now, torment has racked him, let us leave him to the rigour of his penance! So, God's perils woe and weal, as the sinner stands in his presence once more, all thankfulness, returned to favour. He rises in the bystanders and makes acknowledgment, as A sinner I, no doubt but I have greatly offended, my punishment was less than I deserved! Now God has expired me from death's exile, I am to be live still, and see the light.

Such mercy, not once or twice, God shows to man, rescuing him from the grave, refunding the lamp of life for him. Listen to me, then, Job, and hear me out; make answer to me, if answer thou must, for I would as thou see thee acquitted. If answer thou hast none, listen to me in silence as while I unfold the truth.³

CHAPTER 34

AND Eli speaks on: A word for the wise, listen, you that are the world's sages; for God, the discerning palate, for wisdom, the discerning ear. Award we man give, due way or due, of two ways we must choose the better. Eli is Job telling us that he is innocent, that God deals him his right, judges him fairly, and gives him with a penitence's endorsement. Are there many such; many that turn so greatly for the opportunity to earn? See how yet his conclusions fill us for every answer that would have an excuse for wrong-doing, when he complains that there is no pleasing God, however ready a man is to do his will!

Listen to me, then, discerning heart! From God, the Almighty, the reserved is all wickedness, is every thought of wrong; he treats men as only as they deserve, giving due reward to each. What, should Almighty God pervert justice by condemning the innocent? Is the state of the whole earth entrusted to some other, is not the master of the world himself the world's judge? He has but to turn his thought towards men, riches—

¹ The word used in the Hebrew text may also be rendered, "a messenger's."

² It is not certain how whether it is the angel that speaks or God himself.

³ Job 33-34 Eli does not, like the three friends, suspect Job of some special fault which has called down God's penitence upon him. He explains human suffering as sent by God not for vengeance but for chastisement. Only, since we are all sinners, we have to confess that our suffering was (accidentally) deserved.

- ing the spirit be once breathed into them, and all life would fill every-
where, mankind would return to its dust.
- 10 Is Job wise? Then let him listen to these words of man, heed well
my warning: Can there be healing,¹ where there is no love of right?
11 Wouldst thou find fools with him whose justice runs so deep? He it is
that says: Traitor to a crowned king, and fools profess themselves guilty
12 of rebellion: Nothing care he for royal dignity, nor takes the oppressor's
13 part; against the tyrants, are not all sins his conquest? Suddenly does
the tyrant, there a war and battle about the court, as they carry him off
14 to banish, and yet no hand laid on him: Still God's eye watches over us,
15 whatever they do, wherever they take their path: darkness is come,
though it were the shadow of death itself, that can hide the wrong-
16 doer: not at a sign of his own-doing man meets God in judgment. A
17 whole world of man he will destroy, and put down in their place, weary
18 of their ill deeds, he bids darkness fall, and there is an end of them. In
some place where many triumph at the night, he burns down the
19 rebels² that harbour of set purpose defied him, recked nothing of his
20 commandments, till at last the despairing cry of poor folk unheeded
reached his ears. So long as he grows prosperously, darkness there is none,
21 it is when he turns upon men as nations that he eye can meet him. Yet
for a people's sake, he will appoint a false-hearted king to rule them.
- 22 Such is the sentence I give to God, now let us hear thine, there are
my ears, and if thou canst prove that I have spoken again, I will speak
23 no more. Perhaps thou thinkest it part of the punishment God sets of
thee, hearing what it pains thee to hear? But it was thou, not I, went
the first to speak. If thou hast better advice to offer, say on.³
- 24 O for wise tongues to speak, for discerning ears to hear! This Job
25 has spoken as fools do, no word of his that others are deceived! Further,⁴
let Job be wiser still, tried as the strongest, have no pleasure with a man
26 so perverse, that sets a crown on his ears by blasphemy! For a while, let
us see all eyes demand him, and let him see God in judgment if he will.

¹ Rather, according to the Hebrew text, 'government', Job's argument seems to be that right itself can have no other source than him who is the world's supreme Ruler.

² Literally, 'He smites them, as if they were wicked in the dwelling-place of the pious, instead of those who resist it is probable that the text here is corrupt.'

³ See Job 33. It is not easy to be certain what is the sense of the Latin *veritas* here. The *habeo* and *difficilis* seem at first hardly; but the unexpressed *propter* at the end is so forced and so various as to make it doubtful whether the true meaning has been preserved.

⁴ 'Further', the Hebrew word so rendered in the Latin can also be interpreted, 'I would that . . .'

CHAPTER 35

AND will Elu speak on. What substance is there in the contention of Adam, when thou choosest to have right on thy side against God? He sees nothing (he runs thy complaint) for man's good deeds, they are of no advantage to him, that he should cast the sin of mine.¹ Here is my answer, to thee, Job, and to thy friends also. Look backward, mark how the skies tower above thee, and read thy lesson thence. Alas! thy way-going is thus with, no sin of thine can harm or touch him; he is better in the day, no gift thou makest him, he is more the debtor for thy pains. Only to thy fellow men thy malice does a hurt, only Adam's children profit by thy uprightness.

... Crime and guilt there are as plenty when oppression abounds, when tyranny holds unchecked sway? Whose is God's sin who yet never is did they seek to hurt him when he brought judgment in the hour of distress, the God who reaches down such losses as he never gave to a heart or mind. Only then, only when the wicked hand is over them, men cry out, but their cry goes unheard, should God concern himself with these random complaints, he, the Almighty, examines their pleadings can he not? Nay, when he comes to take his food, without thyself to his judge-ment and even his hear, thy present sufferings do not trouble him; nay, he is not taking vengeance to the full.

See, then, how all Job's sorrows misers the more; gift words with us as lessons of knowledge!

CHAPTER 36

AND will Elu would have his say. Bear with me a little while I add Adam my thought to thee; I have more to say yet on God's behalf. From a deep source I will draw my reason, proving him, my Master, to be just; there is no deliverer eloquence, the full truth shall be made known to thee. He, the all-powerful, does not grudge unto poverty, it is only to the wicked he denies his aid; the fraudulent shall have

¹ Literally, 'For thou hast said, There God! what so pleasure in the right, or what advantage will it be to thee if I shut mine mouth necessary to suppose that there is an efficacy in the thought of the righteous here. In the Hebrew text, Job is probably represented as asking how upright behaviour on his part could be of more advantage to God than if he should sin.

² As verse 5, there is such a sudden break in the argument of the chapter that it is difficult to believe that Job has come down to us without correction.

1 rebuke. Never from the past is his favour withdrawn; a royal decree is
 2 decreed for vice, so high he casts them. If he should sweep them as chaff,
 3 swept in the whirl of war-moot, it is but to apprise them of their own ill
 4 doings, their own tyrannous doings; he will speak peace to them for their
 5 correction, warn them to turn back from their guilty ways. Hear they and
 6 heed, they shall live long in ease and repose; if hear they will not, it
 7 is the sword's point for them, to their last gasp shall call. It is the
 8 coming, the fate-bearing, that are God's secret counsels; from them go
 9 my curses when the chains close about them; the storm sweeps them
 10 away, haggard to death as the temple ministers are haggard;¹ it is the
 11 standard he rears to their need, speaks peace to them through the
 12 afflictions they endure. From the pit's mouth, where the gashed wound
 13 lies under thy foot, he will bring thee out into full freedom; thou shalt
 14 ride thy mare at a table loaded with dainties.

15 It is justice paired on thee such as rebels undergo;² Thou shalt have
 16 justice yet, and a true reward. Never let the thought that God is angry
 17 have thee into tyranny and outrageous, lay aside thy greatness, forbear
 18 to oppose, away with the body-guard which attends thee, put an end to
 19 the dark time when nations most march under their orders. Do not
 20 yield to the rebellious mood thou hast cherished since affliction came
 upon thee.³

21 God, that is so great and powerful, man's sovereign teacher, how
 22 should anyone fashion his designs, or charge him with injustice? Behold
 23 thou, how high beyond thy thought are those questions of his which men
 24 praise, how mortal art, how feeble, like mortals, thou art. Truly there
 25 is no measuring God's greatness, no reckoning his length of days. He
 26 hears up the rain-drops, or showers them down as full flood from the
 27 cloud-fountains that crown an overboard. With those clouds, when it is
 28 his pleasure, he spreads his portion, flashes his lightning on high, brings
 29 darkness on the depths of the sea. Has he not a whole world to rule,
 30 a whole race of mortals to supply with food? Now he hides the light
 31 away with the shadow of his hand, now he bids it shine out again, as if
 to show a friend at his side that he is the owner of it, that he can reach
 the high fortresses when he will.⁴

¹ It is uncertain whether the second half of this verse has been correctly translated as so. If it has, the counsels of God are perhaps compared to the impermanence of heathen worship or persons unlikely to keep any promise.

² Job. 38-41. Throughout this passage, both the Hebrew text and the Latin version are hopelessly obscure.

³ Job. 33-35. While the general sense of these verses can be roughly inferred, the expressions used are very confusing, and it is probable that the passage has suffered from errors in transmission.

CHAPTER 37

WHAT wonder if my heart trembles and fails me at the thought? Listen to the voice of it, the voice that speaks and with fervor, the dread voices of that uttermost! Under what part of heaven, and what corner of earth does he not look, do not his lightnings flash? Then what a quick response, the magnificent peal of his thunder, a voice heard, and none can tell where it comes! God's voice is the thunder, a marvel worthy of him, whose deeds are so great and so unsearchable.

He it is that bids the snow fall over earth, and winter come, and his fierce storms of rain. His hand of man has shut up close now under his seal, covers the heart in its fear, or looks as its cover; from his treasures comes in the cold north transport comes and cold. At God's breath the frost blackens fast, till he bids the waters flow again in plenty. And now the crops must have risen, far and wide the clouds scatter their rays of hope,¹ this way and that they turn at the guidance of his will, to do their appointed task on earth, among desolate tribes, or have in his own hand, to let his mercy bid them appear where it may.

Manner enough, Job, for thy longing! Hark where thou standest, and consider the marvellous acts of God. Canst thou tell us when it was he God bade the man bring hope to us from those clouds of his, tell us the course of their journeyings? Is thy knowledge so perfect? See if thy garments do not cling even about thee when the north wind chases the clouds! And was it with help of these God fashioned the heavens, firm as is our heaven? Tell us, what woe do we still owe to him, we, that up as we our darkness? What messenger shall deliver my complaint to him, a barren messenger that will bring on himself only woe?

Light bids men's eyes all of a sudden, the air is dark with clouds; a dash a breath of passing wind has driven them away! As well search for us the treasures of the earth, as for the response given which is God's due; that speech worthy of it we cannot, so great is it in strength, so is prodigious in counsel, so faithful in right-doing, past all that tongue can tell. Well may some few have more that think themselves who that will is unable to meet his look.

¹ According to the Hebrew text, the voice should begin, 'He bade the clouds with wisdom.' These rays of hope, broadly, 'these brightnesses,' which is usually interpreted of the lightning, but the allusion seems out of place here, and also in verse 23 below.

CHAPTER 38

THEN, from the midst of a whirlwind, the Lord gave Job his answer.
 Here is one that must ever be clanking the truck of things with words
 all considered! Stop, then, and enter the lists; it is my turn to ask
 questions now, thou to answer them. From what vantage-point wert
 thou standing, when I laid the foundations of the world? Tell me, whence
 comes this sure knowledge of things? Tell me, since thou art so wise,
 was it thou or I designed earth's plan, measuring it out with the line? How
 came it that to-morrow we live, who had no corner-stone? To me, that day,
 all the morning stars sang together, all the powers of heaven joined their
 joyful praise. Was it thou or I that set the sea behind bars? No power
 had it broken forth from the womb: then I drewed it in swaddling-
 clothes of dark mist, set it within bounds of my own shaping, made
 it fast with bolt and bar. Thus far thou shalt come, said I, and no farther;
 here let thy swelling waves spend their force.

Dost thou, a mortal, take command of the day's breaking, and drive
 the dawn as appointed men, smothering away earth's evening, sending
 away the ill-dawn? The dawn, that stamps its image on the clay of earth,
 is made there, flung over it like a garment,¹ hiding away from the ill-dawn
 the darkness that is their light, so that all their power goes for nothing.
 Dost thou ever make thy way into the sea's depths, walk as thy men
 through its hidden caverns? When did the gates of death open to thee,
 and give thee sight of its gloomy threshold? Nay, hast thou viewed the
 whole varnish of earth itself? Tell me, if such knowledge is thine, all
 its secrets, where the light dwells, where darkness finds its home: hast
 thou followed either of these to the end of its journey, tracked it to its
 end? Didst thou measure the reins of thy own birth, number thou fathom
 the years of life that lay before thee?

Hast thou found thy way so to see the chambers where snow and
 hid ice dwell, any armour against the storm of snow, when there are
 men to be sought, battles to be won? Tell me by what means the light
 is scattered over earth, the heat diffused; tell me what power carved
 out a channel for the tempestuous rain, a vein for the eddying thunder-
 storm, that they should fall on some lonely desert where food of man
 is never trod, water those trackless wastes, and make the green grass
 to spring? What ran prolonged the rain, or the drops of dew; what number's

¹ The pressure of the ill-dawn here is obvious; it even, literally, "is cast about as they cast" the garment; they would like a garment."

² The reins of the Hittite's harness is called, "Thou dost know as they go, not thy year so many, that thou hast knowledge of all that?"

world from the ice, the first few comets from heaven, to make water hard as
as stone, imprint the depths beneath its surface?

Is it as thy command the glimmering bright Pleiads cluster so close, and as
Orion's sword spreads so wide? Dost thou tell the day-star when to shine or
not, the evening star when to rise over the seas of earth? Is it thine to re-
unleashed the motions of the seasons, and rule earth by their influence?
Can thy voice reach the clouds, and bid their showers fall on glass, must it
there send out lightnings that will do thy counsel, and come back to reveal
thy pleasure? What power gives virtue man's heart its government, or the re-
cord its own instance? Ignorant all the passions of horror, and help the re-
quale of the spheres? When was it that earth's dust was piled, and the
solid ground was built up?

Is it thou, or I that teach the lionses her prey, to satisfy those hungry is
whirls of fun, where they lie in rocky caves, their lurking-places as
Which of us feeds the rivers? Is it yet to God, their workings cry to it
thority, countless for want of food?

CHAPTER 30

NOT think to know when the wild ponies give birth on their high crags,
to watch the birds in their claves; count the months while they
carry their young, and know the time of their delivery. Without they
they travel, born of those pangs, the calves are soon weaned, and make
for the pasture, go out to graze as soon. Who gives the wild one
unfettered liberty to roam the wilderness, and make the salt plains
his dwelling-place, to spare the die of close, no driver crying after
him, and look about him in the slopes where he feeds, all that green world
his pasture? Canst thou tame the wild one? to thy service, feed him at
thy stall, bind him under plough with things and lead him out to break
in clods in the valley? Wouldst thou tame that great strength of his to do
the work for thee, bring in thy harvest and fill thy drinking-bowl? (1)

How is the strength of one brother with horse and hawk, yet the will is
leave her eggs on the bare earth, and must thou give warmth to the dust

¹ The construction mentioned cannot be translated with accuracy.

² The two words represented here by "tame" and "the will" are variously
interpreted by different scholars.

³ In the Hebrew text, "Who is wise enough to tame the steed, or can lay down
the reins of his horse?"

⁴ Literally, in the Latin version "thunder" here, and elsewhere "warrior."
The word occurs frequently in Scripture, but the exact meaning of it remains in
doubt.

11 or hatch them?¹ Fearless, though fleet of foot should struggle or wild
 12 hunt devour them, she seeks herself to prey as if the least was cause of
 13 hating them; away all her hopes in careless alarm. God's will it was to
 14 damp her scorn; wisdom she might have won, though she were swift,
 15 or need, to hunt her wings aloft, mocking the prize of horse and rider.
 16 Ay, and what of the horse? Is it of thy gift his great strength comes,
 17 was it thou didst expel him with terror?² Thou wilt not scare him
 18 away like a horse, swiftly he hovers, deeply he paws the ground,
 19 bravely he paces, as he goes out to meet the shock of battle. Fear
 20 cannot drive him, nor the sword drive him back; clasp-quoits, let shield
 21 and spear dangle as they may, he realises up the intervening distance,
 22 all heat and rage. Little needs he of the trumpet's blast; others eagerly
 the bugle's note, while he counts from afar the number, hears the shouting
 of captains, and the din of armies.

23 Is it of thy devising the hawk grows full-fledged, is time to spread her
 24 wings for due seaward journey? Is it as thy bidding the eagle soars,
 25 to make her eyrie in the heights, save and snag and inaccessible rock her
 26 familiar home, whence her far-seeing eyes look round, searching for
 27 prey? Blood-thirsty has heed, and where the carcase waits, waits she.
 28 All that the Lord said to Job, and added besides. None is one that
 brought a change upon God easily put down! Nay, God then didst
 29 challenge, God thou must refute. And thus Job made the Lord answer.
 30 So was a gladder, I have no tale to make; finger on lip I will hush.
 31 Once and again I have spoken the word I would shut away; more I
 dare not.³

CHAPTER 40

1 **A**ND once more, from the midst of a whirlwind, the Lord gave Job
 2 his answer. Stop, then, and hear the Lord; it is thy turn to ask
 3 questions, thou to impart knowledge. My words thou wouldst but
 4 scorn; wouldst prove me wrong, to prove thyself innocent, why then,
 5 let us see thee show strength like the strength of God, let us hear thee
 6 thunder as God thunders. Come, do it thyself with glory, up with thee to
 7 the heights, show all thy splendours, make thyself as dazzling glory!
 8 Scatter the proud in due indignation of thine, with thy storm abuse the
 9 tyrant, here is an opponent for thee to thwart, here is one that defies

¹ Job 19, 27. The Latin here does not tally with the Hebrew text, the sense of which is by no means certain.

² Literally, "shake his neck with writhings (or perhaps, with thundring)."

³ Job 32-33. In the Hebrew text, these are marked as the last five verses of chapter 40.

dash, crash land. Every dash in the dash, one and all, bids them fly: right, deep in the abyss; then I will acknowledge that the sea without any strength can keep her steady.

Here in Behemoth,¹ my creature as thou art, fed on the same grass the sea eats; yet what strength in his loins, what swiftness in the travel of his belly? Soft as cedar-wind his tail, close-furled the marrow of his spine, leaves like pipes of bronze, gristle like plates of steel. None of God's works can we with him, no weapon to strong in the hands of its maker? Whole mountain-sides, the playground of his fellow beasts, he will lay under tribute;² as he lies there under the clear evers of the marshes, thick boughs for his shadow, among the willows by the stream. The flooded mead his drink unmeasured, Jordan itself would be here no terror for that gazing monster. Like a lion it would shame his eye, though it should pierce his nostrils with sharp stakes.³

Or Leviathan, wilt thou find a beast that will draw him to land, a lion that will hold his tongue fast? Canst thou say him, or pass a chain through his jaw? Will he improve thee with sawsaw, or make thee as with bindlestone, will thou make a covenant that binds him to be to thy servant for ever? Will thou curbs him like a tame bird, chain him up to make sport for the maid-servant? Is he up to divided up among a fisher fishermen, sold piece-meal to the merchant? Is that still a spoil to be the net, that head for the fisherman's delight? Do but try conclusions with him, and see if the memory of the combat does not keep thee dumb! Feed him, that must be dashed to the ground for all to see of us

CHAPTER 41

IT is merry that I believe to make him a plague for mankind. But indeed, there is no ruling sea, nor can any deserve my thanks by sending me the aid I heretofore working on earth but it is at my disposal. I

¹ Behemoth is usually identified with the hippopotamus, sometimes with the elephant, Leviathan with the sperm whale, sometimes with the whale. But both may be allegorical representations of the hostile powers conscious by the Goyim.

² Literally, 'He is the beginning of the works of God, he who made him will bring him to earth,' a phrase variously interpreted by commentators.

³ The Latin version represents the swampiness as giving Behemoth grass, but the word used as the Hebrew word means produce of any kind, and is more generally, in view of what follows, the variousness of produce, as referred to.

⁴ The words in the last line may of reading the Latin, exactly the same expression is used in Jewish story, and the same theme the natural subject of the discourse. The Hebrew text runs, 'Up his eyes he captures him, he makes he possess his strength'; and the words are commonly taken, not without justification, as alluding to the difficulty, or perhaps the ease, with which the animal is caught.

you have no quarter, for all his bountiful, all his scattering words.²

1 Who can strip the skin of him, who can penetrate into the cavern of
2 his mouth, forcing the gates that guard it, the screen of his mouth? The
3 body of him is like shields of iron metal, scale protecting on scale, so does
4 no one stretch as to leave no rest between, so well joined that nothing
5 will part them. Let him but move, the fire flashes may let him open his
6 eyes, it is like the glimmer of dawn, flames come from his eyes, bright
7 as a burning torch, smoke from his nostrils, thick as the fumes of a
8 smoking pop, his very breath will set coals aflame, such fire issues from
9 that mouth. What strength dwells in that neck of his, what traces play
10 about him? Firm-are are the folds of his flesh, suppling though a
11 thunder-bolt should strike them? Iron-are, too, is the heart of him,
12 firm as ever stone was, as steel's steel. How he up, angels shrank for
13 he are afraid, and take sanctuary in their dwell.³ Swart-throat, not spear,
14 nor breast-plate can hold their own against him, so him, steel is but
15 as shell, bronze but under-wood, not fears he the anvil, ring-iron he
16 as sure as stone, as strong the hammer-blow, laughs at the brandished
17 spear. Daylight flashes beneath him as he goes, a path of gold through
18 the slush.⁴ He makes the deep sea boil like a pot whose element sum-
19 mer; how it boils as his wake, as though ocean itself had grown heavy
20 with age!

21 He has not his like among the strong things of earth, that slakes
22 to capture, that leaves-confounding eye. Over all the pride of earth he reigns
23 supreme.

CHAPTER 42

1 AND thus Job answered the Lord: I acknowledge it, thou hast do
2 All thou wilt, and no thought is too difficult for thee. How indeed
3 is now that clouds over the truth with his goodness! I have spoken as fools

¹ Job 1-3. The LXX version here differs widely from the Hebrew text, which itself gives a questionable sense. If we follow the LXX it seems impossible to suppose that any creature as the natural order, such as the crocodile, is envisaged. But indeed there are many allusions in this chapter which cannot, without considerable ingenuity, be referred to the crocodile.

² There is no reference to a thunderbolt in the Hebrew text.

³ 'Take sanctuary', literally, in the LXX version, 'purify themselves'. The Hebrew word used is consistently interpreted as meaning 'are bewildered' in the context, and the Hebrew word rendered 'angels' perhaps only means 'strong men'.

⁴ The Hebrew text is different here, and apparently compares the scales of Leviathan to goldbeats.

speech, of things far beyond my ken. Nevertheless it is my turn to speak, and thus to learn; my turn to ask questions, there to impart knowledge! I have heard thy voice now; nay, more, I have had sight of thee, now I am all restored, I do portance in due and order.¹

And now, his converse with Job finished, the Lord said to Eliphaz the Themanite, Thou hast earned my displeasure; thou and these two friends of thine, by speaking against me as my servant Job would do. To Job you must go for your reconciling, with seven bulks and seven rams to offer as burnt-offering; he, my servant, shall intercede for you, and for his sake your folly shall be pardoned, that spoke against me when he spoke the truth.

So away they went, Eliphaz the Themanite, Bildad the Shuhite, and Sophter the Naamathite, and did the Lord's bidding. For Job's sake the Lord pardoned them, and, as he prayed for these friends of his, the Lord is satisfied in the sight of his portance. So he gave back to Job more over all that he had lost. Chambers and chambers and all his old expatriation gathered about him now, and sit down as guests in his house, and made great ado bemoaning all the afflictions the Lord had sent him; not one of them but gave him presents, a sheep and a gold ear-ring apiece. A richer man the Lord made Job now than ever he had been in all days; fourteen thousand sheep he had, and six thousand camels, and a thousand yoke of oxen, and a thousand she-mares. Seven sons he had, and three daughters, the first he called Fale as the Day, and the second as Sweet as Clove, and the third Dark Eye-lids.² Wherefore might women be he found fair as Job's daughters, and each had the same patrimony as her brothers.

Job himself lived on for a hundred and forty years, he saw sons and as grandsons and a new generation yet of his descendants; so he died at last an old man this, that have taken their full toll of the years.

¹ The rest of this passage is not above suspicion. Neither the beginning of verse 9 nor the end of verse 4 can be used to read Job's own speaking, even if we regard them as questions (the one from 31 2 and the other from 31 2) they have no obvious relation to the context. Nor is the sense of the context in verse 9 by any means clear.

² 'Dark Eye-lids', literally 'For of Anger', which was used as a proverb

THE BOOK OF PSALMS*

PSALM 1

BLESSED is the man who does not guide his steps by ill counsel,
nor linger where sinners walk, or, where corrupt men¹ gather, or
down to see the man whose heart is set on the law of the Lord, so that
live, day and night, his thoughts will dwell. He stands firm as a tree
planted by running water, ready to yield its fruit when the season comes,
and never shedding its leaf; all that he does will prosper. Not such, nor
such the wicked; the wicked are like chaff, swept away by a wind from the
face of the earth. Not for the wicked, when judgment comes, to rise up
and plead their cause; sinners will have no part in the counsel of the
just. They walk, the just, under the eye of the Lord's favour; the path
of the wicked, how soon is it lost to sight!

PSALM 2

WHAT means this tumult among the nations? Why do the peoples
cherish vain dreams? See how the kings of the earth stand in array,
how its rulers make common cause, against the Lord, and against the
King he has anointed, crying, Let us break away from their bondage,
let us shake off their yoke! He who dwells in heaven is laughing at
their threats, the Lord makes light of them; and at last, in his displeasure,
he will speak out, his fierce anger will lead them into confusion. To me,
he has given a kingly throne upon mount Zion, his sanctuary;² there to
proclaim his effect; how he told me, Thou art my son, I have begotten
a son this day. Ask thy will of me, and thou shalt have the nations for thy
patrimony, the very ends of the world for thy domain. Then shalt herd
them like sheep³ with a crook of iron, break them in pieces like earthen-
ware. Princes, take warning; learn ye of lessons, you that rule the world.
in Trouble, and serve the Lord, rejoicing in his presence, but with awe

*A new Latin translation of the Hebrew text, published by the Pontifical Biblical Institute, was approved by Pope Pius XII in 1942. An English rendering of this is given in the Appendix to this volume.

¹ Literally 'perverses', the Greek has 'perverse fellows,' the Hebrew text 'scoundrels.'

² Another version of the Hebrew text makes God the speaker here, 'I have begotten (or perhaps, anointed) my King upon the hill of Zion, my sanctuary.'

³ 'Lead them like sheep', or, according to another reading, 'shatter them.'

in your hearts. Kiss the rod,¹ do not leave the Lord's signs, and go no
 away from the just path. When the fire of his vengeance blazes out it
 suddenly, happy are they who find their refuge in him.

PSALM 3

(A psalm David wrote, when he fled before his son Absalom.)

SEE how they surrounded me, Lord, my adversaries, how many rise up
 As mine against me; everywhere voices taunting me, The God cannot
 save him now. Yet, Lord, thou art the shield that covers me, thou art the
 psalm that keeps my hand erect. There but to cry out to the Lord, and my
 voice reaches his mountain sanctuary, and there I shall be strong. Safe in
 God's hand I lay down, and sleep, and have no fear, and now, though
 thousands of the people are upon me from every side, I will not be afraid
 of them. Hear thou, Lord, my God, save me, thou hast saved down the
 face that wantonly smelt me;² thou hast broken the fangs of snakes. From
 the Lord all deliverance cometh; thy benediction, Lord, ever upon thy
 people.

PSALM 4

(To the end among the songs; a psalm of David)³

WHEN I call on his name, God listens to me and grants desires;
 still, in time of trouble, thou hast brought me relief; have pity on
 me now, and hear my prayer. Great men of the world, will your hearts
 always be hardened,⁴ will you never cease setting your heart on shadow,
 following a lie? To the saints he listens, the Lord hears woodmen cry out,
 whenever I call on his name, the Lord will hear me. Do not let anger
 because you have sinned⁵ be refused, when you lie down to rest, of the
 thoughts that were in your hearts. Offer sacrifice with due observance,
 and put your trust in the Lord. There are many that longed for a sight
 of better times, but already, Lord, the sun of thy favour shines out clear

¹ The word given in the Hebrew text should mean either "judging," or "the blow."

² The Hebrew text has, "because the cheeks of all who smelt me."

³ This is a rendering of the LXX, but all these verses perfect to various
 readers are very obscure, and there is little agreement about their meaning except
 that they refer to the spiritual and temporal setting.

⁴ One Hebrew text has, "Will my hearts always be turned into reproach?"

⁵ Literally, "Be angry, and do not sin." Some would render "be frightened"
 instead of "be angry."

- 1 above say, thus hast made me glad as heart, like men who are satisfied;¹
 2 by the yield of their ears, and wine, and oil. In peace and tranquillity
 3 I will sleep and take my rest;² thus, Lord, hast bidden me repose in con-
 fidence unperplexed.

PSALM 5

(To the end; for the before; a psalm of David.)

- 1 LORD, listen to my plea, let me not sigh in vain; pay heed to my
 2 cry of petition, my King, my God. To thee, Lord, my prayer goes
 3 up, able to win thy audience, early in the morning I present myself
 4 before thee and wait. No evil thing chase thy Divine aspect, with thee
 5 business cannot dwell; nor rebellion hold its ground at thy coming. Thou
 6 hastest the wrong-doer, and wilt bring the liar to destruction; blood-
 7 thirsty and treacherous unto the Lord holden as abhorrent. I, then, re-
 8 compassed by thy mercy, will beseege thee to thy house, and intercession
 9 of thee have done before thy sanctuary.
 10 Lord, do thou lead me with faithful care; guide me lovingly, where
 11 I walk³ best by example. In their speech no truth can be found; their
 12 hearts are depraved, their mouths paying words, flustering as dew on
 13 their lips. Thy sentence, O God! chase these of their hopes, cast them out
 14 as all their wickedness, Lord, have they not defied thee? But for all these
 15 who trust in thee there is my soul everlasting triumph, thou wilt dwell
 16 among them; all true lovers of thy name will boast of thee, who give
 thy benediction to the just. Lord, thus dost thou thy loving-kindness
 about us like a shield.

PSALM 6

(To the end among the songs; a psalm of David; for the sorrow.)

- 1 LORD, when thou dost reprove me, let it not be in anger; when thou
 2 dost chastise me, let it not be in displeasure. Lord, pay me; I have
 3 no strength left, Lord, heal me; my limbs trembling; my spirit as

¹ Literally, 'They have been satisfied', but the sense given may be inferred from the Hebrew.

² Others would render, 'I will both sleep and take my rest in peace, thus only, Lord, hast bidden me repose in confidence.' But the Latin interpretation uses the correct word, if we accept the common opinion that this psalm, like the one before, refers to the death of Abraham's people.

³ Literally, 'about my way in the night.' The Hebrew text has 'about thy way in my sight.'

altogether broken; Lord, with them never be counted! Lord, turn back,
and grant a wretched soul relief; as thou art ever merciful, save me.
When death comes, there is no more remembering thee, none can praise
thee in the world beneath. I am wretched now with sighing, every night
I lie weeping on my bed, till the dawn drench my pillow. Grief has
dismayed my eyes, and made an old man of me, no more are the adven-
tures that surround me. Depart from me, all you that traffic in mystery,
the Lord has heard my cry of distress. O prayer directly heard, O boon
directly granted! All my enemies will be shocked and terrified, taken
aback, all in a moment, and put to shame.

PSALM 7

(A psalm of David; one which he sang to the Lord over the words of
Goliath, the Gopheru.)

O LORD my God, my confidence is in thee; save me from all my
persecutors, and grant me deliverance: now I feel a helpless prey to
the law, with none to rescue me, none to bring me off! O Lord my
God, if I too have been at fault, if those hands are stained with guilt, if
I have wronged myself on the man who wronged me, then indeed let me
go away from my adversary's presence empty-handed! It is all I have
deserved. Then indeed let some enemy overtake me with his reflection,
punish, trample me to earth, and level my pride with the dust! Lord,
rise up in thy anger, make thyself feared in the lands of thy enemies;
break thyself, O Lord my God, in defence of the laws thou thyself hast
given me. All the nations will gather about thee, if thou wilt come back
to thy throne and rule these, the Lord helping the righteous! Give me
relief, Lord, in my uprightness, in all the innocence that clothes me.
Surely thou wilt get on and to the wrong-doing of the wicked, and
prosecute the innocent; no thought or device of mine can escape thy Divine
scrutiny.

From the Lord, refuge of true hearts, my unending¹ protection
comes. How just a judge God is, how strong, how patient,² and must be

¹ "Overt would render the Hebrew, 'That I have wronged the man, who
was at peace with me, that I have wrongfully despoiled my adversary', etc. 'That
I have wronged the man who was at peace with me, (say, I have been at peace
or hostile those who wrongfully attacked me)'. In either case, the innocent will
sleep and wake a conqueror, not with a full sleep."

² Literally "tender", some think the word belongs to verse 10 and agrees with "God."

³ The words "strong" and "patient" are not in the Hebrew text. The Latin
has, in the second half of the verse, "Is God indignant every day?" the Greek,
"God is not indignant every day," the Hebrew, "God is indignant every day."

10 he daily provoked to anger? If you do not expose, his sword will flash
 11 brightly he has bent his bow to readiness, and deadly are the weapons
 12 he has fixed to it; he has barbed his arrows with lies. Here was a heart
 pregnant with malice, first conceived only again, and gave birth only to
 13 shame? Here was one who dug a pit and sank it deep, and fell into a
 14 snare of his own setting? All his anger will recoil on himself, all his violence
 15 will fall on his own head. I will ever thank the Lord for his just retribu-
 tion, singing praises to the name of the Lord, the most High

PSALM 1

(To the end; for the vi簧琴; a psalm of David.)

1 **O** LORD, our Master, how the majesty of thy name fills all the
 2 earth! Thy greatness is high above heaven itself. Thou hast made
 the life of children, of infants at the breast,¹ vocal with praise, as confused
 3 thy enemies, to silence malicious and arrogant tongues. I look up at
 4 those heavens of thine, the work of thy hands, at the moon and the stars,
 5 which thou hast set in their places, what is man that thou shouldst
 6 remember him? What is Adam's blood, that it should stain thy earth?
 7 Thou hast placed him only a little below the angels,² crowning him with
 8 glory and honour, and bidding him rule over the works of thy hands.
 9 Thou hast put them all under his dominion, the sheep and the cattle,
 10 and the wild beasts bounding; the birds in the sky, and the fish in the sea,
 11 that tread by the sea's paths. O Lord, our Master, how the majesty of
 thy name fills all the earth!

PSALM 9

(To the end; for the sea's organ; a psalm of David.)

1 **L**ORD, I give thee all the thoughts of my heart, exalting thy name—
 2 I do!—thy designs: glad and triumphant is thou, I will sing praise to
 3 thy name, O God most high. See how my enemies turn back, how they
 4 blush and melt away at the sight of thee! Thou hast given me refuge
 5 and maintained my cause; thou art there on thy throne, seeing justice

¹ 'Infants,' that is, according to the Latin, viz. the Hebrew word has rather the sense of disappointment, frustration (cf. verse 16).

² Some would interpret the Hebrew here, 'thou hast founded strength through the lips of children and infants at the breast.'

³ The Hebrew can also be rendered 'before God.'

done. Thou hast checked the heathen in their course; thou hast brought the wicked to nothing, blurring out their name endlessly, for all time. The mouths of the strong have lost their edge for ever; thou hast rooted up their trees, and the memory of them died with the death of these men.¹ But the Lord abides for ever on the throne of judgement he has prepared, and judging the world rightly, will awarding such people as thou: the Lord is a stronghold to the oppressed, a refuge in time of need. Those who acknowledge thy name, Lord, can trust in thee; for thou art thou, because thou had recourse to thee.

Sing, then, to the Lord, who dwells in Zion, tell the Centuries of his long reign: how he, the avenger of blood, came for the afflicted, does not forget as thou when they cry to him. Here say as now, Lord, look upon all that is before it: my creature's family: those who didst ever rescue me from the gate of death, to preserve thy people at the gate of the living. Sing, as thou wast in the saving power. The heathen have been caught in their own deadly darling; their feet have been tripped in the very snare they had laid; now it will be seen how the Lord defends the right, how the wicked do corrupt their own making. To the place of death the wicked must return, heathens that have no thought of God. He does not forget the helpless; their time will come; the patience of the afflicted will not go for nothing. Fear thyself, Lord, let not human strength prevail, let the heathen stand upon their feet before thee, let the heathen, too, have a law-giver,² to teach them that they are but men.

(Here, in the Hebrew text, Psalm 5) begins.)

Lord,³ why dost thou stand far off? In days of peril and affliction, why dost thou make no sign? The heart of the oppressed burns within them, as so triumphant is the scheme that has outwitted them: so proud of his as wicked and achieved, as well content with his treachery.⁴ What wonder is if the enemy (before the Lord, standing, for all his anger,⁵ he will save

¹ The Latin here differs from the Hebrew text, which has no reference to words, as to a noise of rain.

² The Hebrew text has 'bring nations upon them' instead of 'appoint a law-giver over them.'

³ The numbering of the Psalms here corresponds with that of the Vulgate in the Hebrew text, which is followed by most modern versions, versus 10-50 of the Psalms are treated as a separate psalm and numbered so, while Psalms 49 and 50 are given as one psalm. Thus the Vulgate numbers 25 to 127 correspond to 21-122 of the alternative numbering.

⁴ The meaning here is very obvious; it is not clear whether the wicked stands alone or outwitted by their own guile, or ensnared by guile, or guile, whether the enemy congratulates himself, or receives congratulations from others.

⁵ 'For all his anger', according to the (Hebrew text) 'in his (abundance) of anger.'

10 make stout enquiry? A heart that has no thought of God, a life not
 stained with crime, eyes that are blind to thy judgments; and still he has
 20 the mastery of his cannon? Bolder thou, he thinks, cannot shake his
 25 untroubled existence. His mouth overflows with curses, and calumny,
 30 and devil, his tongue is a store-house of misery and disease. He will
 35 again with the rick¹ so he is wont at dark corners, and kill the man who
 40 never wronged him; his eyes are continually on his prey, like a lion as
 45 he lies, he watches from his hiding-place, to surprise his defenceless foe,
 50 safe in the net. So he catches him in the toils; and see how he bows
 55 and scrapes,² now that he is master of his prey! Why need he think to
 himself, God has forgotten about him; God will turn his face away, and see
 nothing

60 O Lord God, bestir thyself, lift up thy hand; do not forget the
 65 helpless. Why is the sinner allowed to defy God, so that he will never
 70 make enquiry? But in truth thou seest it, thou hast eyes for the misery
 and shame; thou wilt give them up to vengeance! The defences are cast
 75 on no sure but thou, to thee only the cry goes for redress. Break
 down the power of the wicked oppressor, all men look³ for a sign of his
 80 weakness, and look in vain. The Lord will arise for ever and ever,
 85 while you, the heathen, will vanish from the land he loves. The signing
 of the defenceless has found sentence, thou dost listen to the prayer of
 90 the well ordered heart, dost give redress to the feeble and the poor;
 mortal man shall make himself feared no longer.

PSALM 10

(11)

(To the *red*, a psalm of David.)

10 **M**Y trust is in the Lord, how is it that you say to your blood, Escape,
 15 like a frightened quagga, to the hill-side? Escape, the robbers
 have among their bones, have arrows ready as the splent, to shoot from
 20 their hiding-place at an unoffending beast; they have thrown down all
 25 their hidden built; what hope, now, for the just man? Yes, but the Lord
 is in his holy shrine, the same Lord whose throne is in heaven, whose

¹ The Hebrew text has 'in the villages.'

² v. 32. The phrase the most general way of taking a much disputed sentence
 is to see *clear* whether the wicked man does this before that, or before his last
 enquiries.

³ Or perhaps 'thou wilt make them (his misery and shame) see thy forgiving.'

⁴ The Hebrew has 'Thou wilt look,' that is, make enquiry; as in verse 27 and
 34 above, but it is hard on that case to make any natural sense of what follows,
 'thou wilt not find.'

eye looks on the helpless, whose plumes sometimes the deeds of men, innocent or sinful, he reads every hour, and the thrush of wrong-doing are the enemies of their own souls.¹ He will rain down sudden destruction on sinners; fire, and lightning, and stormy wind, such is the drought he leaves for them. The Lord is just, and just are the deeds he does; who death uprightly, deserves the favour of his smile.²

PSALM 11

(11)

(To the end; for the octave, a psalm of David.)

LORD, come to my rescue; pity is dead in a base world, true hearts have grown rare. None but exchanges angry forms of speech with his neighbour; everywhere false hearts and their treacherous lips. These are thence lips, that whisper with high-sounding phrases, Lord, aid the needs of them! With our tongues, they say, we can do great things, our lips are profitable to us, we can do more. Now, says the Lord, I will back myself, on behalf of the helpless who are at all need, of the poor who cry out in misery; I will wear them robes, speak out for their crime. The promises of the Lord are true words, like silver that is melted down in the crucible to purify it, and runs to the ground when flames refined.³ Yes, Lord, then wait wrath out us, and keep us ever safe from these evil days.

See how the wicked come and go all around us! How high they are above us, and yet how great is the recesses above great in a base breed of men!

PSALM 12

(12)

(To the end; a psalm of David.)

LORD, what I will go all unremembered, what thy love will be turned away from me? Each day brings a fresh load of care, death misery to my heart; what I be over the sport of my enemies? Look upon me, O Lord my God, and listen to me; give light to those eyes before they close in death; do not let my enemies claim the victory.

¹ In the Hebrew text, "His soul hates the thrush of wrong-doing."

² In the Hebrew text, "The upright shall see his face."

³ It is not certain what the end of the name means. Some commentators think that it is a reference to the word "silver" in the text.

⁴ Literally "word of silver," a term which is sometimes used slightly, to mean "word of silver" or "word of silver." This last sentence of the psalm is very similar to the Hebrew text.

- my persecutors triumph over my fall. I cast myself on thy mercy, O Lord: may this heart boast of redemption granted. Then my song shall be of the goodness the Lord has shown me, my praise shall honour the name of the Lord, the most High.¹

PSALM 13

(14)

(Is the only a psalm of David.)

- THESE** is no God above us, is the fixed thought of evil men; hence
 1. A false view and harshed, never a man but lives unkind. The Lord looks
 2. down from heaven at the race of men, to find one soul that reflects,
 3. and makes God its own; but no, all have missed the mark and disappointed him; a life well lived is nowhere to be found. Their mouths are
 4. saying naught, they use their tongues to flatter; under their lips the poison
 5. of sins is hidden. Their mouths overflow with curses and calumny. They
 6. run hot-foot to shed blood, havoc and ruin follow in their path; the
 7. way of peace is unknown to them. They do not keep the fear of God
 8. before their eyes. What, can they learn nothing, all these traditions in
 9. iniquity, who feed themselves fat on the people of men, as if it were
 10. bread for their eating, and never invoke the Lord's name? What wonder
 11. if fear unites them, where they have no cause to fear? Just such the
 12. Lord confers with his persecutors, but you have diverted the hopes of the
 13. oppressed; it is for the just to put their confidence in the Lord. Oh, that
 14. it might dawn over Zion, Israel's deliverance! Day of gladness for Jacob,
 15. day of Israel's triumph, when the Lord resumes the fortunes of his own
 16. people.²

PSALM 14

(15)

(A psalm of David.)

- WHO** is he, Lord, that will make his home in thy tabernacle, sit
 1. on the mountain where thy sanctuary is? One that guides his
 2. steps without fault, and gives to all their due; one that tells the truth
 3. in his own heart, utters no uncharitable word, never defrauds a friend,
 4. or beholds ill of his neighbour. He wears the righteous, keeping his

¹ The last twelve words are wanting in the Hebrew text.

² This psalm is a curious Wyclif problem, the whole of it can be found elsewhere in the Bible. Verses 1 and 2, with the first sentence of verse 3, and verses 4-7, reappear in Psalm 32, with some variation in verse 6. The remainder of verse 3 is found in the Greek and Latin, but not in the Hebrew text. It corresponds exactly with verses 22-23 in the third chapter of St. Paul's Epistle to the Romans, and appears to be a case of Scriptural quotation taken from the following verses: Ps. 5:10, 11-14, 1:16, Is. 32:2. Ps. 31:1.

assurance for such as fear God, slides by the promise he made to his neighbours: 'Heeds without wrong, and takes no bribe to condemn the innocent. He who so lives will stand firm for ever.'

PSALM 15

(16)

(An inscription for a monument for David himself.)

KEEP me safe, Lord; I put my trust in thee. The Lord, whom I serve,
as my God! all the good I possess is nothing to him.¹ Those are
faithful souls in this land of thy wondrous love he gives me of their com-
panionship. But many have sinned, and been quick to follow their own
ways;² I will not join with such as these in building the altars where
they drink blood; I will not take forbidden names on my lips. No, it is
the Lord I claim for my prize, the Lord who fills my cup, there, and no
other, who secures my inheritance to me. Fortune is mine with none to
my liking; welcome the lot's chance! Blessed be the Lord, who schools
me; he sets the right my inward thoughts choose me. Always I can
keep the Lord within sight; always he is at my right hand, to make me
stand firm. Glad and sure I am, heart and lips of me, my body, too,
shall rest in confidence: thou shalt not ever leave my soul in the place of
death, or allow thy faithful servant to see corruption. Thou hast chosen
me the way of life, thou wilt make me full of goodness in thy presence;
at thy right hand are delights that will endure for ever.

PSALM 16

(17)

(A prayer of David.)

LORD, to my just complaint give ear, do not spurn my cry for aid.
Listen to the prayer of mine; they are no senseless lips that make
it. At thy judgement-seat I claim award, look for winning justice:

¹ In the Latin, 'When he has sworn to his neighbours,' in the Hebrew text, 'When he has sworn to (his own) disadvantage.'

² That is, in the Latin, 'in company to him,' according to the Hebrew text, a more probable sense 'in company or company with him.'

³ Literally, 'their altars were multiplied, afterwards they made haunts.' But it is evident from what follows that this refers to other sacrifices, not to those mentioned in the previous verse. Some have considered 'their idols were multiplied,' or 'they are alive other gods' from the Hebrew; but the Latin is not prone of this interpretation. The Hebrew word for 'altars' comes from a root which is sometimes used of parenting God to signify (Ps. 77.40, Is. 64.8). 'Forbidden names' literally, 'their names'; but it can hardly be denied that the names of false gods are referred to. Cf. 1 Cor. 10.14.

1 from thy scrutiny. Hast thou not read my heart, drawing near in the
 2 darkness to test me as I by day, still no treachery found in me? Never
 3 may I share the base thoughts of men, still mindful of thy warnings,
 4 I have kept to the paths that are hard to follow.¹ Do thou maintain
 5 my steps firm in the even ways, never allowing my feet to stumble. And
 6 now I cry to thee, the God who ever hearest me; turn thy ear towards
 7 me, and listen to my plea. Thy mercy, thy signal mercy thou; once ever
 8 trusted thy help is mine. From the whole that defy thy will protect me as
 9 a man protects the apple of his eye; hide me under the shadow of thy
 10 wings, safe from the evil-doers who wrong me. See how my enemies
 11 close about me maliciously, these hearts that to play² a boast on their
 12 lips! Even now they have pulled me down, and are closing in about me,
 13 their eyes fixed on the ground, awaiting mine;³ better had a lion caught
 14 me, eager for his prey, a young lion that waits hidden in its lair. Deliver
 15 thyself, Lord, from all and shew him to the ground; deliver me from
 16 the evil-doers, me, thy chosen weapon, from the enemy that defies thee!⁴
 17 Lord, shall they live to share the favour thou givest to so few on earth,
 18 whose desires thou dost satisfy with measures from thy store, who are
 19 enriched with offspring, and can leave their inheritance to their own
 20 children?⁵ As for me, I will come with upright heart into thy presence
 unfeared; and when thy glory dawns, I shall be well content.⁶

¹ 'I have kept to the paths that are hard to follow', the Hebrew text more probably means, 'I have chosen the paths of the wicked.'

² It is possible that the words 'from the whole that defy thy will' belong not to the previous but to the last.

³ Literally, 'turning up their eyes to thee', that is, against their knees.

⁴ Others would interpret the phrase (in the Hebrew) as meaning 'they have set their eyes (on me, as we should say, their object) on coming to down to the ground.'

⁵ Others would interpret the Latin, 'deliver me from the power of the evil-doer, and deliver thy word from the enemy,' but the sense of this is hard to determine. The Hebrew probably means 'deliver me with thy strength.'

⁶ Both the Hebrew and the Latin (which may have come from a later reading in the Greek) are very obscure. The rendering here given seems the best way of taking the Latin; it is difficult to believe that the wicked are described as people whom God touches, even in this life, with his store of measures.

⁷ 'When thy glory dawns, I shall be well content', it is possible to interpret the Hebrew as meaning, 'when I wake up, I shall be well content with thy blessing.'

PSALM 17

(18)

(To the end a psalm for David, the servant of the Lord. He addressed to the Lord the words of this song, on the day when God delivered him from the hand of Saul, and from the hands of all his enemies, as follows.)

SHALL I not love thee, Lord, my only defender? The Lord is my strength-horn, my stronghold, my tower; it is my God that helps me still, and gives me confidence; he is my shield, my weapon of deliverance, my place of refuge. Pinned by the Lord when I awake in his name, I am secure from my enemies. Death's snares were near at hand, deep flowed the tide of wrong, to scour me; the terror of the grave was all about me, deadly scorns had cropped my feet. One eye to the Lord, as my affection, one vessel of compassion to my God, and he, from his sanctuary, listened to my voice, the complaint I made before him from day to day.

Earth therefore shivered and shook, the very foundations of the hills quailed and quailed before his anger; smoke went up before his indignant presence, and a consuming fire, burning coals were kindled at his wrath. He laid heaven to sleep, and came down to earth, with rain at his feet; he came, measured on the cherubim, braced up on the wings of the wind, shrouded in darkness, compassed with black storm-forms that he fell from the clouds of heaven. The clouds, too, as the brightness of his coming, poured at a storm of hail and burning coals; hail and burning coals, as the Lord sent his thunder from heaven, as the Most High let his voice be heard. How they scattered when he roared down his arrows at us then, how they fled in confusion before the volleys of his lightning! The secret springs of the earth came to light, the very foundations of the world were laid bare, when thou didst threaten them, Lord, when thou didst blow upon them with the breath of thy anger. Then he reached us down from heaven, caught hold of me, rescued me from that flood, saved us from triumphing waters, from the enemies that held us at their mercy. Evil days, when they feared us at every word! Yet the Lord stood by us, and brought us out into freedom again, his great love befriended us still.

And still as he sees me distressed, the Lord will require me, as he sees me in perilous in need, he will make return. Have I not kept true to the Lord's in-

* The whole of this psalm has been preserved for us independently among the poems of King David's reign, with very slight variations (1 Kg. 2).

12 path? Have I not been ever loyal to my God? No lie of lies, but I have
 13 kept it before my eyes, no task he laid upon me have I refused, ever
 14 standing as his person, ever watchful to keep myself clear of wrong.
 15 ever faithful, ever found guileless in act, the Lord will requite me. Loving-
 16 ingly dost thou meet those who love thee, and biddest the innocent go
 17 unharm'd; for thou in thy own shall find thee his very own, from the man
 18 who rises against thee thou wilt turn away. To humble folk thou wilt
 19 bring deliverance: the poor, with their lowly looks, thou wilt bring
 20 down to earth. It is thou, Lord, that keepst the lamp of my hopes still
 21 burning, shine on the darkness about me, O my God. In thy strength I
 22 shall be proof against all attacks, my God's strength shall defend me ever-
 23 last.

24 Such is my God, untried as his designs; his promises are like metal
 25 tested in the fire, he is the sure defence of all who trust in him. Who
 26 is the Lord is God? What when God can thou be, except our God? It
 27 is he that girds us with strength, he that makes us go on our way
 28 unscathed. He makes us run-shod in the dawn, and gives us the
 29 freedom of the hills: those hands, through him, are skilled in battle.
 30 Those arms are a match for any bow of bronze. Thy rising power, Lord,
 31 is my defence, thy right hand supports me; and still thou humblest me
 32 for my corrections, I am rebuked by thy chastisement.¹ Through thee,
 33 my steps are unhampered as I go, my mind never failing; I can overcome
 34 the nations I pursue, and never turn home till I have made an end of
 35 them: I can beat down to their knees, and lead them down at my feet.
 36 Thou girdest me about with a warrior's strength, wherever power shall
 37 longer me, thou dost subdue before me, putting my enemies to flight,
 38 and driving all their make into confusion. Loudly they cry out to the
 39 Lord, heark of us, but he makes no answer to their cry. I can crush
 40 them to powder, like the dust which the wind blows along; I can brush
 41 them away like chaff from the thresh.

42 Not was it enough, of human hands to rid me; a world should be my
 43 guard, new nations should pay me homage, quick to do my bidding. See
 44 where they come, the alien hordes, come hobbling out of their deserved
 45 stress, subdued men, to crouch before me! Blessed be the living Lord
 46 who is my God, praised be the God who smites and! It is thou, my God,
 47 that bringest me victory, that grantest me dominion over my people, that
 48 rescue me from the spite of my enemies: so that I am high above the
 49 reach of their assaults, proof against their violence. Then, Lord, I will

¹ In the Hebrew text the second half of this verse reads 'And thy confessions have exalted me.'

² "Thou deservedst praise", the Hebrew text has "praises" (or perhaps "strongholds").

give thee thanks in the hearing of all the nations, saying in praise of thy name. When victory thy mercy grants to the king thou hast accounted, to a David, and David's line for ever.

PSALM 18

(18)

(To the end a psalm of David.)

SEE how the stars proclaim God's glory, how the vault of heaven's ¹ *firmament* his omnipotence! Each day shows us access to the sun, each night passes on to the east its overflow of knowledge; no work or effort of ours that does not make itself heard; all their utterance fills every land, till their message reaches the ends of the world. And where the sun is, there he sets up his tabernacle; the sun, which comes out as a halibooton² leaps from his bed, and spouts like some great monster who sees the track before him.³ Here, as our end of hour no, is its starting-place, and its course reaches to the other, none can escape its burning heat.

The Lord's perfect law, how it brings the soul back to life, the Lord's unfathomable doings, how they make the simple learned! How plain are the duties which the Lord makes, the treasure of man's heart, how dear is the comfort which the Lord gives, the enlightenment of man's eyes! How sacred a thing is the fear of the Lord, which is leading for ever; how winning are the words which the Lord makes, not and all giving proof of their truth! All these are more precious than gold, than a herd of pure gold, sweeter than the honey, dropping from a comb. By us thou I, thy servant, have none ever loved by those that was not richly rewarded. And yet, who knows his own destiny? If I have sinned unwittingly, do thou absolve me. Keep me ever thy own servant, for thou art the treasury of silver gold; as long as there do not fail a tear me, I will yet be without lack, I will yet be innocent of the great sin. Every word on my lips, every thought in my heart, what thou wouldst have it be, O Lord, my defender, my deliverer!

¹ The meaning of the Hebrew verb here is quite uncertain, the literal sense of the Latin is probably, 'there are no words or utterances [of mine] which would be not heard.'

² The Hebrew verb has 'he has made a tabernacle for the sun in [his] tent' (the Latin, 'he has put his tabernacle as the sun,' probably in the sense that the sun in the heavens is his dwelling-house) (Ps. 104, 18) as the tabernacle was to his people on the wilderness.

³ Or perhaps 'from out of a strange land,' the Hebrew verb has, 'from the ground,' or perhaps 'from out of pools.'

PSALM 20

(20)

(To the end; a psalm of David.)

1 **T**HOU Lord listen to thee in thy time of need, the power of Jacob's
2 God be thy protection! May he send thee aid from his holy place,
3 watch over thee, store us against evil, may he remember all thy offerings,
4 and thy shout as thy burnt-offering. May he grant thee what thy
5 heart desires, crown thy hopes with fulfillment. So may we rejoice at
6 thy deliverance, extolling the name of the Lord our God: abundantly
7 may he grant thy prayer. Shall I doubt that the Lord presents the king
8 he has anointed, will listen to him from his sanctuary in heaven? Is
9 not his right hand working to save? Let others talk of horses and chariots,
10 our refuge is the name of the Lord our God. See how they are caught
11 in the toils, and brought low, how we keep our feet, and stand erect! O
12 Lord, save the king,¹ and hear us in the hour when we call upon thee

PSALM 20

(21)

(To the end; a psalm of David.)

1 **W**HILL may the king rejoice, Lord, in thy protection, well may he
2 triumph in thy saving power! Never a wish in his heart has thou
3 disappointed, never a prayer on his lips denied. Thy abundant blessing
4 thou dost meet him on his way, dost set a jewelled crown on his head.
5 Prays he for life? Long continuance of his reign thou dost grant him,
6 to last fulfilling till the end of time. Great is the name thy protection
7 has won for him, glory and high honour thou hast made him. An ever-
8 lasting monument of thy goodness, confirmed by the words of thy
9 favour, he stands firm, trusting in the Lord, the mercy of the most High
10 with him.
11 Ay, but thy enemies—they shall feel thy power; thy right hand will
12 yet leave them neither suspended. As thy wrath, they will withdraw away
13 like grass in the oven; whited away by the Lord's anger, burnt up as re-
14 d flowers. They will cut the head of their bow, their arm will waste from
15 the world of men. See how all their like designs against thee, all their

¹ Some might understand the Hebrew text as meaning, 'O Lord, our King, save us.'

place come to nothing! Then will you show us light, drive them back as when the mountains were there.¹

Stand high above us, Lord, in thy powerful strength, our help, our praise, shall be of thy goodness.

PSALM 31

(11)

(To the end, to be sung at the morning: a psalm of David.)

MY God, my God, look upon me; why hast thou forsaken me? Why¹ cannot my words reach thee, when art my salvation? Thou dost not answer, my God, when I cry out in the day and night, and I am pained still.² Thou art those about the lion, dwelling in the holy place, David's ancient town. It was in thee that our fathers trusted, and thou didst answer them trust by delivering them: they cried to thee, and thou wast near, we need no be ashamed of each trust in thee. But I, poor man, have no answered help: I am a by-word to all, the laughing-stock of the rabble. All those who mock ought of me fall to mocking, scorning me as much, while they raise their heads in scorn. He committed himself to the Lord, why dost not the Lord come to his rescue, and set his fortress free?

What hand has done these me from my mother's womb? Who also was my refuge when I hung at the breast? From the hour of my birth, thou art my guardian, since I left my mother's womb, thou art my God! Do not leave me now, when trouble is close at hand, when I have none to help me. My enemies are all about me, breaking me up, picked about as a herd of cows, strong as bulls: or maybe a lion threaten me with its jaws, roaring for its prey. I am spent in each water, all my bones out of joint, my heart turned as waxen was within me: my strength has dissolved up, like clay in the baking, and my tongue sticks fast in my mouth, thou hast led me in the dust, to die. Prowling about me like a pack of dogs, their wicked company ledges me as they have torn holes

¹ Verse 9-11 are perhaps addressed to God, more probably to the psalmist himself. The second half of verse 11 appears to mean, in the Hebrew text: "Thou wilt show favour with the hennings against their flock," but the meaning is somewhat doubtful. The Latin church depends for a different reading of the text the verse seems to be "Thou wilt deliver those from among (or by means of) thy men (or thine) left over." Possibly the picture is that of a commander who reserves his best-of-his troops to intercept a fleeing enemy or "lead off" the enemy into an ambush.

² Literally, "and in (and) me (and) to each help the me." The Hebrew may be, "and add to my distress," which some translate as meaning, "and it grows me no longer."

as my hands and feet, they reach every bone in my body, as they reach a thorn reaching me, going at me. They divide my spine among them, as one hits the my garments. Then, Lord, do not stand as a witness, as a thou witness and say, look to my defense. Only He is left me, save that is from the crowd, from the children of those days, remove me from the very mouth of the lion, the very jaws of the wild oxen that have brought me thus low.

11 Then I will proclaim thy name to my brethren; when thy people is gathered, I will praise in singing thy praise. Praise the Lord, all ye that are his worshippers, honour to him from the sons of Jacob, reverence as ye have before David's race! He has not scorned or despised the appeal of the friendless, nor turned his face away from me; my cry for help did not go unanswered. Take what I owe thee, my song of praise belongs to thee: surely I will pay my vows to the Lord as the sight of his worshippers. 12 The poor shall eat and live, and here thou art, those who look for the Lord will give him thanks, their hearts advised eternally. The righteous dwellers on earth will behold themselves of the Lord, and come back to him, all the sons of the heathen will worship before him, as the Lord is rightly beloved, the whole world's homage is his due. The great ones of the earth bow in his presence, and adoration brought low, even in the dust, bow down at his feet.¹ I, too, shall live on before him,² and hope in children to serve him; the Lord will claim for his own a generation will to come; heaven itself will make known his faithfulness to a people yet to be born, a people of the Lord's own founding.³

PSALM 22

(22)

(A psalm of David.)

1 **THE** Lord is my shepherd, how can I lack anything? He gives me a resting-place where there is pasture, and leads me out by cool waters, to make me live again. As an hunter pledged, by sure paths he leads me, what though I walk with the shadow of death all around me? Even I fear none, while thou art with me; thy rod, thy staff are my comfort. What though my enemies trouble me? Full in their view thou dost spread a banquet before me; with thine arm thou dost support my head with

¹ The meaning of this verse is often uncertain.

² I, too, shall live on before him, according to the Hebrew text, this should be read thus: such have no life, belonging to them, go as part of the destruction that comes upon the unfaithful.

³ In the Hebrew text this verse is quite different, in a generally solemn meaning, "heaven shall be given to the (young) generation, Abraham, Isaac, they will come and tell people yet to be born about his faithfulness, that he has accomplished it."

all, possess the cup that death every day renewed. All my life thy goodness
 pours me through the long years, the Lord's house shall be my
 dwelling place.

PSALM 23

(24)

(On the first day of the week. A psalm of David.)

THE Lord over earth, and all earth's fulness, the round world, and
 all its inhabitants. Who else has built it out from the sea, pinned
 it on the hidden counsel?

Who dare climb the mountain of the Lord, and appear in his
 sanctuary? The golden in art, the pure in heart, one who never played
 fast and loose with his word,¹ by swearing treacherously to his neighbour.
 He to receive a blessing from the Lord, every day God, his sure
 defender, his true loved one will help, will keep for the presence
 of the God of Jacob.

Bring back the dove,² captain of the guards, bring back, unscathed,
 game, to let the King enter in triumph! Who is this great King? Who
 is not the Lord, mighty and strong, the Lord mighty in battle? Bring back
 the dove, captain of the guards, bring back, unscathed game, to let the
 King enter in triumph! Who is this great King? It is the Lord of Armies
 that comes here on his way triumphant.

PSALM 24

(25)

(To the end: a psalm of David.)

ALL my heart goes out to thee, O Lord, my God. Enter thou never the
 altar: I have no thou, let not my enemies boast of my downfall!
 Can any man ever as they be disappointed, as they are disappointed, who
 wrongly think the right? Direct my way, Lord, as thou wilt, teach me
 thy own paths. Ever let thy truth guide and teach me, O God, my
 deliverer, my shining hope. Forget not, Lord, thy pity, thy mercies of
 a long ago. Give heed to more to the sin and folly of my youth, but
 think mercifully of me, O thou, Lord, art ever gracious. How precious
 is the Lord, how faithful, light of the traveller that has turned his path
 in his own love he will raise the stumbling, to his own paths the stumbling
 he will guide. Praise to thy keeping of covenant and ordinance, and the

¹ Some authorities give 'with my word'—that is, before God's name is vain.
 But the Hebrew text is generally understood as meaning 'one who has not
 lifted up his hand to 'vain things,' that is, to false gods.

² In verse 12 it, the Hebrew text has 'Lift up your heads, you gates'.

- 11 **L**ord's dealings will be ever generous, ever faithful with thee. Ready be thy judgment of my sin, Lord, for thy own honour's sake, my grievous sin.
- 12 Let a man not fear the Lord, as the gods chosen for him he shall find a guidance strong. Much say he shall have of his Lord, and so his sons leave them. No man ever feared the Lord, but found support as firm, a real conviction in his conscience. On the Lord I lift my eyes constantly, a trusting him to take my feet from the snare. Pity not, Lord, as thou art merciful and full of love. Quickly as my troubles increase do thou, O Lord, give me from my distress. Ransom and deliver, I claim thy pity, as to my sin be merciful. How low many are my feet, and how heavy is the burden they bear me. Take my soul into thy keepings come to my rescue, and do not let me be disappointed of my trust as thou. Ouprightness and purity find a friend in me, as I was patiently for thy help. When will thou deliver Israel, my God, from all his troubles?

PSALM 25

(16)

(To the rest, a psalm of David.)

- 1 **L**ORD, be slow my judge, have I not pulled my steps clear of wrong? Where I trusted in the Lord, only to stumble on my path? Trust me, Lord, put me to the proof, away my vainest desires and thoughts.
- 2 Ever I keep thy mercies in mind, thy faithfulness commands my love.
- 3 I have not consorted with false men, or joined in plotting evil; I have chosen the company of the wicked, never sat at any one with them.
- 4 With the pure as soon I will wash my hands clean, and take my place among them as they show, listening them to the counsel of thy praise, telling the story of all thy wonderful deeds. How well, Lord, I love thy house in its beauty, the place where thy own glory dwells! Lord, prove true this soul for love with the wicked, this life among the bloodthirsty; hands ever washed with guilt, palms ever reaching for a bribe! Be a guide to guide my steps clear of wrong; deliver me in thy mercy. On mine ground my feet are set, where thy people gather, Lord, I will raise to blessing thy name.

PSALM 26

(27)

(A psalm of David before he was anointed.)

- 1 **T**HE Lord is my light and my deliverance; whom have I to fear? The Lord watches over my life; whom shall I hold as dead? Vainly the malicious close about me, as if they would tear me to pieces, vainly

my enemies threaten me; all at once they stumble and fall. Though a whole host were arrayed against me, my heart would be undisturbed; though an armed host should threaten me, still I would not lose my confidence. One request I have ever made of the Lord, let me claim it still, so that while the Lord's favour my whole life-long, giving at the house of the Lord, keeping his sanctuary. In his royal tent he takes me, in the secret rooms of his royal tent, safe from peril. On a rock thatman he lifts me high up, as he has for above my enemies' heads! I will join with the dancing, and make an offering of triumph and music in the tabernacle of his, singing and praising the Lord.

Learn to my voice, Lord, when I cry to thee near and afar. True to thy love's promise, I have eyes only for thee! I long, Lord, for thy presence. Do not hide thy face, do not turn away from thy servant as I weep, but give me still thy aid; do not forsake me, do not neglect me, O God, my defender. Father and mother may neglect me, but the Lord takes me into his care. Lord, show me the way thou hast chosen for me, to guide me into the right path, lest as I am weak and erring, do not give me over to the will of my oppressors, whose false witnesses stand up to accuse me, with malice self-devised.¹ My faith is, I will yet live to see the Lord's mercy. What purpose for the Lord to help them, to bring, and to let thy heart take motion, was purposely for the Lord.

PSALM 27

(24)

(A psalm of David.)

TO thee, Lord, I cry; my God, do not leave my cry unanswered, speak to me, or I am as better than a dead one, sticking to the grave. Learn, Lord, to my plea, as I raise my hands in prayer towards thy holy temple. Do not consume me, like the wicked, before thy judgment-seat, let me not share in doom with men who make a mockery of malice. For them, the counsel of their own ears, their own evil ways, as they did, be it done to them, as their own counsels reward. Of the Lord's ark, the Lord's ways, they took no heed; thus he strikes, and is responsible.

Blissed be the Lord's name, my plea is heard, the Lord is my strength and shield. Trusting in him, I stand secure, and with boldness answered right heartily I praise him. The Lord delivers his own, protect and

¹ Literally, 'My heart has said, My face has sought thee.' The Hebrew can be, 'My heart has said, Seek my face.'

² In the Hebrew text perhaps rather 'who forsake our religion.'

- 1 delivers the king he has anointed. Lord, save the people, bless thy own chosen race, be their shepherd, whenever thy name is glorifying them.

PSALM 21

(28)

(A psalm of David, at the finishing of the tabernacle.)

- 1 **S**OURCE of God, make your offering to the Lord, an offering to the
2 Lord of meeting men. Make an offering to the Lord of honour and
3 glory, an offering to the Lord of the glory that befits his name, worship
4 the Lord, here, in his holy precincts.¹ The voice of the Lord is heard
5 over the waters, when the glorious God thunders, the Lord, thunder-
6 ing over molten waters; the Lord's voice as he powers, the Lord's voice
7 in its majesty. The Lord's voice, that breaks the cedars, the Lord breaks
8 the cedars of Lebanon, the Holy One throws them down, as some calf
9 as Lebanon is thrown down by the head of the wild ox.² The Lord's
10 voice drives those shafts of flame, the Lord's voice makes the wilderness
11 rock, the Lord, making the wilderness of Cades. The Lord's voice puts
12 the hills in terror, who has the Lord strikes the deep forest down? Mon-
13 sters, in his sanctuary, there is no sound but voice of his glory. Out of
14 a raging flood, the Lord makes a dwelling-place, the Lord was enthroned
15 as king for ever. And this Lord will give strength to his people, the Lord
will give his people his own blessing of peace.

PSALM 29

(30)

(The psalm of a song at the dedication of David's house.)

- 1 **P**RAISE to thee, Lord, thou hast taken me under thy protection,
2 and to shield my enemies of their will, I cried out to the Lord my
3 God, and thou dost grant me recovery. So dost thou bring me back,

¹ 'The finishing of the Tabernacle' is generally taken as referring to the close of the Feast of Tabernacles (the psalm is still used among the Jews at their feasts of Tabernacles). In the Hebrew text, there is no mention of offering men.

² 'The holy precincts', the Hebrew text has 'the beauty of holiness.'

³ The LXX here reads literally, 'and he will throw them down like a calf as Lebanon (the Holy One, judging like the young of animals)'. 'The beloved one' is a title sometimes given to God's people, but nowhere to himself, as seen in Hebrew as called 'the upright one.' It seems clear that the Septuagint, and the Latin in translating it, have mistaken one of the Hebrew words, the Hebrew text has 'he makes them leap like a calf, Lebanon and Sion (that is, Jerusalem) leap like a young woman.' The correct sense rather the bull-like or some kind of animals, according to the various squares.

Lord, from the place of shadows, rescue me from the very edge of the grave. Sing praise to the Lord, thou, faithful souls, awake his name with thankfulness. What if his vengeance take root when he is angry? With his flower life sprouting, sorrow is but the power of a night, and joy comes in the morning.

I, too, had thought, in the time of my prosperity, Nothing can shake me now; so firmly, Lord, has thou established my kingdom! Then thou didst turn thy face away from me, and I was at peace no more. Lord, I was like to cry aloud to thee, to plead with my God. How well it profit is thee to deliver life! I can but go down into the grave, and will that thou give thanks to thee, or acknowledge, above, thy thankfulness? With joy is the Lord heard me; the Lord himself, now, seek my part. Thou hast turned my weeping into rejoicing; thou hast washed the sorrows I wore, and girded me about with plaudits. So may this heart never turn of singing praises, O Lord my God, I will give thanks to thee for ever.

PSALM 30

(31)

(To the end, a psalm of David, for thanksgiving.)

TO thee, O Lord, I look for refuge, never let me be ashamed of my trust, in thy faithful care, deliver me. Grant me endurance, and make a horn to exalt me; my deliverer, my stronghold of defence, to save me from peril. Thou dost temptation and defeat me, thou, for thy own honour, dost praise and reward me; by thee provoked, I shall escape from the snare that has hidden in my path. Into thy hands I commend my spirit, thou, God ever faithful, hast chosen me for thyself. Let fools provide thee by trusting themselves on their dreams,¹ for me no refuge but the Lord. I will triumph and exult in thy mercy, it was thou that didst pay my weakness, and save me when I was hard beset, before the enemy's side could close around me, the open plain lay at my feet.

And now, Lord, have compassion on my distress; reason has deserted in my eyes, thou art my eye, soul and body. My life is all given, my years are not lost sight, for my weakness; my strength does away, my flower is wasted. Openly my foes decide my doom to my neighbours I am a thing of no other worth, my friends are ashamed, and the power by whom my country,

¹ In the Hebrew text, "My refuge from but a dream." To search that, one would wonder what follows, "and let justice have a witness."

² According to the Hebrew text, "my tall flower."

³ This denotes the reference is probably to justice, weedy.

⁴ In the Hebrew text "through my sin."

- 11 I am left in misery, like a dead man, deserted like a broken pitcher.
 12 On every side their busy whispering comes to my ears;¹ as powerful the
 13 conspiracy that threatens my life. And still, Lord, my trust in thee is
 14 not shaken, still I cry, Thou art my God, my fate is in thy hand, save
 15 me from the enemy's power, save me from my pursuers! Smite as thy
 16 servant open eyes, and deliver me in thy strength. Lord, do not let me
 17 plead in vain. Thwartest the wicked of their hopes, hast thou down into
 18 the abyss; let silent fall on those treacherous lips, that speak maliciously
 19 of the innocent, in the days of their pride and scorn!
 20 What weapons of loving-kindness, Lord, dost thou raise up for the
 21 man who has thee, the man who trust thee, made known in me, for all
 22 the world to see? Thy presence is a sanctuary, to hide them away from
 23 the world's stormy-thunderous wraths from its deep debate. Blessed
 24 be the Lord, as wonderful is his mercy, as strong the wall of his pro-
 25 tection. I thought, bewildered, that thy watchful care had lost sight of
 26 me, but I cried out to thee, and thou straightway didst listen to my plea.
 27 Love the Lord well, you who worship him; the Lord keeps faith with
 28 his servants, and repays the actions of the proud above measure. Take
 heart, keep high your wings, all you that wait patiently for the Lord.

PSALM 31

(32)

(For David himself) of understanding)

- 1 **B**LESSED are they who have their faith forgiven, their trans-
 2 gressions buried deep. Blessed is the man who is not guilty in the
 3 Lord's reckoning, the heart that hides no treason. While I kept my
 4 own secret, all day long I cried to thee in vain, still my strength pined
 5 away, bowed down day and night by thy chastisement, still I tossed
 6 about in guilt, so deep did thy chastenings make!² At last I made my trans-
 7 gressions known to thee, and hid my sin no longer, I will be my own
 8 sinner, I said, and confess my guilt to the Lord, and with that, thou
 9 didst remove the guilt of my sin. Let every devout soul, then, turn to thee
 10 in prayer while it has time to reach thee, none will find success,³ when the
 11 waters are running deep in blood. Thou art my hiding-place, when
 12 oppressors ring the round, if there is my strength-song, even as from
 13 my belated pen.

¹ In the Hebrew text, 'and there is round about me,' cf. Ps. 35:19.

² The Hebrew text at the second half of this verse appears to mean, 'all my chastenings were reckoned wrong (or ill) by measure brought.'

³ Literally 'they will not approach him.' Probably, in the Hebrew text, this means the waters will not approach the devout soul.

Friend, let me counsel thee, trust for thee the path thy feet should
 tread, let my presence walk with thee. Do not be like the horse and the
 mule, that eat neither straw, hold them in their mouth with bit and
 bridle, so obviously they show thee.¹ Again and again the runner must
 feel the bit, he who trusts in the Lord feels nothing but error all
 around him. Just wait, be glad, and expect in the Lord, true peace, it
 will make your heart as lead.

PSALM 35

(33)

(A psalm of David.)

TRUMPET, just wait, in the Lord, true peace, it is yours to prize
 him. Give thanks to the Lord with the viol's notes, praise him with
 a harp of ten strings. For him let a new song be sung, give him of your
 best, sound the harp-harmony. The Lord's word is true, he is faithful in all
 his dealings, compassion he loves, and the just award, the whole earth
 confesses with the Lord's greatness. It was the Lord's word that made
 the heavens, the breath of his lips that peopled them; he is who rears
 up the western of the sea as a creature, and makes a cellar of its deep-
 covers. Let the whole earth hold the Lord in dread, let all the abidin-
 g men of the world stand in awe of him. In spirit, and they were made,
 he gave his command, and their frame was fashioned. At the Lord's
 bidding, a nation's purposes come to nothing, a people's designs are
 shattered, kings are baffled of their will; his own designs stand firm for
 ever, generations after generations, his will does not cease.

Blessed the nation that calls the Lord its own God, the people he
 has chosen out to his land. Looking down from heaven, he watches all
 mankind, his immovable dwelling has the whole world in view, he has
 fashioned each man's nature, and weighs the scales of each. There is
 no power for kings as powerful armies, for great warriors in abundant
 prowess, nor shall human arm then against god, have strength that
 cannot waver. It is the Lord, watching over those who fear him and trust
 in his mercy, that will protect their lives, will feed them in time of
 famine. Presently we wait for the Lord's help, he is our strength and our
 shield; in him our hearts will find constancy, to his holy name we
 turn. Lord, let thy mercy not open us, who put off our confidence in
 thee.

¹ Some understand the mule and horse as meaning that the horse or mule
 will turn to an other side as a bridle. The nose of the horse is sensitive, it
 can be taken as witness to Almighty God, "What does it mark in his hand,
 the nose that will not approach thee?"

PSALM 33

(24)

(For David, when he disguised himself as the servant of Achishlech, so that Achishlech sent him away, and he escaped.)¹

- 1 **A**T all times I will bless the Lord; his power shall be on my lips
2 continually. Be all my boasting in the Lord, from now, hereafter
3 weeks, and again. Come, sing the Lord's power with me, let us raise his
4 name together. Did I not look to the Lord, and find a hearing; did he
5 not deliver me from all my troubles? Since his presence, and that those
6 unrighteousness, here is no room for discontent looks. Frequent folk may
7 will, will on the Lord and gain his ear, and be rescued from all their
8 afflictions. Guardian of those who fear the Lord, he angel exchange at
9 their side, and brings deliverance. How precious the Lord of Truth and
10 peace is; blessed is the man that learns to trust in him. It is for you, his
11 chosen servants, to fear the Lord, those who fear him never go wanting.
12 Justly do the proud fall now longer and waste? Hearing they look not
13 that look to him.
- 14 Know, then, my children, what the fear of the Lord is, cross and barren
15 is to my marking. Long life, and prosperous days, who would have time
16 for the wrong? My counsel is, keep the tongue close of harm, and thy
17 lips free from every treacherous word. Naught of evil disturb them, but
18 rather do good; let peace be all thy quest and aim. On the upright the
19 Lord's eye ever looks favourably; his ears are open to their pleading.
- 20 Pardon is his throne for the many-fallen, he will soon make their name
21 vanish from the earth. Moved by the cry of the innocent, the Lord
22 sets them free from all their afflictions. His ear is he to protect hearts,
23 so ready to defend the crushed ones. Through a hundred trials hast
24 the innocent, the Lord will bring him safely through them all. Under
25 the Lord's keeping, every boat of his is safe; not one of them shall suffer
26 harm. Villains will come to an evil end, the corners of innocence will
27 bear their punishment.
- 28 The Lord will claim his servants as his own; they go unopposed that
29 pay their trust in him.

¹ See 1 Kg. 21 26 and following. The Hebrew text here gives Achishlech instead of Achishlech, as the Book of Kings, he is called Achish.

² For 'the good,' the Hebrew text has 'the young men.'

PSALM 34

(79)

(David's own.)

LORD, relieve my wrongs, deliver the righteous who flee to thee.
 Lapped me, gave thy weapons and thy shield, bore thyself to my
 defence. Unsheathed thy sword, and bar the way against my persecutors,
 whosoever in my heart, I am here to meet thee. For my mortal enemies,
 shame and disappointment, for my ill-wishers one and all, mine had no
 means; that before the watch, with the angel of the Lord in vanguard
 them, beset and hemmed on their way, with the angel of the Lord
 as pursuer! Thence they have had their deadly wounds for me, wondrously
 they have looked at my misfortune!¹ Now let the net restrain them,
 confusion, now let the snare they had close round them, their eyes not
 see how they fall now at Mine as tripping as the Lord, to mine delight
 in his saving power, that be the cry of my whole being. There is none
 like thee, Lord, who dost rescue the afflicted from the hand of tyranny,
 the poor, the destitute, from his oppressors?

See how these enemies have come downed, to know what we owe:
 claspings of which I knew nothing; how they have repaid my goodness as
 with crying, and left me distressed? What did I do, when they began to
 trouble me thus? I went that in weakness, and besetted my path with
 fasting, and all my prayer had itself in my own house. I went as my
 my passively, treating them like friends and brothers, I humbled
 myself, as a merciful husband himself for grief? Now they that in a
 triumph over my misfortune, when persecutions crowded in upon me,
 that meant no harm.² Now they would vex me,³ but still gave me no re-
 sponse, hating me, heaping mockery on mockery, gauding their words
 at me. Lord, with that name have open to see it? Will thou leave my life
 unprotected as the prey of these roaring lions? Let me live to praise
 and thank thee before the multitude that throng thy courts.

¹ The Hebrew text has, 'they have dug a pit for me.'

² 'When they began to trouble me thus,' the Hebrew text has 'when they
 were in distress,' as if King David were exclaiming his earlier kindness to their
 memory of his. 'My prayer had itself as my own house,' rather in the sense
 that it made no dependence on his ministers (cf. Mic. vi. 8), or merely in the
 sense that he bowed himself down in the sanctuary with his prayer (cf. Ps. lxxviii).

³ The sense of this verse is not certain, as the second part of it, the Hebrew
 text has 'I was bowed in mourning as one that weeps for his enemy.'

⁴ Some would render, 'when persecutions crowded in upon me unprovokedly.'
⁵ In the Hebrew text, 'they came out to persecute.'

18 No more the face of triumph in the eye of younger treacherous foe, that
 19 woundily smites and! There was when they talked in our presence enough,
 yet all the while they were plotting, and their talk loud squalls at the
 20 land. Now they cry out against me openly, Icy, icy that we should
 21 have lived to see this!¹ Thus too, Lord, hast thou it, do not pass it by in
 22 silence, Lord, do not abandon me. *Rescue myself and take my part, give*
 23 *me openly options, my Lord and my God.* As thou art just, O Lord up
 24 to God, give thy usual wages, never let them triumph over you, never let
 them laugh, all goes well, and know that they have made a prey of you.
 25 All things with shame and with awe, the men who delight in my dis-
 26 formity, cover them with confusion and self-reproach, the enemies that
 27 triumph over me. Joy and gladders in them, who applied my misdeeds;
 28 Praise to the Lord! be their cry, who work well to his honour. And all
 day long, for thy just avenging, thy tongue shall make known thy power.

PSALM 33

(34)

(To the melody for David himself, the Lord's servant.)

1 **T**HE sinner thinks to keep his evil ways secret, supposing that he
 2 has God to fear, plans treacherously under that watchful eye, till at
 3 last his sin comes to light in all its barefacedness.² He wood on his lips
 but it crad and false; never a wholesome thought in his mind harbours.
 4 He has trouble plotting mischief, and leads himself to every evil course,
 never weary of wrong-doing.
 5 Lord, thy mercy is high as heaven, thy faithfulness reaches to the
 6 clouds, thy justice stands firm as the everlasting hills,³ the wisdom of
 7 thy devices is deep as the abyss. Lord, thou dost give protection to
 8 man and beast, as sure is thy divine mercy; under the shadow of thou
 9 wings the first children of earth will find confidence. Their voices will be
 10 raised with the resources of thy power, when with God thou don't sleep
 11 at the fountain of consciousness. In thee is the source of all life, thy
 12 brightness will break on our eyes like dawn. Give proof, thou, of thy

¹ In verses 20 and 21, the Lxx seems to imply that there were two different stages in King David's persecution, one of unprovoked hostility, and one of open hostility. But the Hebrew text has "they did not wait to see personally." The second half of verse 20 is striking, the Hebrew text has, "their talk was against those who are quiet in the land."

² In verses 1 and 2 the Hebrew text is clearer, and probably corrects. The sense of the Lxx appears to be that given above, though possibly "in all its barefacedness" should be "in the face of himself."

³ Literally "the hills of God," a Hebrew form of speech for what is significant in nature.

money to those who acknowledge thee, of thy fortress to upright hearts; do not let me suffer the proud to trample on me, the wicked to dispossess me. Show us what a fall awaits the wrong-doers, how they lose the path, and cut deep their feet to meet!

PSALM 36

(37)

(A psalm for David himself)

ART thou jealous when the wicked thrive, dost thou envy the lot of *A*men-does? They will soon fade like the grass, wither away like the green leaf. Be content to trust in the Lord and do good, live on the land, and wait patiently to obtain thee, all thy longing fixed in the Lord, as he will give thee what thy heart desires. Commit thy life to the Lord, and trust in him; he will prosper thee, making thy journey clear as the day, the contact of thy feet bright as the sun at noon. Before the Lord stands their scrape, and prey to him, never lifting over the man that has his own way, not driven by voluntary. End thy complacency, fudge displeasure, do not let thy spirit sink as evil words, the evil-minded will be disappointed, and a patient waits, that wait for the Lord, succeed them. Forbear yet a little, and the sinners will be seen no more; those with search as vain as dead trees, while patient waits see the land's holes, enjoying great peace. 1.

Gloating her teeth with envy, the wrong-doer has in wait for the sinners, and cannot see his own men coming, but the Lord sees it, and is laugh at his action. Show they show the sword, how they bend the bow, as those sinners, to overthrow the poor in their indignation, to murder the upright; swords that will pierce their own hearts, bows that will break as an arrow! Innocence, like a sword, has the bones of the wicked as its own strength; none with the strength of their arm, and still the Lord has the joy in his longing. Jealously the Lord watches over the lot of the just, they will hold their heads for ever, unshaken by adversity, as men of stature will prosper. Envy will not come to an end, good and powerful the Lord's goodness may be; but soon they will vanish, vanish like smoke. Let the sinners tremble, and never repay, it still the good man will be a gracious gift; bless the Lord, and the land as a shine, blasphemy less, and thy name will be forgotten. Man's lot as the Lord must guide, if he would be sped on his journey; trouble he as

¹ The Hebrew text has 'as like the beauty of the dove' instead of the words 'proud and powerful' (the Lord's goodness) may be.

² It is difficult to see the connection between this verse and the next, unless we suppose that it indicates a reversal of fortune, in which the wicked will have by defaulting become, and good men will be in a position to help them.

11 say, but fall never, with the Lord's hand to uphold thee. New youth
 is past, and I have grown old, yet never did I see the good men forsaken,
 12 or his children begging their bread, till he hath without stint, and soon
 13 said, I have brought us into plenty: Offend no more, neither do good,
 14 and be at rest continually: the Lord is ever good, and will not abandon
 15 his faithful servants. Break the stones, forgetting by the name of the will-
 16 ing dead, but thine will hold their heart, and live on is always at rest.

17 Right reason is on the good man's lips, well weighed are all his
 18 answers: his ways never fail, because the law of God order in his
 19 heart. Strive he is not, placing against the life of the innocent,
 20 but the Lord will never leave him in thine power, never find him guilty
 21 when he is judged. Trust the Lord, and follow the path he has chosen,

22 so he will set thee up by preservation of thy hand, and thou wilt live to see
 23 the wicked come to nought. Once yesterday, I saw the sinner destroyed
 24 high as the cedars of Lebanon, then, when I passed by, he was there no
 25 longer, and I looked as vain to find him. Vigorously preserve innocency,

and keep the right before thy eyes, so that thou personally wilt have
 26 a name behind thee, while the sinner not rooted out every one, and their
 27 godless ways increase. When affliction comes, the Lord is the refuge
 28 and deliverer of the innocent, the Lord will aid and deliver thee, and
 preserve thee from the power of wickedness, because they put their trust
 in him.

PSALM 37

(38)

(A psalm of David, for a memorial concerning the sabbath.)

1 **T**HY anger, Lord, set thy vengeance, thy chastisement, set thy
 2 indignation! Thy wrath's plume set, thy hand's power set hardy
 3 thy anger has driven away all health from my body, never a bone sound
 4 in it, no marrow are my sinews. My own mis-doing between high above
 5 me, hangs on me like a heavy burden, my wounds fester and make,
 6 with my own folly to blame. Run down, bowed to the earth, I go
 7 mourning all day long, my voice shrill cruelly hollowed,¹ my whole
 8 body grievous to speak, to weep, I press down to the weakness of
 9 my heart. Thus, Lord, because of my longing, no complaint of mine
 10 escapes thee: restore my heart, give my strength, the very light that
 11 comes in my eyes to calm my anger.

12 Friends and neighbours that meet me keep their distance now,² old

¹ or 2. In the Hebrew text, 'hall of burning.'

² or 12. In the Hebrew text, 'Friends and neighbours leave their distance from me (pursuethem)'; cf. Apoc. 18. 24.

companions share me. I am assailed by enemies that girdle me like a shell; night and day, with silent whispering, their wicked plots against me. And I, all the while, am deaf to their threats, dumb before my accusers, near the undoing me, and the tongue that wears no defence is on thee, Lord, my hope are set; thou, O Lord my God, wilt bring it to naught. Such is the prayer I make, Do not let my enemies triumph over me, boast of my downfall. See, I bow before the Lord, (near mankind) as of my wickedness, ever ready to publish my guilt, ever righteous is over my sin. And still they live, these enemies of mine, and still they do have the mastery: so ready that here are a judge so viciously, ever a remaining good with evil, and for the very splendour of my cause laughing me. Do not fail me, O Lord my God, do not forsake me, hasten to be my deliverer, Lord God, my only refuge.

PSALM 38

(139)

(To the end, for Michael himself; a psalm of David.)

[T was my sinners to live wickedly, and never was my tongue silent; Lord, while I was in the presence of sinners, I kept my mouth gagged, as dumb and silent that I would not speak even in good purpose. But indignation came back, and my heart burned within me, the fire kindled by my thoughts, so that at last I kept silence no longer.¹ Lord, warn me of my evil, and how few my days are, teach me to know my own insufficiency. See how thou hast measured my years with a span, how my life is nothing as dry rotting! Nay, what is my race that lives, but transience? Truly thou passeth through the world like a shadow; with what vain labour he heareth up riches, when he cannot tell who will have the counting of them. What hope dost thou have? What but thyself, Lord? All this I am in from thee. Clear me of that manifold guilt which makes me the laughing-stock of fools, magnified and strengthening, because I know that my troubles come from thee; spare me this punishment, I float under thy powerful hand. When thou dost chasten men for his sin with thy reproof, his life melts away like grass; all his heart saved for vain worldly things. Lament, Lord, to my grief, let my cry reach thy hearing, and

¹ In the Hebrew text, "I am ready to die."

² It is not clear what is the punishment because the text points of the psalm.

³ The words "with thy reproof" are also he refers to part of the punishing sentence. "His life melts like grass" is the Hebrew text, "His punishment (torments, miseries) all the desire of his heart is a mock word."

my tears was heaven. What am I in thy sight but a passer-by, a wanderer,
as all my sickness wast? Give me some respite,^a some cool breath of
comfort, before I go away and am known no more.

PSALM 39

(40)

^a (To the end, a psalm for David himself.)

PATIENTLY I waited for the Lord's help, and at last he raised
his back towards me; he listened to my plea, drew me up out
of a chaotic pit, where the mire had seeped deep, and gave me a
threshold on the rock, with firm ground to tread. He has framed a
new music on my lips, a song of praise to our God, to fill all that stand
by with resonance, and with trust in the Lord. Happy the man whose
trust is thus rewarded, who pays no heed to false gods, and lying dreams.¹
O Lord my God, how long is the story of thy marvellous deed! There
is no wisdom like thy wisdom. Man is profligate in, man is utter it, great
beyond all our measuring. No sacrifice, no offering was thy demand,
except that thou hast given me an ear ready to listen. Thou hast not
found any pleasure in burnt-offerings, in sacrifices for sin. See then,
I said, I am coming to fulfil what is written of me, when the book has
recorded;² to do thy will, O my God, is all my desire, to carry out the
law of those which is written in my heart. And I told the story of thy
past dealings before a great throng, he witness, Lord, that I do not tell
my lies. Thy past dealings are no secret hidden away in my heart; I
boast of thy faithful protection, proclaim that mercy, that faithfulness of
thine for all to hear it.
Lord, do not withhold thy pity from me; thy mercy and faithfulness
is that have ever been my shield. I am beset with evils past numbering,
overcome by my sins, they fill my prospect, countless as the hairs on
my head, my courage fails me. Deliver, Lord, to set me free, Lord,
give hand and help. Disappointments and dangers be theirs, who try plans

¹ In the Hebrew, 'Look away from me.'

² False gods, and lying dreams; in the Hebrew text, 'the proud, and those who take vain oaths.'

³ vs. 7-8. Heb. 32-33. 'Thou hast given me an ear ready to listen', literally, in the Latin, 'thou hast perfected man for me.' In the Hebrew text, this is 'Thou hast purified man for me.' But the Septuagint Greek has 'thou hast filled a book for me', and this is the form in which the *Epistle* to the Hebrews (see 2) quotes the passage. 'Where the book has recorded', literally 'in the book past' (or, according to the Hebrew text, the witness) 'of the Lord.' This is often translated as the book, of the Law; but the context suggests rather a metaphorical reference to David's own history (cf. Isa. 38.24, 1 Kg. 2.10).

spoke my life; let them sink away in confusion, my ill-wishers. ¹ Joy, ² say, to them ³ my foes; as long they will be blushing in their shame. ⁴ Exulting and triumph for all the souls that look to thee, Praise to the Lord, will ever be their song, who trust in thy saving power. I, so helpless, so so-desolate, and the Lord is concerned for me! Thou art my champion and my refuge, do not forget, my God, do not forget, on the way

PSALM 40

(41)

(To the end, a psalm for David himself)

BLESSED is that man who takes thought for the poor and the ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² 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PSALM 41

(42.)

(To the voice of understanding, for the sons of Cass.)

O GOD, my whole soul longs for thee, as a deer for running waters;
 my whole soul thirsts for God, the strong, the living God; shall
 I never again make my pilgrimage into God's presence? Morning
 and evening, my diet still of tears? Daily I must listen to the voice,
 'Where is thy God now? Memories come back to me yet, asking the
 hour, I am back at God's house, his majestic tabernacle, amid the
 robes of joy and thanksgiving, and all the noise of holiday.¹ Soul, art
 thou still downcast? Will thou never be at peace? Wait for God's help,
 I will not cease to cry out in thankfulness, My champion and my God.
 In my bed moved I will think of thee, here in the land of Jordan
 and Hermonites, on those craggy hills.² One depth under heaven to
 another³ amid the roar of the floods thou seedling: were other waves,
 crest after crest overwhelms me. Each morn'g the Lord has shown me
 while day lasted; and here I am long for him, here in the night, no
 prayer to the God who is life for me? Thou art my stronghold, I will
 tell him; hast thou never a thought for me? Must I go mourning, with
 a mantle passing me hard, racked by the careless crowd of my per-
 secutors, 'Where is thy God now? Soul, art thou still downcast? Will thou
 never be at peace? Wait for God's help, I will not cease to cry out in
 thankfulness, My champion and my God.

¹ 'I am back at God's house, his majestic tabernacle', that seems to be the sense of the Latin, referring to an exile's day-dream. The Hebrew text is usually rendered, 'I passed on with the crowd, and hid them in the house of God', but the third translated 'word' is not found elsewhere.

² The poetic scene is here laid mainly by us, such from Jerusalem, being to the east of Jordan, or on northern end, on the foot-hills of the Hermon range. There are hills so described by a word which usually expresses magnificence, perhaps by way of contrasting them with other hills.

³ These 'depths' are evidently understood as being waterfalls, for the second part of the third would seem to be a metaphor drawn from storms at sea. Cf. Job 1:4.

⁴ The same sense here is doubtful, as is the exact pronunciation, but it looks as if 'day time' was used by a metaphor for the writer's former prosperity, and 'night' for his present unhappy condition.

PSALM 42

(43)

(A psalm of David.)

O GOD, answer my voice; give me justice against a rule that knows no pity, even as thou a merciful one for me and Israel. ¹ **Thou,** O God, art all my strength; why hast thou cast me off? Why do I go mourning, with enemies pressing me hard? The light of thy presence, the fulgour of thy promise, let them be my escort, bringing me safe to thy holy mountain, to the tabernacle where thou dwellest. There I will go up to the altar of God, the giver of youth and happiness; ² thou art my own God, with the harp I hymn thy praise. Soul, art thou not drowned? Why dost thou not be at peace? Wait for God's help; I will not cease to cry out in steadfastness, My champion and my God! ³

PSALM 43

(44)

(To the chief for the sons of Asaph, for understanding.)

O GOD, the aid has come to our eyes—have not our fathers told ¹ us—of the great things thou didst in their time, in days long ago, it was thy power that gave them a home by routing out the heathen, crushing and dispersing nations before them. It was not by their own sword that our fathers won the land, it was not their own strength that brought them victory; it was the work of thy hand, thy strength, thy will shone upon them, as proof of thy favour. I can have no King, ² no-God, save thee; it is thou that render deliverance to Israel. Through thee we show a bold front to our enemies,³ under thy protection we seek refuge of their onslaught. Nor in my bow I trust, nor to my sword, I trust the victory; it is thou that deliver us from our enemies, and convert our enemies with confusion. In God is all trust is our boast; his name we praise eternally.

And now? Now, O God, thou hast deserted us, and put us to shame, as by refusing to go into battle with our armies. Thou dost put us to a flight before our enemies; our all-round plunder us as they will. Thou hast made us like sheep with the flock, scattered here and there as

¹ The opening line of the psalm used in Psalm 42 makes a parallelism that does not exist originally in the psalm.

² "Have a bold front", literally "have with one's horns".

- 11 among the heathen; they have hunted away thy people without profit,
 12 sitting on rock, awaiting for thy law. Thou hast turned us into a laughing-
 stock for our neighbours, mocked and derided by all who dwell around,
 13 all the heathen make a by-word of us, and Gibeonites wag their heads
 14 at us in scorn. All day long my disgrace manifests me; my cheeks
 15 are covered with blushes, as I hear nothing but reproach and scoffing,
 16 see thou hast perished, thou hast perished.
 17 All this has come upon us, and it was not that we had forgotten thee.
 18 We have not been untrue in thy covenant, or withdrawn our hearts
 from thee, that thou shouldst be our steps wander away from thy
 19 path.¹ Why hast thou brought us so low, why hast thou grieved us,²
 20 and the shadow of death hanging over us? If we had forgotten the
 name of our own God, and opened out our hands as prayer to the gods
 21 of the alien, would not he know of it? He can read the secrets of men's
 hearts. How is it, then, that we find death at every moment for thy
 22 sake, condemned no better than sheep marked down for slaughter? Forgive
 thyself, Lord, why dost thou sleep on? Awake, do not baffle us from
 23 thy presence for ever. How canst thou turn thy face away, without
 24 a thought for our need and our affliction? Our guide is bowed to the
 25 dust; prostrate, we cannot lift ourselves from the ground. Arise, Lord,
 and help us; for thy honour's sake, chase us far thy own.

PSALM 44

(43)

(To the end, for them who will be transformed to the sons of Core,
for understanding, a song for a voice beloved.)

- 1 JOYFUL the thoughts that well up from my heart, the King's honour
 2 for my storm; my tongue flows readily as the pen of a swift writer.
 3 There is more than mortal beauty, thy lips overflow with grace,
 4 unmeasured, the message God has granted thee can never fail. God
 5 on thy sword is thy rule, great warlike, good thyself with all thy anxiety
 6 and all thy beauty, make ready, rule us in triumph, and take thy crown,
 7 in the name of faithfulness, and mercy, and justice. Thy own wonderful
 8 deeds shall be thy passport,³ so sharp are thy arrows, inflicting certain
 9 to thy will, arrows slung at the hearts of the king's enemies. Thy

¹ In the Hebrew text, 'that our eyes should wander away.'

² In the Hebrew text, 'in a place of anguish.'

³ v. 5. 'Make ready', literally, 'bind thy bow,' but the meaning here is uncertain. Take thy crown! (Davidic), 'crown' is not in the Hebrew text. At the end of the verse, the Hebrew text has, 'Thy right hand shall smite down terrible enemies.'

diems, O God, endure for ever and ever, the scepter of thy royalty is a rod that rules them;¹ thou hast been a friend to right, as mercy is to wrong, and God, thy own God, has given thee an action to bring that goes beyond any of thy fellows. Thy garments are scented with a myrrh, and stens, and spices, scented all over as royal palaces, whence the daughters of kings have brought thee as gifts to do thee honour.² In thy right hand stands the queen in a vesture of gold, all long about as with embroidery;³ listen, my daughter, and consider my words as earnestly; thou art to hope, henceforward, thy own crown, and the house of thy fathers: thy beauty, now, is all for the king's delight, as he is thy Lord and God;⁴ and worship belongs to him.⁵ The women is of Tyre, too, will have their presents to bring, all that are rich among the cities will be covering thy dress. All her splendour is the splendour of a princess through and through;⁶ so beclouded is she is with embroidery, and treads of gold. Maidens will follow in her train into the king's presence, all rejoicing, all triumphing, thou shalt be prince of men, as they enter the king's palace! They shall have men a wonder of thy own fathers, and divide a world between them for their domains. While time lasts, thy name will never be forgetting nations as will do their honour, age after age, for ever.

PSALM 45

(46)

(To the end, in the name of God for hidden things, a psalm.)

GOD is our refuge and strength, bolder the trial that has overcome us, but he can save. Help for us to be afraid, though earth should surely shake us, and the hills be carried away into the depths.

¹ The throne, O God's name after ways of ruling these words have been suggested, as, for example, 'God is the support of the throne.' Some of these has very wide general acceptance. That verse and the following are applied to our Lord in the Epistle to the Hebrews (1:8).

² Such the description of these words, and their direction into various use from the subject of beauty. Some think the Hebrew text should be corrected, 'Thy garments are scented with myrrh, stens, and spices, scented from the ivory palaces bring thee delight.'

³ The words 'all long about with embroidery' are not in the Hebrew text.

⁴ The Hebrew text has simply 'thy Lord.'

⁵ 'Through and through,' literally 'within,' a word elsewhere used only of the interior of buildings. The rendering given above seems to represent the literal meaning of the Latin. The whole passage is very difficult, and some think that the word translated 'within' is a mistake for the word 'jewels,' which may have stood in the original text.

1 of the sea. See how the waters' rage and roar, how the hills tremble
 2 before his might! But the cry of God, enriched with deeply flowing
 3 rivers, is the chosen sanctuary of the most High.¹ God dwells within her,
 4 and the roads unnumbered come down;² he will grant her deliverance.
 5 Nations may tremble, and thrones shiver, earth shrank away before his
 6 voice, but the Lord of hosts is with us, the God of Jacob is our refuge.
 7 Come near, and see God's acts, his marvellous acts done on earth,
 8 how he puts an end to war all over the world, the hero slavered, the
 9 weapons shattered, the shields burst to shreds! What quietly, and yet
 10 shall have proof that I am God, chiding vapors among the nations,
 11 chiding vapors over the world. The Lord of hosts is with us, the God
 of Jacob is our refuge.

PSALM 46

(47)

(To the melody for the sons of Cori; a psalm.)

1 CLAP your hands, Gentiles, in applause within your God with
 2 voices of rejoicing. The Lord is high above us, and mighty of deeds;
 3 he is the sovereign Ruler of all the earth; he has tamed the nations
 4 to our will, bowed the Gentiles at our feet, claimed us for his own
 5 portion, Jacob the fair, the well beloved. God goes up, lead us the
 6 cry of victory; the Lord goes up, loudly the trumpets peal. A psalm,
 7 a psalm for our God, a psalm, a psalm for our King: God is King
 8 of all the earth, peace be well, the praise you bring him. God sages over
 9 the nations, Gods are enthroned as idols here. The rulers of the nations
 10 gather before him, the God of Abraham most high in honour, powerful
 11 lord³ of the earth.

PSALM 47

(48)

(A psalm of music for the sons of Cori on the second day of the week.)

1 THE Lord is great, great honour is his due here in the city where
 2 he, our God, dwells, here on his holy mountain. Boldly stands
 3 the hill of Zion, the peak of the whole earth, where a slopes northward,
 4 to the South, ⁵to the South,⁶ as if the mountains were moved by his will,
 6 would appear from the South and the North that the waters are those of the sea.

¹ To the South, ²to the South," as if the mountains were moved by his will, would appear from the South and the North that the waters are those of the sea.

³ There may be a reference here to II Sam. 3:4.

⁴ Literally "very early in the morning," which verse may be intended to mean whether our light who answers this psalm with the dawn of Goodmorrow (cf. IV Reg. 1:30).

⁵ Literally "peak." The Hebrew text seems to mean, "the ridge of the mountain here were indicated as a people belonging to the God of Abraham, God built the shields of the earth he is greatly exalted." It is difficult to believe that other verses fully represents the original.

the cry of the great King: when these walls, God is made known in his proceeding time. See, how the kings of the earth have made common a cause, and set them on arm! At the sight of her, all was bewilderment, and confusion, and dismay: fear took hold of them, riddles as the devices of a woman in travail: was not thus the power that works a tip-swinging step in the storm? Here, in this city of the Lord, of Zion, the city of our own God, we have passed the tale long since, God has built her to endure for all eternity: delivered to his people, we are taught and forced to reverence. O God, whenever thy name is known on earth, thy praise is told, ever just in thy dealings: will ever the hill of a Zion again, will ever the witness of his triumphs, as the decrees which thou, Lord, hast executed. Walk about Zion, make the round of her towers, and tell the story in each of them; mark well the distance that is as Jerusalem, pass all her strongholds to review: then give the word to the great generation. Such is the God, who is our God for ever and ever, our Shepherd eternally.¹

PSALM 41

[47]

(To the end, for the voice of Cœur à pecheur.)

LISTEN, you nations far and wide, let all the world give hearing, expose clods of earth, and open rocky bosom, for rich and poor the same lesson. Here are wise words, thoughts of a discerning heart, advice to overtake ignorance, and counsel, with the harp's music, things of deep import.

What need have I to be afraid as troubled men, when malice dogs my heels? and overtake me, making of foes who trust in their own strength and boast of their great possessions? What can brother pay the penalty mortal of brother? must not each pay his own? Man cannot buy God off, and give a ransom for his own life, so that he should be able to release us continually, live to eternity,² and never more die.³

¹ Literally, 'the Father will reach that death,' but there is some irony of a generation.

² Literally, 'the wrong-doing of my flesh.' The sense of the Father can be perfectly the righteousness of those who suffer for us.

³ The Latin here can also be translated, 'brother cannot ransom brother, shall a wage, then, be able to ransom himself?' The Father too appears to mean, 'It is quite certain that man can ransom his brother,' which is simple, but does not fit so well with the context.

⁴ The Latin here can also be translated, 'His life is too precious a thing for man; he will labour for ever in vain trying to find the ransom needed, even though he should live eternally.' This is contrary to the sense of the Father can, which says 'he must give up that hope even and his all, moment of he will labour for ever in vain.'

- a Trust it is, wise men die; but reckless fools perish no less; their riches
 c will go to others, and the grave will be their everlasting home. (Ques-
 c tion will follow generation, and they will live on there, under the earth
 a they were called their own. Yet man, in his self-esteem, will not reflect
 c on what he will match him with the brute beasts, and he is no better
 c than they!¹
 a Fools think that manna both themselves and those who follow,
 c trusting their silver! Thus they lie in the world beneath, loaded like
 c sheep, with death for their shepherd. By tomorrow's dawn, the just
 c will be triumphing over their helpers, their gods fade away in the
 a "world beneath." But my life God will reveal from the power of that
 c lower darkness, a life that finds acceptance with him. Do not be dis-
 c couraged, then, when a man grows rich, and there is an end to his house.
 a He'll be magnificence; he cannot take all that with him when he dies.
 c magnificence will not follow him to the grave. While life lasts, he
 c calls himself happy, and gives thanks to him, O God, the living
 a him;² but soon he will be made one with the lot of his fathers, never
 c again to see the light. Man, in his self-esteem, will not reflect on what
 c he is, match him with the brute beasts, and he is no better than they.

PSALM 49

(36)

(A psalm of Asaph.)

- IT is the Lord, the God of gods, that speaks; no message goes out
 a from all the earth, from the sun's rise to its setting. Out of Zion,
 a in perfect beauty, God comes, revealed, he will keep silence no longer.
 Before him goes a raging fire; there is a whirling storm around about
 a him. So, from on high, he will summon heaven and earth to witness
 a the judgment pronounced on his people. Monitor is his presence
 a his faithful servants, who know his covenant still with verities

¹ v. 12 (also v. 16). "Man, in his self-esteem, will not reflect on what he is." The meaning of the Hebrew text is, "The hypocrite does not see his lot."

² In verse 21-22 the Lord can also be considered, "He cannot give his meaning of death though he sees that the demand of 'the gods' will be their everlasting home." And, the Hebrew text seems to read, "these unnumbered thoughts is, that their houses will last for ever, that their loved ones will go on their journey to generation, and so they call these things by their own names."

³ The Hebrew text probably means, "these unnumbered things will be a joy to the world beneath, and have no substance left for it," but the dependence is unnumbered, and it seems likely that the text means that these things are.

⁴ The Hebrew text reads, "and man will count them (that is, the rich, thoughtless men) as nothing, for man will count them (that is, the rich, thoughtless men) as nothing."

The heathen themselves pronounce him just, God who is our Judge.¹ Listen, my people, to these words of mine, listen, Israel, to the assurance: I give thee, I, the God thou earnest to God. I do not find fault with thee over thy sacrifices; why, all day long thy burnt-offerings smoulder before me. But the gifts I accept are not made from thy stock, or a back-spoor from thy fields. I own already every wild beast in the forest, in every dove and bird on the hills. I know every bird that flies in heaven, as much as all the herds of the fields.² If I am hungry, I will not count upon man. Wouldst thou have me eat man's flesh, and drink the blood of a god? The sacrifice thou must offer to God is a sacrifice of praise, as thou wilt then perform thy vows to the most High. So, when thou criest to me in time of trouble, I will deliver thee, thou shalt shout honour to me in thou wilt.

But thou, to the slaves, God speak! How is it that thou canst repeat as thy commendation by men, and boast of my company with thee, and to thee, all the while, hasten on love for the amendment of thy ways, casting every meaning of mine to the winds? Swift thou art to welcome the thief who crosses thy path, to share in thy lot with the wickedness. Malice wells up from thy lips, and thy tongue is a ready sapper of a dove, thou wilt do there in converse, speaking evil of thy brother, as plotting against thy own mother's son. Such were thy ways, and I needed no sign, till the wicked thought came to thy heart that I was such as thou art. Here is thy reward, here is thy judgement made plain to thee. Think well to this, you that forget God, or his hand will fall suddenly, and there will be no delivering you. He honours me truly, as who offers me a sacrifice of praise, there lies your path, who would see the saving power of God.

PSALM 50

(51)

(To the end) a psalm of David, on the occasion of Nathan's coming to approach him for his sinfulness with Bathsheba.)

HAVE mercy on me, O God, as thou art ever rich in mercy, as the abundance of thy compassions, blot out the iniquity of my iniquities. Wash me clean, cleanse me, from my guilt, purge me of my sin, the guilt which I deeply acknowledge, the sin which is mine.

¹ "The heathen" that is probably a mistake in the Greek, owing to the use in Hebrew of a very rare word, which refers to some (unidentified) class of animal creatures.

1 lost to my sight. That only my sin have offended, thou wast the witness of my sinning-doing; thy warnings were deserved, and if thou art called in question, thou hast right on thy side. For indeed, I was false as all gold was with me already when my mother conceived me. But thou art ever faithful to thy purpose and now, in deep penitence, thy wisdom has instructed me. Thou wilt sprinkle me with a word of hyssop, and I shall be clean, washed, I shall be where thou comest, as a message thou wilt send me of good news and rejoicing, and the body that lies in the dust shall thank with praise.

2 Turn, thy eyes away from my sin, blot out the record of my guilt, as my God, bring a clean heart to thank within me; keep me new life, true a life, into my being. Do not trouble me from thy presence, do not take thy holy spirit away from me; give me back the compass of thy saving power, and strengthen me in generous resolve. So will I seek the way to follow thy paths, sinners shall come back to thy obedience. 3 My God, my chosen Deliverer, save me from the guilt of bloodshed. 4 This tongue shall boast of thy wonders, O Lord, thou wilt open my lips, and my mouth shall tell of thy praise. If thou hadst a sword for vengeance, vengeance I would have given thee, but thou hast no pleasure in burnt-offerings; the sacrifice God loves is a broken spirit; a heart is that is humbled and desires thee, O God, will never decline. Lord, in thy great love and prosperity as Zion, so that the walls of Jerusalem may be built.¹ Then indeed thou wilt take pleasure in solemn worship, in gift and burnt-offering, then indeed sacrifices will be laid upon thy altar.²

PSALM 51

(52)

1 (To the end. Of understanding, for David, when Doeg, the Edomite, came and told Saul, David went into Achishbath's house.)

1 **W**ILT thou take pride, boast, in thy own making, in thy own self-doing, all the long day?³ Thy tongue is skilled as music, thy voice made-echoed for vanity. Gladly, never sad, in thy study, reason, never honest speech, tell thy false lips how the word

¹ It seems certain that David built a great part of the defenses of Jerusalem (Jeremiah, Lamentations, VII. 14, 15). But some scholars think that there but two years were added to the original psalm, after the capture of Jerusalem by the king of Babylon.

² If this verse is part of the original psalm, it seems to imply that the psalmist of hope, though of no small an experience for previous sin (verse 40), was a legitimate lover of thanksgiving ceremony (IX. Ps. 40-42).

³ This verse "all the long day" may be intended, not to what goes before, but to what follows.

that brings men to ruin. And will not God destroy them utterly, cast
 thee up, drive thee from thy house, till thy rock is known among
 living men no more? Honest folk will watch, and wonder, and wait
 for thee. So much for the man who would have none of God's help,
 but relied on his store of riches, and found his strength in vain hopes!
 And if rooted like a fruitful olive-tree in the house of my God, I will
 trust for ever and for ever in his divine mercy. I will give thee eternal
 thanks for all thou hast done, and put my trust in thy name, as they ever
 love to do, that are thy true servants.

PSALM 58

(53)

(To the end, for Mithch. Of understanding, for David.)

THERE is no God above us, is the thought of restless hearts. Warped
 notions everywhere, and foul wrong done; there is not an honest
 man among them. God looks down from heaven at the race of men, to
 find one not that reflects, and goes in search for him: but no, all have
 missed the mark and disappeared him; a life well lived is nowhere to be
 found. What, can they learn nothing, all these traffickers in sin, who
 find themselves fit on the people of men, as if it were bread for their
 eating, and never invoke God's name? What wonder if fear smite them,
 when they have no cause for fear? Man's friends, God's foes, they fall
 back scared,¹ and he has scattered their bones far and wide. Oh, may
 mine being deliverance to Israel! Day of gladness for Jacob, day of Israel's
 triumph, when God brings his railed people home!

PSALM 59

(54)

(To the end among the songs of understanding, for David. Upon
 the occasion when the men of Gath told Saul that David was in hiding
 among them.)

LORD, by the virtue of thy name deliver me, let thy sovereignty
 & power grieve me sorely; give a hearing, Lord, to my plea; let
 me speak, and know thou art listening. Alas! Run into arms against

¹ See 1-7. See also on Ps. 53. Is the past common to the two Psalms, the
 one men 'God' where the latter speaks men 'the Lord,' but otherwise there
 is no substantial reason except in verse 4.

² In the Hebrew text, 'they conspired against thee.' Some think that this
 may not be inserted to soften the denotation of Southampton's error (IV Kg
 19.18).

me, strong from that grudge are like rock, with no thought of God
 to check them. Ah, but God is here to help me; the Lord has my safety
 in his keeping. Let the blow come on my persecutors; even Godlike
 thy word, do thou overthrow them. So will I joyfully offer thee sacrifice,
 and praise thy name, Lord, as promised it shall be, that hast so delivered
 me from all peril, and let me see the downfall of my enemies.

PSALM 34

(55)

(To the end among the songs. Of understanding, for David.)

GIVE audience to my prayer, O God; do not spurn the plea of
 my misery: hear and grant relief. I am spent with anxiety, bewildered
 by the outcry of my enemies, by the malice which persecutes me, their
 seditious shouts of anger, their spiteful rage against me. My heart is
 full of whirling thoughts; the fear of death marches over me, trembling and
 troubled, I watched the darkness closing about me. Had I but wings,
 I cry, as a dove has wings, to fly away, and find rest! How desolate would
 my journey be, how long I would remain there, out in the wilderness!
 Vainly I wait for rescue from the fears that haunt me,¹ from the storms
 around me.

Flunge them deep, Lord, in ruin, bring destruction into their counsel!
 Do I not see, already, violence and sedition in the city? Does not
 mysing walk about the walls of a night and day, do not misery and
 crime occupy its streets? Oppression and treason are ever busy in
 its streets. Had it been some enemy that attacked me, I could have
 borne it patiently; none open to me, I could have sheltered myself
 from his wrath. But thou, who hast known my thoughts, my secrets,
 my familiar friend! How pleasant was the feast when we shared it,
 thou and I, how lovingly we walked together in the house of God!² May
 death overthrow them, may the abyss swallow them up alive, their houses,
 their hearts be tainted with evil!

Still I will call upon God, and the Lord will save; still at evening
 and noon and noon I will cry aloud and make my plea known, for
 I will not be deaf to my appeal. He will win my soul peace, will rescue
 me from their onset, though so few strong men take my part.³ Ah,

¹ 'From the fears that haunt me,' in the Hebrew text, 'from the coming wind.'² In the Hebrew text, 'We held pleasant converse together, and walked together into God's house with the throng (of worshippers).'³ Literally, 'because many they were with me.' The Hebrew text is generally understood as meaning, 'there against me numbered so many,' but the phrase is unclear.

the God who signed before time was, will listen to me, will bring them low. So long unpunished,¹ they have had no fear of God, his hand is silent, now, to do justice. They violated his contract, and so will his face be hidden from them, but his heart watched them narrowly, his words were as gentle, they needed like oil, but in truth they are weapons of destruction.² Cast the burden of thy sins upon the Lord, and he will sustain thee; never will he let thy stumble, his power if thou be true. These, O God, thou wilt seek in a pot of clay; the blood-thirsty, the treacherous, will not live out half their days, but I, Lord, will put my trust in thee.

PSALM 55

(56)

(To the end, for the people which is far removed from God's faithful servants. For David, for the inscription of a momentary, when the Philistines held him prisoner in Geth.)

HAVE mercy on me, O God, downfallen overcome by man's cruel oppression; overcome my enemies tread me under foot, so many there are to make war upon me. Day is no success yet,¹ done better onwards me, but I will still put my confidence in thee; I have ahead of God's help. My trust is in God, no mortal design can defeat me. Overcome they thus my converse, have no thought but for my undoing. All neighbours,² that hide their thoughts from me, watching my steps as they plot against my life! So worthless,³ and with thee

¹ This is probably the sense of the Latin, and certainly of the Septuagint Greek. But it would be possible to render, either from the Hebrew or from the Latin, 'they never allow their rage.'

² or 21, 22. The Greek and Latin renderings here differ greatly from the Hebrew text, which perhaps gives a better sense, though it involves much confusion of persons. It appears to mean, 'He (the singer) turns his hand against one who is at peace with him, in violation of the covenant between them; he speaks as though as though, when thoughts of war were in his heart.' So, 'They are weapons of destruction,' in that case, will refer to the singer's words. The Latin version, translated above, has the advantage that 'he' refers to God, and 'they' to the enemies, in verse 22 and in verse 23. 'His words' that is, God's commandments, which are signed upon us permanently, but bring destruction if they are disobeyed. 'His face was hidden from them' they also be rendered, 'they were overcome by his face.'

³ Literally 'from the height of the sky.' The meaning of the Hebrew text here is uncertain.

⁴ This is probably the sense of the Latin, and certainly of the Septuagint Greek. The Hebrew text is better translated, 'they gather themselves together.'

⁵ or 2. Literally 'to escape the dark nightingale.' The Hebrew text has, 'in secret for their destruction.'

be their protector? Those, who dost bring nations to ruin when thou art angry? No, indeed; my life has no rescue from thee, my God, no fear of mine but is revealed in thy sight, faithful in thy promises,¹ and my enemies will turn their backs when I call upon thee, I know I will that thou, God, art on my side. This is the wickedness of my heart in God, the foundation of my song of triumph to the Lord. My trust is in God, man's designs cannot slay me. The reins which thou drawest from me, O God, my power shall fail; have thou not saved my life from every peril, my foot from every slip? And shall I not enjoy God's favour, while the light of life is with me?

PSALM 36

(37)

(To the end; do not destroy. For David, for the description of a momentary, on the occasion when he took refuge in a cave at the approach of Saul.)

HAVE mercy on me, O God, have mercy on me, here is a soul that puts its trust in thee; I will take refuge under the shadow of thy wings, and let thy mercy pass me by. I will cry out to the most high God, the God who has ever befriended me, ever sent aid from heaven to deliver me, and thence my oppressors into confusion. His mercy, his faithfulness came to my aid, rescued me from a very den of lions, where I dwined with fear;² from the bear's foot, whose curious teeth bite deeper than spears or arrows, whose tongue is sharp as a sword. O God, mount high above the heavens, all thy glory overshadows the whole earth. See where they have laid a snare for my feet, to bring me low, dig a pit in my path, and fallen into it themselves! A heart is come thee, my God, a heart ready to serve thee; a fit song, no music art for thee! 'Waite, all my skill,' waite, echoes of harp and viol, down shall dead me watching: so will I give thee thanks, Lord, for all the world to hear it, sing praises while the Gentiles are lions, of thy mercy, high as heaven itself, of thy faithfulness, that is reached to the clouds. O God, mount high above the heavens, till thy glory overshadows the whole earth.

¹ The Hebrew text has 'my watchings' instead of 'my life,' and 'rescued in thy trust' instead of 'revealed in thy sight.' Some would connect the words 'faithful in thy promises' with what goes before, rather than with what follows.

² *Latavile*, 'I dwine in confusion.' The Hebrew can mean or mean, 'I lay down amidst flaming fires'; the original reading has perhaps been lost.

³ 'All my skill,' literally, 'my glory,' a term by which the psalmist sometimes refers to himself, e.g. i. 19-23.

PSALM 57

(58)

(To the *nek*, do not destroy. For David, for the inscription of a monument.)

AND are your thoughts indeed honest thoughts? If you would but judge properly, how bereft of words! See how you dance madness in your heads, cover the land with a web of apparitions! Sinners that left the world only to go on-slaying; desperadoes and hard their machins bore them! They are reckless as corpses, as the say that have a deaf ear and will not listen to the make-chamber's music, imagines and wild machines though be he. And now God will break their craftings, the Lord will shatter their aims, strong in the power of lions. They will reach away like split reeds, when he breaks his bow, they will be powerless before him. They will sink like wax,¹ one touch of the flame, and they will see the sun no more; the flame will burn them alive, like young thorns that grow into a thicket never.² The innocent man will triumph at the sight of their punishment, as he dips his hands in the blood of the evil-doer; since enough, men will say, manna has its reward, here enough, there is a God who grants wisdom here no earth.

PSALM 58

(59)

(To the *nek*, do not destroy. For David, for the inscription of a monument, on the occasion when Saul had his horses trampled, so as to kill him.)

O GOD, deliver me from my enemies, rescue me from their assaults; shatter their mad schemes, disappoint their lust for blood. See how they have taken me at a disadvantage, muttering all their speech to overthrow me! Therefore, Lord, through my lips as officers of mine,

¹ The Hebrew text in the last half of the verse is doubtful, some think that the expression are intended by a name which may mean either 'judges' or 'poets'.

² The Hebrew text is usually rendered, 'like a weed,' but it is difficult to see in what sense.

³ The verse appears to be, that the angels will be cut off while they are still vigorous, like young thorns which are consumed by a fire; for before they have rooted into the thicket they are commonly used for building-work (cf. Is. 5. 25). The literal sense of the Latin is, 'Just as they are alive, so it is that I will shatter them utterly, before your thorns have ever begun to put forth a weed as they are there-born.' The word 'thorn' is probably a mistake for 'you,' which is found in the Septuagint Greek. The Hebrew text is usually corrected, 'thorns' in the Latin is usually given the sense of 'weeding-pots.'

- 1 I have kept steadily on my way,¹ doing injury to no man. But
 should, come to my side and witness my wrongs, Lord God of hosts,
 God of Israel, hear thee, who rendered, and show the same as injury.
 2 See them come back as night-fall, like hungry dogs,² to paw about the
 3 city. Hark, how those cruel tongues hiss out their words! They drink
 4 wine can hear them, and all the while thou, Lord, without light of dawn,
 thou, in whose esteem all the nations are as nothing.
 5 In thee, O Lord, I find my stronghold, the God who upholds me,³
 6 the God whose horn exalts me on the way, the God who bids me
 triumph over my enemies. Not for their destruction I pray; should
 my evil people be lost to man's remembrance! Only let thy power
 7 dispatch them; crush them down, my protection, my glory!⁴ Down
 with the guilty tongue, the hateful lip; let their own guile ensnare
 8 them; let their running and let swift them out for defeat; thy vengeance
 will defeat them, and bring their power to an end. Show them that
 thou art a God who rules over Jacob, rules over the utmost ends of the
 9 earth.⁵ Hast thou they as night-fall, like hungry dogs, and paw about
 10 the city. Far and wide they will roam in search of their prey, and roar
 11 with rage when they go unled at last.⁶ And I, ere long, will be thanking
 thee for thy protection, will be triumphing in the mercy thou hast shown
 12 me, thou, my stronghold and my refuge in the hour of need. To thee
 I will sing, the God who delivers, the God who upholds me, my God,
 and all my hope of glory.

¹ In the Hebrew text, 'they rise about and make themselves ready.'

² 'Hungry dogs' in the Hebrew text, 'howling dogs.'

³ The Hebrew text is usually rendered, 'O my deliverer, I will seek for thee,' but some think we should read 'I will sing a psalm to thee,' as in verse 13 below.

⁴ The Hebrew text may also be rendered, 'Do not they shame, but my people hope in me,' but the thought seems difficult to follow. The Septuagint Greek has, 'let them forget thy law', the Hebrew says, and the Latin must be translated, 'let them (renounce) should forget my people,' i.e., let the wholesale denunciations should depopulate the language of Israel altogether.

⁵ vs. 13, 14. The Hebrew text appears to mean, 'With the evening, and the bright world they arise. Destroy them as thy vengeance, destroy them.'

⁶ vs. 15, 16. The enemies of the Psalmist, who are persecuting the city to keep him in, will find that he has escaped, and will be ashamed (as in verse 22) to see and write as these disappointed search for him.

PSALM 59

(110)

(To the end, for those who will be transformed, for the inscription of a musician, for David himself, with a view to instruction. On the occasion when he was lying awake, Syria of the two rivers, east of Sabal, and Jacob turned back and delivered the Edomites, captive the Israelite king, in the valley of Salt.)

TOO long, O God, hast thou discerned us and taken toll of us, now,¹ instead of anger thou shewest mercy. Hast the wounds of the land² thou hast shaken and torn wounds, the land that trembles still. Could a night thou hast made us weeping, such a daydawn thou didst bring for us as made our sorrow cease. But ever thou hast set up a standard to rally³ a thy faithful servants, and to protect them from the archers' enemy; now lying still in the arms thou lovest, give my prayer answer, and lift thy right hand to me.

God's word came to us from his sanctuary, I went to divide up⁴ a Bethan, and parcel out the valley of Tereb, on the Gilead, to our Edomites' helpers, Ephraim at my leisure, Jach was my comrade; in Black, one day, shall be a vessel on my service, I will cast out my stone over Edom to show possessing the Philistines will bow before me.⁵ Such was the stroke; but now who is to lead me on my march against a the sinners, who is to find an assassin for me now Edom, when thou, O God, hast discerned us, and wilt not go into battle with our enemies? It is thou that must deliver us from guilt, man is the help of man.⁶ Only through God can we fight victoriously; only he can smother our⁷ a oppressors in the dust.

PSALM 60

(111)

(To the end, among the hymns for David.)

LISTEN, Lord, to this cry of appeal, do not let my prayer go¹ a unheeded, though it be from the ends of the earth: that I call upon thee. Full of anguish was my heart, but thou hast set me high up² a

¹ Literally 'thou hast given a sign to those who fear thee, that they should cease from the possession of the land.' Probably the 'sign' is meant to be a 'star' and, as on the Hebrew some would read 'word' instead of 'sign' on the Hebrew text, and interpret the second half of the sentence differently.

² i.e. from. This would seem to be a quotation from some old prophecy, referring to the conquest of Chanaan. For 'hast thou set them' cf. Isa. 47.

1 on a rock, thou hast rescued me on my way, thou, my only hope,
 2 my strong tower against the assault of my enemies. Oh let me dwell
 the ever in thy tabernacle, let me take refuge under the shadow of thy
 3 wings! Lord, thou hast listened to my prayer, thou hast given thy
 4 worshippers a home to dwell in. Thou upon thee thou who art in the
 5 king's robes, while grandfather came and go, his life will last. He
 will stand before the ever in the presence of God, the God whose mercy
 6 and steadfastness are beyond all reckoning.¹ Evermore I will sing thy
 praises, day after day perhaps my voice

PSALM 61

(43)

(To the end, for liltong a psalm of David.)

1 MY soul, do but leave thyself in God's hands: to him I look for
 2 deliverance. I have no other God, no other deliverer but him,
 3 safe in his protection, I fear no deadly fall. Sell me now my oxen
 4 might out for their murderous attack, all except one way, his cattle
 5 at bridge's gap or wolf's haunch.² Sell I must go on unprotected,³ while
 these examples to deliver me, men that were used to speak me free, but
 6 over with a curse in their hands. Yet even now, my soul, leave thyself in
 7 God's hands, all my trust is in him. He is my God and my deliverer, my
 8 protector, hiding me round encircled. God is all my defence and all my
 9 boasting help, my hope runs from God. Besides thee and all, put your
 confidence in him, and by the homage of your hearts to his foot, God is
 10 my defence for ever.

11 Man is but asphodel, light weigh the men of Adam as thin reeds in
 12 the water, van are all their companions to decay.⁴ Hope no more for

¹ It is not clear, in the Latin, whether the mercy and steadfastness referred to is a kind of God, or those of the king; the former explanation seems more likely, since David himself is traditionally the author of the psalm. The Hebrew text has, 'recount thy mercy and thy steadfastness as thy protection.'

² Literally, 'How long do you rule upon a man? You are all murderers, or if he is leading ledges in a bottom well.' It is not clear, either in the Hebrew or in the Latin, how the words 'like a bottom well' or a bottom-down house' are to be fitted into the grammar of the sentence. It is perhaps easier to think of the Psalmist's security as compared to a herd of oxen, leading for a gap in a wall or ledge.

³ Literally, 'strong.' This is probably a misunderstanding of the Septuagint Greek, 'they run as sheep,' and a corrupt reading for 'they run as sheep,' which according to the Septuagint should be 'they who possess in sheep.'

⁴ In the Hebrew text this verse seems to say, 'The men of Adam are asphodel, the men of men are but a reed; they are high, for very companions, in the water.'

wretched pains, sigh for plunder no more; on morning stars of riches set never your hand. Not once, but twice I have heard God's voice of us whispering all power is God's. To thee, Lord, mercy belongs, then with us enjoy mercy even the reward of his death.

PSALM 42

(63)

(A psalm of David, composed when he was in the desert of Idgah.)

O GOD, draw me my God, to thee at dawn I keep vigil, body and soul intent for thee, a lonely way, as this parched, this trackless wilderness! See, I have made pilgrimages to thy sanctuary, mine of thy great acts, seats of thy glory! To win thy mercy is desire to me than life itself, my songs of praise can no more be withheld. So all my life long, I will bless thee, holding up my hands in houses of thy name, my heart filled, as with some rich fruit, my mouth, as joyful accents, singing thy praise. My thoughts shall go out to thee at dawn, as I lie awake remembering thee, and the protection thou hast given me. Gladly I will shelter under thy wings, cling close to thee, borne up by thy protecting hand. In vain do my enemies plot against my life, soon to be as swallowed up in the depths of earth, a prey to the sword, arrows for a scheld! The king shall triumph in God's protection, blessed as they are as ever blessed who take their refuge in his name! Silence shall fall on the lips that muttered treason.

PSALM 43

(64)

(To the end, a psalm of David.)

O GOD, listen to my prayer when I call for aid, save me from the snares of my mortal foe. Thine as defined me from this conspiracy of sinners, this dancing of evil-doers; the weapons that would like a sharpened sword, the bitter hatred aimed at me, like a bow ready bent. Stealthily they shoot their arrows at the innocent, suddenly, from a safe vantage-point, they wound him. See them pledged to an infamous motive, plotting to lay snares for me, sure that they will go unscathed. With what can they hatch these treasons, undivided care that deftly its pur-

¹ On the morning-star too, 'all who come by the king's name shall be blessed.'

- 1 peace! Let man's thoughts be deep as they will, yet God must triumph;
2 their arrows do no more harm than children's toys, and all their con-
3 spiring plots turn false. A light to strike men with astonishment, and fill
4 their hearts with dread; who but will ascribe God's power, who but will
5 ponder his great awe? Blameless men will rejoice and put their trust in the
6 Lord; upright hearts will find their recompense.

PSALM 64

(55)

[To the end, a psalm of David. A song made by Jeremy and Nehemiah
for the people of the exile, when they began their returned journey.]

- 1 O GOD, thou shalt yet have praise in Zion, Jerusalem shalt yet pay
2 her vows to thee. Listen to my prayer, thou to whom all mankind
3 must look for pardon, and though the enemy of the wicked has prevailed
4 against us, a sinful people is thy favour's object. Blessed the man on
5 whom thy choice falls, whom thou taltest to dwell with thee in thy own
6 domain! Thy house has treasure to content our hearts; holy is thy
7 temple, wonderful in its ordered worship: Listen to us, O God our
8 Saviour; at the bounds of earth, far over the sea, as thou we hope!
9 What power gladd thee about! Thy strength hath the mountains read
10 them, stir up the depths of the sea,¹ and set its billows roaring, thy
11 pavents fill the barrens with daisies, strike terror at the world's nod,
12 fill the lands of sinners and sinners with reproach. And now thou hast
13 brought relief to this land of ours, has entered and greatly enriched it:
14 Deep flows the stream whence thy divine providence grants us food,
15 long time thou dost prepare it. Make earth's channels dance, make its
16 fruits abound with the showers that fall on it, till it blossoms forth joy-
17 fully.² So thou wilt bless us with plenty, so crown the year; the fields,
18 through thee, will be thick with harvest, the fat desert pastures will
19 bear richly, and the hill-sides be gaily clad. No flock but will boast of

¹ Literally, 'they have filled through screaming with screaming.' In the Hebrew text, the meaning seems to be 'they have destined their careful search.'

² This verse, as the Hebrew text, begins 'Thou, O thy faithful ones, dost answer our prayer with terrible purposes: O God our Saviour,' perhaps with a reference to the plagues of Egypt.

³ 'Stir up' or 'bills,' according to the Hebrew text.

⁴ The Hebrew text has, 'thou dost water us favour, and provide us in righteousness thou dost solace us with showers, and bless us richly; the following sentence begins 'Thou dost crown the year with plenty.'

In your flesh, as valley but will stand deep in corn, the sheaf of joy everywhere, everywhere the hymn of praise.

PSALM 45

(56)

(To the end, a psalm-song of assurance.)¹

LET the whole world keep holiday in God's presence, sing praise to
 His name, pay homage to his glory! Cry out to God, 'What dread,
 Lord, thy acts inspire! How great is that might of thine, which makes
 thy enemies creep before thee! Let the whole earth worship thee, sing
 of thee, sing praise to thy name. Come near, and see what God does,
 how wonderful he is in his dealings with human kind, how he turns the
 sea into land, and lets men tread a silver deep-shed-meat to rejoice in his
 mercy. In that power of his he reigns for ever, and has eyes for what the
 Gentiles do; let rebellious souls cease their pride. Bless the name of our
 God, you Gentiles, echo the sound of his praise.

God's will is I should live yet, he does not allow my steps to falter! —
 Yes, Lord, thou hast put us in the pool, seated us in men that silver is
 the frog, led us into a mine, and bowed our backs with trouble, while we
 heave stones made us stone; our way led through fire and water, but we
 saw thee hast brought us out into a place of repose. See, I come here thy
 house with burnt-offerings, to pay thee all the vows — those lips have we
 framed, the mouth has uttered, when trouble came upon me. Fat burnt-
 offerings shall be thine, and the smoke of rams' flesh, bullocks and goats
 shall be thy sacrifice. Come and give ear, all you who worship God, while
 I tell of the great wonders he has shewn me, how this voice of mine shall
 come to thee, the trumpet did him honour. Would God listen to me, if my
 eyes were set on enough! And God has listened to me, given heed to my
 cry for succour. Blessed be God, who does not reject my prayer, does not
 withhold his mercy from me.

¹ The Hebrew text has 'we should live' and 'our steps.'

PSALM 66

(67)

(To the end, as hymn; a psalm-song of David.)

1 **MAY** God be merciful to us, and bless us; may he smile graciously
 2 **U**pon us, and show us his mercy. Make known thy will,¹ O God,
 3 wide as earth, make known among all nations thy saving power. Harken
 4 to thee, O God, from the nations, honour from all the nations! The
 5 Gentiles, too, may rejoice and be glad; the whole earth submit thy
 6 judgment, and the Gentiles, too, obey thy sovereignty. Honour to
 7 thee, O God, from the nations, honour from all the nations! The earth
 8 has yielded its harvest: may God, our own God, bless us; may God
 9 grant his blessing, and may earth, far and wide, do him reverence.

PSALM 67

(68)

(To the end. For David, a psalm to be sung.)

1 **L**ET God bring himself² now, and visit his churches, confound his ill-
 2 **L**awless and put them to flight. Let the wicked vanish as smoke
 3 vanished, consumed by God's presence, as the wax melts at the presence
 4 of fire, while honest men keep holiday and rejoice strike right of him, glad
 5 and content. Sing, then, in God's heaven, praise his name with a psalm;
 6 a royal progress for the God whose throne is the heaven, whose name is
 7 love. Triumph in his presence; let the wicked tremble at his throne: he
 8 is a father to the orphan, and gives the widow widow, the God who
 9 dwells apart in holiness. This is the God who raises up peace the
 10 *flamens* that were scattered,³ brings the prisoners back as the driver of
 11 *char-machood*, the Gentiles, too, that lifted in towers among the hills.
 12 O God, when thou shalt go forth at the head of thy people, on that
 13 royal progress of thine through the desert, how the earth shook, how
 14 the sky looks at God's coming, how even Sinai shook, when the God of
 15 Israel came! And on this thy own land, O God, thou wastest men to be
 16 a mark of thy power, all perched as he, and thou dost bring it round.
 17 All living things that dwell in it are thy prisoners, so kindly, O God,
 18 is the provision thou hast made for the poor.

¹ Literally, in the Latin, 'that we may know thy will'; but this variation from the Hebrew and the Greek antecedents, the traditional meaning of the psalm.

² 'Thou' in person the Father that was amongst, the Hebrew text more probably means 'Thou, lovely people are heads of brotherhood.' In the case of the word, the Hebrew text is generally read as meaning that God leads these prisoners and progress, while the Gentiles are led in the wilderness.

Here are bringers of good news, with a message the Lord has given to them, from the way to Israel:² a way, leading the nations of a beloved to people a people now well beloved. He leads the favourites of his count down the road between them. Live in peace in the midst of your abundance, and riches shall be yours like the oil that covers the dove's wings, like the down of gold on his back. He who dwells in heaven has covered the ground with the wealth of kings, like the stars that has white on Silemon.³ God's mountains, how fruitful it is, how rugged, yet how fruitful it is! What need to look up eagerly at the mountains height? In a this mountain God has chosen for his dwelling-place, on this mountain the Lord will dwell for ever.⁴

See where God comes, with chariot inaccessible for his security in chariot triumph with him, the Lord in their leaders, as at Sinai, so have on his holy mountain.⁵ Those that mount up on high, those that capture in the open, and now must pay their tribute, the heathen must make way for the Lord God is dwell in their midst.⁶ Blessed be the Lord now and ever, the God who protects us, and prosper our journey. Our God is a God of deliverance; Jure is a Lord who saves from peril of death. God will make the lands of his victors, upon the great rocks of the rock is who live at ease in their wilderness. I will exult my people, the Lord is

² In the Hebrew, the bringers of good news are women, it is not clear what is the meaning of the word 'way' at the end of the sentence.

³ In verse 17-18 the sense of the Latin here can only be guessed at, the Hebrew was probably meant, 'Kings at the head of their armies that way, and away, while the who raised or have decided (or anticipated) the roads. Surely you will not be at ease among the stars (stars) (The words are like the wings of a dove covered with silver, as shining with the down of gold. When he who rules in heaven makes things upon us, (it is as when it stars on Silemon.) But the word 'heaven' should more properly be rendered 'upside me,' and the words 'upon it' (Silemon) are difficult to understand. The rendering given in the text assumes that the reference to God's inheritance 'upon it' is, and that by inference to God's people, who are destined in the second half of the verse as 'upside it' with gold. The only part of this poem clearly taken in the victory of Isaac over King Abime: verse 1 and 2 being clearly expressed from 17, 18, and verse 19 of the Hebrew from 17, 18.

⁴ See 17, 17. The Hebrew text has, 'Why do you look up eagerly, you (other) rugged hills?' and instead of 'fruitful hill' or 'hill of Israel' throughout.

⁵ The Hebrew text here has 'The Lord is among them, there, in Silemon (or, as a holy place). The Latin has 'The Lord is among them, in Silemon, in the holy place,' but it seems clear that Silemon is only introduced by way of comparison, the sense of the passage being in Palestine itself.

⁶ St. Paul in Eph. 2, 5, apparently using some other text, has 'gave gifts to us' instead of 'exalted gifts among us.' In the second half of the verse a verb has to be supplied to make sense of 'you, believers (Silemon), that the Lord might dwell.'

- 10 says, I will restore them to their land, from Beers to the shore of the high
 11 sea.¹ Scatter the blood of thy enemies wall them thy feet, scatter a jacob
 12 that follows thee but shall lack as prey. Thine conquest, O God, is a mark
 13 for all eyes, he comes, my God and my king, the divider in the sanctuary,
 14 before him go the chariots, and the warriors with them, while the
 15 walls play on their foundations round about. Give praise to the Lord God
 16 in this solemn assembly, meeting-place of all the nations of Israel. Here
 17 is Benjamin, youngest of the tribes, next in standing,² here are the chief-
 18 rains of Juda, leading the war, chariots, too, from Zabulon, chariots
 19 from Naphtali.
 20 O God, give thy power full play, perfect thy own achievement among
 21 us, us, in thy temple at Jerusalem, kings shall offer gifts before thee. Take
 22 the wild beasts of the mountain, fierce bulls that lord it over the peaceful
 23 herd of oxen, ready to flout out thy loyal tributaries from their lands.³
 24 Scatter the nations that delight in war, all Egypt sees thy parades, all
 25 Ethiopia hastes to make her peace with God. Kingdoms of the north,
 26 raise your voices in God's honour, sing a psalm to the Lord, a psalm to
 27 God, who mansions on the heights of heavens, over against the dawn,⁴ and
 28 utters his word in a voice of thunder. Pay honour to God in the house of
 29 Israel, the God whose splendour and majesty reach up to the clouds.
 30 How wonderful God is in his holy place! The God of Israel will give his
 people strength and courage, blessed be God!

PSALM 68

(68)

(To the use, for those who will be transformed, for David.)

- 1 O GOD, save me; see how the waters close about me, threatening my
 2 very life! I am like one who sinks fast in deep seas, with no
 ground under his feet, one who has returned out into mid-ocean, to be

¹ God says that he will bring back the people, as presumably understood from Beers, from the depths of the sea, swimming in the Hebrew text, the Latin version has 'in the depths.' The name is in any case obscure, but the LXX is perhaps best understood as a more geographical description of Maritime Palestine, which lay between the Beers country and the Mediterranean.

² The Hebrew word here used might also be translated, 'leading over them.'

³ The sense of this verse is far from certain, but it is generally agreed that the wild beasts of the mountain (Hebrew, 'zebu') is a symbol of the power of Egypt: 'Ready to flout out thy loyal tributaries,' literally (in the LXX), 'that they may shut out those who are approved by thee'; there is no agreement about the meaning of the Hebrew *zebu*.

⁴ The Hebrew text probably means 'from the beginning.'

drawn by the storm. Haste my tears with crying wailing for help, let my eyes ache with looking up for mercy to my God. Countless as the hairs on my head are my worries remain, powerful the oppressors that wrong me. I have made assechs to them, i.e. that never rebuffed them. O God, thou knowest my frailties, no fault of mine is hidden from thy sight. Master, Lord of hosts, shall all because of mine bring shame to those who trust in thee, make men expose themselves for aid to thee, O God of Israel? It is for thy sake that I have met with reproach, that I have to share hatred with confusion, no outward among my own brethren, a stranger in my own mother's children. Was it not jealousy for the honour of thy house that consumed me, was it not hatred against thee, the reproach I bear?

What more could I do? I stumbled myself before them by fasting; and then, too, was centre for mocking taunts. I dressed in sackcloth, and they made a by-word of me. I know in the market-place would mock me, the drunkards would make a song of me over their wine. To thee, Lord, I make my prayer, never was more needed thy good will. Listen to me, O God, full of mercy as thou art, faithful as thou art to thy promise of aid. Save me from sinking in the mire, rescue me from my enemies, from the deep waters that surround me; let me not sink under the flood, swallowed up as in depths, and the wolf's mouth close above me. Listen to me, Lord, of thy gracious mercy, look down upon me in the abundance of thy pity. do not turn thy face away from thy servant in the name of trouble, give a speedy answer to my prayer. Take heed of my distress, and grant deliverance, deliver me, so hard pressed by my enemies.

Lord, thou knowest how they reproach me, how I blush with shame, so thou hast how many are my persecutors. Might this but shame and so many does my heart confound? I look round for pity, where pity is none, for comfort, where there is no comfort to be found. They gave me gall to eat, and when I was thirsty they gave me vinegar to drink.¹ Let their feet be turned into a trap, a snare to tread on them;² over in the blind eye be theirs, the bowed back. Pour out thy anger upon them, let them be overthrown by thy avenging arm; let their dwelling-place be deserted, their tents for ever uninhabited.³ Who is it they persecute? A man already offered by thee; hard was my lot to bear, and thou hast added to it. Do thou add guilt to guilt in their reckoning, let them never be

¹ The meaning of the Hebrew text is probably 'they gave me vinegar to drink' (I hungered as thine own).

² Job 31:28.

³ Rom. 12:9.

⁴ Job, 1:11.

a find their way back to thy doorway; let their names be blotted out from the
 record of the living, and never be written among the just.
 a See how distressed I am, and how distressed! But thy help, O God,
 a sustains me. I will sing in praise of God's name, make him with all my
 a heart; I am more susceptible of affliction, this, is the Lord than any young
 a bullock, for all its power of horn and hoof. Here is a sight to make the
 afflicted rejoice, do you, too, search after God, and it will be life to your
 a hearts. The Lord hearkens to the prayer of the lowly; he does not forget
 a his weakness in their chains. To him be praise from sky, earth and sea,
 a and from all the creatures that move about there. God will grant
 deliverance to those the class of Jack will use from their name, sheltered
 a now and held firmly in possession, an inheritance for the one that serves
 him, a house for all true lovers of his name.

PSALM 69

(70)

(To the end, a psalm of David in commemoration of the deliverance
 God brought him.)

a **O** GOD, take heed, and save me; O Lord, make haste to help me.
 a Disappoint them, put them to the blush, the enemies who plot
 a against my life! Shalt thou let them go their way, that rejoice at my mis-
 a fortune, slink away in confusion, that crowd over me as heath? Triumphant
 a joy be theirs who long for thee, Praise to the Lord, be ever their song,
 a who rejoice in thy saving power. There were no helpers and deliverers,
 my God, help me. There set my champions and my deliverer; Lord, do not
 delay thy coming.

PSALM 70

(71)

(A psalm of David, concerned with Jonathan and the first who were
 taken captive.)

a **I**N thee, O God, I put my trust; may I never be disappointed! Rescue
 a and deliver me, faithful as thou art, listen to my cry for succour.
 a Let me find in thee a Divine protector, a stronghold; I have no other
 a support, no other refuge, but thee. Rescue me, Lord, from the power
 a of the wicked, from the grasp of lawlessness and oppression; thou, my
 a Lord and Master, the hope and confidence of my people. Thou hast
 a upheld me from birth, thou hast guarded me ever since I left my

¹ This psalm is really a repetition of Ps. 39, 12-18.

mother's womb; and shall I weary of praising thee, O, that art a fortress,¹ now in the eyes of the multitude? Thou art strong to slay: all these lips will praise, to sing all day long of the glory and the splendour that is thine, do not cut me off now, in my old age; my strength abides, do not let these forsake me. A man thou hast not set for ever: compass mortal in compass compass together, and whisper, God has abandoned him, now is the time to overtake and seize him, no-one can bring him up now. O God, do not keep thy distance from me, be on the watch, my God, to catch me. Defeat their plot against my life, and bring it to nothing; cover in my ill-wishers with confusion and shame.

Still will I hope on, praising thee ever more and more. Day in, day is out, these lips shall tell of thy faithfulness, of thy saving power. All enriched in learning,² I will make the great acts of God my theme, thy matches power, Lord, proclaim. It is thou, O God, that hast inspired in me even then the days of my youth, and still I am found telling the tale of thy wisdom. O God, do not fail me, even now when I am old and a grey-headed, and I have much known the power of thy power in all the greatness that will follow, thy majesty, and thy faithfulness of times a while reaches up, O God, to the heavens. What great deeds are thine! There is none like thee, O God, none like thee. Ah, how often thou hast made me see times of bitter trouble! And still thou wouldst relent, and give me back life, and bring me up again from the very depths of the earth, will thou wouldst give fresh proof of thy greatness, and turn back, and comfort me.³ So true to thy word, and that I not give thee thanks in words praise-mein, praise thee in the house, O God, the Holy One of Israel! Gladly these lips will sing of thee, thy heart, which ever thou art in deliverance. Day in, day out, I will repeat the story of thy faithfulness now, and how disappointment and confusion fall on the man who sought to wrong me.

¹ It is not clear at what stage the Psalmist was a fortress or up to his contemporaries, but the context suggests that he may be referring to his great age, and God's long preservation of him.

² The Hebrew text here is usually translated as meaning, 'I cannot reckon the sum' (of God's faithfulness and power), but this interpretation is very far from certain.

³ *vii* 20, 21. In the Hebrew text we find 'or' where the LXX has 'and', it is probable, too, that the text should be read as follows.

PSALM 71

(71)

(A psalm; for Solomon.)

1 **G**RANT to the king, O God, thy own skill in judgement, the
 2 valiance of a throne, may he be just, as thou art just, may he give
 3 thy people right awards, and to thy poor, redress. Such be the harvest
 4 his subjects shall reap, peace on every mountain, justice on every hill-side.
 5 Right award he will give to defenceless folk; protect the children of the
 6 poor, and crush the oppressor. Apslon his reign, while sun lasts or
 7 moon shines down, hardly as the rain that drops on the shorn fleece, as
 8 the showers that water the earth. Justice in his days shall thrive, and the
 9 blessings of peace; and may those days last till the moon shines no more!
 10 From sea to sea, from the great river to the ends of earth, his way
 11 shall reach. In his presence the highways will bow down; all his
 12 enemies will be humbled in the dust, gifts shall flow in from the lords
 13 of Tharsh and the islands, tribute from the kings of Arabia and of
 14 Seba; all the kings of the earth must needs bring their homage, all the
 15 nations serve him. He will give the poor richness when they cry to him,
 16 deliver folk, with sons to fathered sons; to their need and helplessness,
 17 they shall have his compassion. Their lives he will take from his keeping,
 18 set them free from the chains of envy and oppression, no name of them
 19 silenced in his sight. Long life shall be his, and gold from Arabia
 20 shall be given him; men will pay for him continually, bless his name
 21 evermore. The land shall have good crops of corn,¹ high up the hill-
 22 sides, springing up like the trees of Lebanon, shall multiply in citizens
 23 like grass on the ground. For ever let his name be used in blessing, a
 24 name to praise while the sun gives light; in him all the tribes of the
 25 earth shall be enriched, all the nations shall extol him. Blessed be the
 26 Lord God of Israel, who does wonderful deeds in secret, and blessed
 27 for ever be his glorious name; all the earth shall be filled with his glory,
 28 Amen, Amen. (Here end the psalm² of David the son of Jonat.)

¹ Some manuscripts would make this mean that the poor man (presumably referred to in the psalm) will be saved from death, and will be given gold by the king—or perhaps that he will give the king gold, but these suggestions have little to recommend them.

² Lachin, 'a unanimously the Hebrew text makes the meaning of this clear.

³ In the Hebrew text, 'the psalm.' It is the general opinion of commentators, that one portion or volume of the Psalms called here. In the second half of the Psalms, as in the first, many Psalms are to be found which claim King David as their author.

PSALM 73

(73)

(A psalm of Asaph.)

WHAT beauty God shows to Israel, to all upright hearts! Yet :
 I came near to losing my foothold, till the ground sank under :
 my steps, so malignant was I at seeing the good fortune of sinners that :
 they do but live, men that have no hope in death, no comfort to support :
 them in calamity.¹ Not for them no sinners' common lot of troubling :
 the plagues which afflict human-kind still pass them by? No wonder if :
 they are overcome with pride, thank their lawlessness and impunity. How :
 could death² flee from those pompous throng; how easily they smelt the :
 desire of their hearts! On mischief they brood, of mischief they talk :
 they stand on high they preach injustice, their clamour reaches heaven, and :
 their false tales win currency on earth.

Seriously the men of my own race look on, to see them enjoying :
 their full span of life? Can God, they ask, be aware of this? Does it :
 the most High know of all that passes? Look at those sinners, how :
 they prosper in the world, how they gain mastery of mankind. Why :
 then, thought I, is it to no purpose that I have kept my heart true, :
 and washed my hands clean among pure men: still, all day long, :
 I am plagued for it, and no morning comes but my mourning is renewed. :
 Was I to enter that thought? Nay, that were to put the whole company :
 of thy children in the wrong. I set myself to read the riddle, but it is :
 proved a hard search, until I broke myself on God's mystery,³ and re- :
 considered, there, what becomes of such men at last. The work is, :
 then done: repay their wickedness, there, at the helm of their fortune, :
 dost overtake them; what a ruin is thine! How suddenly they vanish :
 away, cut off is their splendour! The very memory of them, Lord, is :
 like a waking dream, heard of in thy holy city no more.⁴

My heart is full of bitterness, my inner thoughts so deeply moved, as :
 I am brought to nothing, I am all agonised, standing there like a

¹ The meaning of the Hebrew text is very uncertain. The rendering given above is more probably the meaning of the Latin, which is sometimes rendered, 'they do not think about death, their punishment is feeble'.

² 'Before death', the sense of the Hebrew text is, 'their eyes stand out', or possibly, 'their eyes have no'.

³ The Hebrew text has, 'So many people turn their attention to them, and think their life of mine' is a new clue to what sense.

⁴ The Hebrew text can also be understood as meaning, 'ceased are God's mercies.'

⁵ 'In thy holy city': the Hebrew text may mean, 'what thou art ordered'.

10 dumb beast before thee; yet am I ever close to thee, and thou dost hold
 me by my right hand. Thou hast led me in a way of thy own choosing,
 11 thou hast welcomed me into glory at last. What dost thou heaven hold
 for me, but thee? What pleasure should I find in all thy gifts to
 12 earth? This frame, this earthly being of mine must come to an end,
 still God will comfort my heart, God will be, steadily, my inheritance.
 13 Lest those whom thou mayest, who desert thy cause, lest are all those who
 14 leave their trust with thee, I know no other comfort but clinging to God,
 putting my trust in the Lord, my Master; within the pass of royal Son
 I will be the herald of thy praise.

PSALM 73

(74)

(Of understanding; for Asaph.)

O GOD, hast thou altogether abandoned us? Sheep of thy own
 1 pasturing, must we feel the loss of thy vengeance? Behold thou
 of the company thou hast gathered, brought them in, long ago, claimed
 them for thyself, to be the stock of thy chosen race; where but to
 2 pasture? Soon wouldst thou have thy dwelling-place? Lift up thy hand,
 so much human guile for ever! See what havoc thy enemies have wrought
 3 in the holy place, how their malice has triumphed in thy very precincts,
 setting up its emblems, strange emblems, over gate-way and altar-
 4 head! How often have, like woodmen in the forest, they have broken
 through its doors with axes, brought it down, with pick and hatchet,
 5 in the ground. They have set fire to thy sanctuary, riddled the dwelling-
 6 place of thy glory in the dust. They have but one thought, the whole
 7 head of thee, to sweep away all God's worship¹ from the land; not
 one emblem art thou here to be seen, there are no prophets more, none
 8 will acknowledge us.² O God, shall our enemy boast so triumphantly,
 shall blasphemy still defy thy name? Why dost thou withhold thy
 9 hand? That right hand of thine, must it always be idle in thy being?
 Once in a King who reigned before time was, here on earth he has the
 means to bring deliverance. What power but thine could leap up the
 10 chaffing sea, crush the power of the numerous beneath its waves, thence

¹ Literally, "thy service thou." The words which follow are difficult to translate, whether in the Latin or in the Hebrew text.

² Literally "Satanists."

³ "None will acknowledge us", literally "he will not recognize us", which may refer either to God or (for a Hebrew usage) to men generally. The Hebrew text here probably means, "there is none of us who can tell how long" (the tyranny will last).

Leviathan's power, and give him up as prey to the devils in the desert? Then shall open up fountains and streams of water, then, too, shall make the rivers of Euphrat run dry? There is the day, there the night, there and you eye of the fathoming; there have fixed all the bounds of earth, marked the seasons, marked the end of the year. With there is pay no heed, when thy wonders meant there, and in their wilderness set the mass of Jewel or defiance? With there throw us to wild beasts, as the north that still acknowledge thee? Souls unshattered, but for thee, with there have us quite forgotten? Behold thee of thy covenant, a defiance has fallen on the land, and the lure of oppression are all about us. Do not let the humble go away disappointed, teach the poor and the helpless to seek thy name. I trust thyself, O God, to a vindicate thy own cause; do not forget the cause which require thee laid in there all day long. do not overlook them, the triumphant cry is of thy enemies, the ever growing insolence that have defied thee.

PSALM 74

(75)

(To the east; do not destroy, a psalm-song of Asaph.)

WE will praise thee, O God, and, praising thee, call upon thy name; we will tell the story of thy wondrous deeds. When the time is ripe, I will judge wisely; thine grows the earth, and all that dwell on it; I alone support its fabric.¹ Rebel no more, I cry to the north, Abate your pride, to the transgressors, Abate your overreaching pride, that hath defiance at God himself. He need to look eastward or westward, as to the desert measures of the south; it is God who rules all, teaching one man and exalting another. In the Lord's hand is a cup of strong wine, brewed all it overflows, he holds it to one man's lips, then to another's; but the deeps are not drained yet, seasons

¹ *vs. 12-13.* Some think these verses refer to the temple of Israel from Egypt and the exiles done in the wilderness, Leviathan (perhaps the crocodile) being used as a symbol of Egypt. Euphrat, as that was, was in the same as Euphrat (*Is. 37:36*); but the Euphrat river is generally understood 'Thou makest every flowing stream run dry?' Others think the whole is an allegorical account of the Christian.

² According to the Hebrew text, 'souls that still acknowledge thee' should be 'thy sons.'

³ *vs. 15, 16.* It is not clear whether the speaker is God to man, or whether he is still the speaker as verse 3 says. The two verses are traditionally interpreted as God's own testimony, but a comparison of verse 16 below suggests that an earthly judge may be intended, 'the earth' as verse 2 may also be translated 'the land.'

is everywhere must drink them. Mine it is to hear everlasting accord,
 is singing praises to the God of Jacob, mine to crush the pride of every
 sinner, and exalt high the courage of the just.

PSALM 75

(76)

(To the end, with praises, a psalm of Asaph, a song against the
 Assyrians.)

1 **I**T is to Judah God makes himself known, as Israel that his name
 2 he uttered, and there, in the city of peace, he makes his abode,
 3 dwells in Sin. It was there he broke the power of the archers, broke
 4 shield, and record, and battle array. How wonderful was thy dawning
 5 over the overlying hills! Forward, their rash design, there they sleep on,
 6 empty-handed, the warriors in their pride: there they sleep on, the
 7 horsemen, overthrown, God of Jacob, as thy word of rebuke.
 8 Who can resist thee, so terrible, so sudden in thy anger? Loud
 9 rage as heaven the dunes that utterest, earth trembles and is silent
 10 when God renews himself to smite his enemies, going forth to
 11 those who are scorned on earth. Then, how can make boastful folk to
 12 praise thee, men that were rebels once make pilgrims in thy honour?
 13 To the Lord your God let your vows be made and paid, tributary
 14 to him on every side; so God that is feared by assenting princes,
 15 feared among all the kings of the earth.

PSALM 76

(77)

(To the end, for the Church; a psalm of Asaph.)

1 **T**O the Lord I cry aloud for succour, cry aloud to the God who
 2 will not refuse a hearing. To God I look when distress comes
 3 upon me, in his presence I lift up my hands amid the darkness, not as
 4 vain.¹ My heart is stirred against all consultation, it is to God my thoughts
 5 turn, in him lies all my counsel, all my study. So I wait, with fasting

¹ If the traditional title of this Psalm gives the true account of it, the reference is probably to the defeat of Sennacherib (II Par. 34.27).

² The sense of this verse is very uncertain; in the Hebrew text, God is spoken of as "glorifying himself" with what is left of human nature.

³ Or, perhaps, "and I am not disappointed"; literally, "I was not deceived." The Hebrew text has, "I did not cease."

spire, my eyes craving for the dawn,¹ silent and bewildered. I reflect upon days long past, the immortal years press on my mind; lonely thoughts occupy my thoughts as solitudes, stir my heart to its depths. Can it be that God will always leave us forsaken, will never show us again a kind old brother? Will he shut us out for ever, punishment after punishment, from his pity? Can God forget to be gracious, can anger never turn to a withold his mercy? And now I resolve to begin afresh; it is at such a time that the Most High returns in his dealings with men.²

Now to remember all the Lord has done, now to recall those wonderful acts of His, since first the world was, to ponder over all thy dealings, to make thy secret designs my study! Thy path, O God, is unhelped above with holiness; what God is great as our God is great! Thy way wonderful into wisdom thy Deity, even so the Gentiles then would make thy power known, by forcing them to see thee thy people, the sons of Jacob and of Joseph. The waters saw thee, O God, the waters credited as the sight of thee, moved to their lowest depths. How is the water moved unknowingly, what tumult among the clouds! To and fro thy arrows passed, thy thunders whirled round about, all the world done with thy lightning, and the troubled earth shook. Thy way led through the sea, the deep tide made a road for thee, and none may read the traces of thy passage, where thou, with Moses and Aaron is for thy shepherds, dost lead thy people out on their journey.

PSALM 77

(78)

(Of understanding; for Asaph.)

LISTEN, my people, to the testament of mine, do not turn a deaf ear to the words I utter as I declare my meaning to you under a figure, taking my theme from days long ago.³ It is a story often heard, well known among us, have not our fathers told it to us, a thing not to be kept back from their children, from the generation which followed? Their talk was of God's praise, of his power often made known, of the wonderful deeds he did. He made a covenant with Jacob, gave Israel his law, commanding our fathers to make it known to their children,

¹ Literally, 'my eyes thirsted for the dawn.' The Hebrew text probably means, 'Then dawn held my spirit's prey.'

² 'I resolve to begin afresh,' the Hebrew text seems to mean, 'I will myself. This is my weakness.' In the second half of the psalm, the Hebrew text has 'the point of the right hand of the most High.'

³ In the Hebrew text, 'I will ever ago-long addise', cf. Ps. 119:95, where the Hebrew text is evidently followed.

10 so that a new generation might know it; none would be born to them to
 11 take their place, and hand it on to their own sons after them. They were
 12 to put their trust in God, ever remembering his Divine dealings with
 13 them, ever loyal to his community: they were not to be like their fathers,
 14 a stubborn and defiant breed, a generation of false aims, of a spirit that
 looks faith with God.

15 So it was that the sons of Ephraim cast away their bows,¹ already
 16 bent, strutting home the day of battle when it came. They were like
 17 to God's covenant, refused to follow his law, as if they had forgotten
 18 all his miracles, all those wonderful deeds of his they had witnessed.
 19 Had not their fathers been wonderful enough in Egypt, on the plains
 20 of Tanis, when he parted the sea to let them pass through it, making
 21 its waters stand firm as though in a dream,² when he led them with a
 22 cloud by day, with gleaming fire all through the night? He parted
 23 the rock, too, in the desert, and started their thirst as if from some deep
 24 pool: holding the rock yeld water, all fountains gushed from it,
 25 abundant as rivers.

26 And will they went on offending him, there in the wilderness,
 27 rebelling against the Most High, challenging God in their thoughts
 28 to give them the food they craved for. Surely they asked, Can God
 29 spread a table for us in the wilderness? True, he smote the rock, and
 30 made water flow from it, all the masses eat in food, but can he give
 31 bread too, and make a feast for his people? All did the Lord heard,
 32 and weined a while,³ but already a fire was lit among the sons of Jacob,
 33 already his anger was mounting against Israel. What, had they no
 34 faith in God, no trust in his power to save? He told his mounted
 35 weapons the clouds above them, threw open the doors of heaven, and
 36 rained down manna for them to eat. The bread of heaven was his
 37 gift to them; man should eat the food of angels,⁴ and so their want
 38 should be supplied abundantly. Next, he swept away the south wind
 39 from the sky,⁵ it was his power that sent them a south-west wind,
 40 ruffling down man on them slack as dust, birds on the wing, plentiful
 41 in the sea-and. Into their very camp it fell, close about their tents,

¹ 'Ephraim' is probably used here to represent the people of Israel, as often to the prophets, who contrast it with 'Judah' (cf. e. 45). The Hebrew text may imply that the Ephraimites dealt with their bows, and that they threw these away. The reference may be to the refusal to accept Palatium (2-Sam. 24), but the chronology of the psalm is difficult to disentangle.

² Literally 'water-beds', in the Hebrew text, 'in a heap.'

³ In the Hebrew text, 'was angry.' The same is true of 'parted down by' (2-Sam. 24).

⁴ Literally 'of the strong,' according to the Hebrew text.

⁵ The Hebrew text gives 'swirl as a cloudy wind across the sky.'

and they ate, and took their fill. All they asked, he granted them; so he would not disappoint them of their longing. But while the food was yet in their mouths, God's anger against them rose, and drew their iniquities, wrought those unwarlike, all the forces of Israel.

Yet, with all this, they continued to offend him; all his wonderful deeds he left them forgotten still. And ever their lives passed away like a breath, so still the end of their years was hushed on. When he dismissed them to rest with death, they would search after him, coming back because to look for him; they would exult themselves that it was God who had protected them, his almighty power that had delivered them. Loving professions were on their lips, but they were false tongues that spoke to him; their hearts were not true to him, no longer bound them to his covenant. Yet, such is his mercy, he would still pardon their iniquities, and spare them from destruction; again and again he turned his vengeance aside, let his anger die down. He would not forget that they were flesh and blood, no better than a breath of wind, that passeth by and never returns. How often the Sinner can turn in revolt against him, how often, in those rebellions, they defied his anger! Always a new challenge to God's power, new rebellions against the Holy One of Israel!

Had they forgotten all he did for them, that day when he set them at free from the power of their oppressor, all those miracles among the waters of Egypt, those portents in the plain of Tane, when he turned all their streams, all their channels into blood, so that they could not drink? He sent out flies, to their man, dogs to bring destruction on a time, gave all their harvest over to the maddox,¹ their tillage to the locust, sent hail on their vineyards, fire on their mulberry-trees, so let the hail have its way with their cattle, the fire with their flocks. He let his anger loose on them in all its vehemence; what rage, what fury, what havoc, so the anguish of destruction was on their land! So, as the way made ready for his vengeance, he took toll of their liver, doomed over their cattle to death, on every first-born creature in Egypt, on the first-fruits of increase in all the dwellings of Chanaan, he made his bill. Then, as like a shepherd, he rescued his own people, led them, his own flock, through the wilderness, guided them in safety, free from all harm, while as the sea closed over their enemy. So he brought them to the mountains in which is his sanctuary, the mountains he took, with his own right hand for this; so he drove out the heathen at their onset, paralleled out the land to them by lot, so each his own inheritance, dividing the tribes of Israel dwell where the heathen had dwelt before them.

¹ In the Hebrew text, "the caterpillar."

10 These were the men who defied the most high God, and rebelled
 11 against him; would not observe his decrees, but turned away and
 broke faith with him as their fathers had done, like a bow that plays
 12 at the archer's feign; made mountain shamons, to count his anger, served
 13 images, to awake his jealousy? The Lord heard the brunt of it, and
 14 passed them by, sporting himself as utter scorn; he flouted his iniquities
 15 as idle, that iniquities which once he dwelt among men. A prey,
 16 now, to the enemy, all that once was strong, a prey now, all that once
 17 was fit, to the power of the enemy: he would leave his people at the
 18 mercy of the sword, reject his own inheritance. Their young men
 fed the flames, and where were the widows to mourn for them?¹
 19 Their graves full by the sword, and grief was left to lament over their
 20 victims.²
 21 Thus suddenly, like a man that wakes up from sleep, the same
 22 warrior that lay, all now, benumbed with wine, the Lord roused himself,
 23 he smote his enemies as they turned to him,³ headed them for over
 24 with shame. But he refused, now, to make his dwelling with Joseph:
 25 it was not the tribe of Ephraim he would choose; he chose the tribe
 26 of Judah, and the hill of Sion, there to house his love. And there,
 27 as still for ever undisturbed, he built his sanctuary, terrible as the
 28 pasture-grounds of the wild oxen.⁴ He chose David, too, for his
 29 servant took him away from tending the sheep, bade him leave off
 30 following the ewes that were in milk, and be the shepherd of Jacob's
 31 sons, his own people, of Israel, his own domain. His was the loyal
 heart that should lead them, his the skilful hand that should be their
 guide.

PSALM 78

(79)

(A psalm of Asaph.)

O GOD, the heathen have broken into thy sanctuary, they have
 profaned the temple, thy sanctuary, and brought Jerusalem low
 as an ordered wall. They have despised the images of thy strength to
 feed all the birds of heaven, wild beasts prey on the carcases of the

¹ The Hebrew text has 'their widows were not given as marriage' (literally, 'had no song of praise sung over them').

² The Latin text has here, 'Their widows were not requited for'; the Hebrew 'their widows could not weep.'

³ Or possibly 'at their footstool' (I Kp, 23).

⁴ 'Terrible as the pasture grounds of the wild oxen', the Hebrew text has simply 'ranked on high.'

just. Blood has flowed like water on every side of Jerusalem, and there was none to bury the dead. What a triumph was this for the nations that dwell around us; how have our neighbours mocked and derided us! Lord, must we always taste thy vengeance, must thy justice anger us still here unpunished? Fear on this indignation of thine upon the nations that do not acknowledge thee, on the kingdoms that never made thy name; see how they have made hard their pity, and left us dwelling-place in vain! Forget the long record of our sin, and have us ready to our end; never was need so great as this.

O God, our Saviour, help us, deliver us. Lord, for the glory of thy name, and pardon our sin for the sake of thy own mercy! Shall us the heathen ask, What has become of thee God? Shall our eyes never witness thy vengeance upon the Gentiles, that vengeance thou wilt take for thy servants' blood? Could not the groaning of the captive reach thy presence? Thy ear has not lost its sensitive claim for thy own, the children of the dust? Fear our seven-fold afflictions into the laps of our neighbours, for all the iniquity, Lord, which they have put upon thee; and we, thy own people, sheep of thy pasture, will give thee thanks for ever, praising, from our generation to the next, the store of thy mercy.

PSALM 79

(10)

(To the end, for those who will be transformed; the testimony of Joseph, a psalm.)

GIVE audience, thou that art the guide of Israel, that leader Joseph with a shepherd's care. Thou who art comforted above the Cherubim, attend thyself to Ephraim, Benjamin, and Manasse, exert thy sovereign strength, and come to our aid. O God, avenge us on our oppressors upon us, and we shall find deliverance. Lord God of hosts, wilt thou always turn away in anger from thy servant's prayer, wilt thou sit so motionless but even for our daily food and drink? Thou hast made us a scorned prize to our neighbours, common mock at our disgrace! O God of hosts, avenge us on our own, smite upon us, and we shall find deliverance.

Long ago, thou didst bring a vine out of Egypt, rooting out the heathen to plant it here; thou didst prepare the way for it in spreading, and it took root where thou hadst planned it, filled the whole land. How it overshadowed the hills, how the cedars, divinely tall, were overtopped by its branches! It spread out its tendrils to the sea, its

* The "the children of the dust" the Hebrew text has "have decreed to die."

10 shoots as far as the great river. Why is it that in these days there has
 11 been little to walk, for every passer-by to rob it of its fruit? See how
 the wild bear ravages it, how dwellers in the woods, and birds pursue
 12 it to ¹³! God of hosts, with these men return, and look down from heaven,
 14 look to this vine that needs thy tending! Reverse this stock which thy
 hand has planted, suffering that by their sheaves, and sheaves for them
 15 Blasted with ice is this stock, and near uprooted, there is death in thy
 16 snows! Thy chosen friends, a race² by thee thriving, and thriving for
 17 thee, O let thy hand protect them still! Hereafter we will never forsake
 18 thee, grant us life, and we will live only to invoke thy name. Lord God
 of hosts, return us to our own; walk upon us, and we shall find deliver-
 19 ance.

PSALM 80

(81)

(To the end, for the wine-pipers; a psalm of Asaph's sons.)

1 **REJOICE** we all in honour of the God who sets up cry out with
 2 gladness to the God of Jacob: sets up the psalm. The tabbou, the
 3 drum! The harp, sweetly sounding, and the cither! The new moon
 4 has come, blow the trumpet loud, to greet our festival! Duty demands
 5 it of Israel, it was a decree the God of Jacob made, bidding Joseph
 6 remember the day when he escaped from Egypt. The sign speak heard
 7 no more,¹ his shoulder eased of the burden, his hands free, at last,
 8 from the slavery of the land! Such deliverance I brought, when thou
 9 didst cry out to me in thy misery; thou gave thee violence under a canopy
 10 of cloud, and named thy loyalty as the Waters of Rebellion.
 11 Give hand, my people, to this warning of mine; Israel, with thee
 12 Israel? Then let no strange worship find a home with thee, never let
 13 the knee be bowed to an alien god; am not I the Lord thy God, I, who
 14 rescued thee from Egypt? Open thy mouth wide, and thou shalt have
 15 thy fill. So I spoke, but my people would not listen; Israel went on

¹ The Hebrew text probably means, 'the bear from the woods ravages it, and the wild forest devours it.'

² Literally, 'they will perish before thy threatening face,' referring either to the people of Israel, or (more probably) to those in general who name God's name.

³ Literally, 'the root of thy right hand, the son of man.' This probably refers to Israel personified.

⁴ Literally, 'He had (29) times been hearing a language he did not know.' The Hebrew text gives, 'I heard a language I did not know', it is not clear at what time, since that a human speaker is intended, the rest of the psalm being the content of his mysterious utterance.

unloading, all I was able to let them have all they had let their hearts go on, following their own desires. Ah, if my people had but listened to me and I had but taken care for their good! How lightly, then, it would I have brought their enemies low, smitten their persecutors!

But now, the Lord's anger has won him over, age after age their iniquity redoubled; full care of what are still the nourishment he gives them, and honey dripping from the rock to their heart's content!

PSALM 81

(82)

(A psalm of Asaph.)

SEE, when he stands, the Ruler of all, among the rulers assembled, comes forward to pronounce judgement on the rulers themselves! Will you never cease perverting justice, exposing the cause of the weak? Come, give justice to the poor and the lowliness, do right to the afflicted and the destitute; so you need not poverty look for deliverance, woeen from the hand of the oppressor. But no, ignorant and unperceiving, they gope their way as darkness; see how unstable are the props of earth! Gods you see, I myself have declared as favoured children, every one of you, of the most High! yet the doom of mortals smites you, you shall fall with the fall of human princes. Break thyself, Lord, bring the world to judgement, all the nations are thy own domain.

PSALM 82

(83)

(A psalm-song of Asaph.)

O GOD, who can compare with thee? O God, do not keep still now, do not hold back now! What earned among thy enemies have their malice life in itself! Maliciously they plot against thy people, oppress the ruin of the poor, thou hast set apart for thyself. Come,

¹ vs. 18 and 19: In the Hebrew text, the former verse and perhaps the latter also must be taken as referring to what would have happened, 'the enemies of the Lord would have come creeping before him, and their fall because would have been for every God would have let them (i.e., the Israelites) with full care of whom?' And that it is difficult to make the latter version yield any other sense than that given above.

² Literally 'yeat' as in verse 4, the Divine name being specially applied to the way to judge (cf. Ex. 22 6).

³ Ps. 10 24.

they whisper, let us put an end to their conspiracy, so that the very
 1 name of Israel will be remembered no more. All are agreed, all abide
 2 in league in confederacy against thee, here Edom has conspired,
 3 there Israel, Moab, too, and the Agarenes, Gesh, Ammon and
 4 Amalek, the Philistines, and the folk that dwell at Tyre. Even Assyria
 has made common cause with thee, lends her aid to these children of
 5 Lot.¹

6 Do to them what thou didst to Nadab, to Sisera and Jabin at the
 7 brink of Canaan: the men who died at Endor, rested there like dung
 8 on the ground.² May their princes fall as Oreb fell, and Zeb, may
 9 the doom of Zebai and Salimna be the doom of all their chieftains.
 10 And did they think to make God's sanctuary their spoil? My God,
 11 send them whirling this way and that, like straw before the wind.
 12 See how the fire burns up the forest, how its flames scorch the mountain-
 13 side! So the name of thy coast will rot when, thy fury will destroy
 14 them. Let their cheeks blush crimson with shame, Lord, as they come
 15 to see for thy favour; confusion and dismay be theirs for ever, for
 16 now let them be shamed and brought to nothing, all they, too, know
 the meaning of Jesh's name, acknowledge thee as the most high God,
 the Overlaid of earth.

PSALM 137

(14)

(To the end, for the weeping-men; to the sons of Cori, a psalm.)

1 **L**ORD of hosts, how I love thy dwelling-place! For the courts
 2 of the Lord's house, my soul flames with longing. The living God
 3 as he name my heart, my whole being thrills with joy. Where else
 4 should the upstart find a home, he done a nest for her brood, but
 5 as thy star, Lord of hosts, my king and my God? How blessed, Lord,
 6 are those who dwell in thy house! They will be ever praising thee.
 7 How blessed is the man who finds his strength in thee! He sets his
 8 heart on an upward journey, that leads through a valley of weeping,
 9 but to his goal.¹ Strong in their Master's blessing, the pilgrims go on
 from bright to bright, till they meet him in Zion, the God of all gods.

¹ See 7-11. It is not certain what was the occasion of this psalm. The names given suggest a simultaneous attack on the Jews by all their neighbours (the children of Lot are the Moabites and the Ammonites (Gen. 19.37).

² See 10-12. See 14-15, 2.137.6.

³ In the Hebrew text, "When he passes through a valley of weeping, he turns it into a well."

Lord God of hosts, listen to my prayer; God of Israel, grant me ¹ ~~an~~ answer! God, our protector, do not disregard us now; look ² ~~down~~ ³ ~~downward~~ upon him whom thou hast anointed! Willingly would I give a thousand of my days for one spent in thy courts! Willingly be thou my helper, in the house of my God, so I might dwell no more in the shade of death! God loves many and faithfulness;⁴ all favour, ⁵ all honour, come of the Lord's gift. To answer him he will never ⁶ ~~refuse~~ ⁷ ~~refuse~~ his loving; Lord of hosts, blessed is the man who puts his confidence in thee.

PSALM 84

(33)

(To the end, for the sons of Goss, a psalm.)

WHAT blessings, Lord, thou hast granted to the land of Zion, ¹ ~~counting~~ ² ~~counting~~ Jacob from captivity, pardoning thy people's guilt, ³ ~~burying~~ ⁴ ~~burying~~ away the record of their sin, all thy anger calmed, thy fierce ⁵ ~~displeasure~~ ⁶ ~~displeasure~~ forgotten! And now, God of our deliverance, do thou ⁷ ~~rejoice~~ ⁸ ~~rejoice~~ as so long; let us see thy throne. Wouldst thou always be ⁹ ~~indignant~~ ¹⁰ ~~indignant~~ with us? Must thy covenant ever be as, age after age? Nay, thou wilt return, O God, and give fresh life, to rejoice the spirits ¹¹ ~~of~~ ¹² ~~of~~ thy people. Show us thy journey, Lord; grant us thy deliverance!

Let me hear, now, to the voice of the Lord God within me; it is ¹ ~~a~~ ² ~~a~~ message of peace he sends to his people, to his loyal servants, that come back, now, to take counsel of their hearts.³ For us, his work ⁴ ~~is~~ ⁵ ~~is~~ ships, deliverance is close at hand; in this land of ours, the divine ⁶ ~~glory~~ ⁷ ~~glory~~ is to find a home!⁸ See, where mercy and faithfulness meet in ⁹ ~~us~~ ¹⁰ ~~us~~ our; how justice and peace are united in one embrace! Faithfulness is ¹¹ ~~grown~~ ¹² ~~grown~~ up out of the earth, and from heaven, justice looks down. The ¹³ ~~Lord~~ ¹⁴ ~~Lord~~, now, will grant us his blessing, to make our land yield its harvest; ¹⁵ ~~justice~~ ¹⁶ ~~justice~~ will go on before him, to make the way ready for his people.

¹ It is not certain whether King David, or the people of Israel, is here referred to as the anointed (or Christ) of God.

² In the Hebrew text, 'the Lord is a man and a shield.'

³ Literally, in the Latin, 'who turn back to the house,' i.e. the psalmist. The Septuagint Greek has, 'to those who turn their hearts back to thee.' The Hebrew text is quite different. Yet there are two back to their folly!

⁴ vs. 11, 12. These verses perhaps imply that God's fidelity to his promises and God's mercy have combined to comfort the Jewish people; that his justice, united with the compassion of their own, no longer overrules their peace and well-being, that loyalty to the old covenant is once more a native growth in the land of Israel, and that God looks down to reward it. But the picture may be a more general one.

PSALM 86

(86)

(A prayer of David's son.)

TURN thy ear, Lord, and listen to me in my helplessness and my
 need. Protect a life dedicated to thyself; receive a servant of thine,
 my God, that puts his trust in thee. Have mercy, O Lord, for mercy
 I plead continually, comfort thy servant's heart, the heart that aches,
 Lord, to thee. Who is so kind and forgiving, Lord, as thou art, who
 art so rich in mercy to all who invoke thee? Give a hearing, then, Lord,
 to my prayer; listen to my plea when I cry out to thee in a time of
 sore distress, coming on thy servant. There is none like thee, Lord,
 among the gods; none can do as thou dost. Lord, all the nations
 thou hast made must needs come and worship thee, acknowledging thy
 name, so great thou art, so marvellous in thy doings, thou who alone
 art God.

Guide me, Lord, thy own way, thy faithful care my secret, make this
 heart still with reverence for thy name. O Lord my God, with all my
 heart I will give thee thanks, eternally hold thy name in honour for the
 greatness of the mercy thou hast showed me, in rescuing me thus from
 the lowest depths of hell. And now, O God, see how the displeasure of thy
 law have set upon me, how their dread conspiracy threatens my life, with
 no thought of thee to restrain it! But thou, Lord, art a God of mercy and
 pity, patient, compassionate, true to thy promise. Look upon me and be
 merciful to me, mercies, with thy sovereign will, one whose mother bore
 him to thy service! Show me some token of thy favour; let my enemies
 see, stretched, how thou dost help me, how thou, Lord, dost comfort me.

PSALM 86

(87)

(For the sons of Zion; a psalm-song.)

HIS own building stands the Jebelus hills, the Lord loves Zion
 more dearly better than any other house in Israel. City of God, how
 high the claim that is made for thee: I can tell of Egypt and of Babylon
 no people that know me well. The Philistines, too, and the Tyrians,
 and the Ethiopian tribes, all have visited me. Not for thee art thou
 that this man or that man was born in thee, when she was founded
 by no other than the Most High. So the Lord proclaims, telling the

rule of success and princes that have visited her. All the world, rushing,
finds its dwelling-place in thee.¹

PSALM 87

(118)

(A psalm-song for the sons of Simeon at the end, for an answer for
Molech's of understanding, for Simeon the Rocker.)

LORD God, my deliverance, day and night I cry aloud to thee; let
Long prayer reach thy presence, give audience to my outcry. For
indeed my heart is full of trouble. My life hangs over death in the grave;
I count as one of those who go down into the abyss. I can put all help,
where among the lifeless dead. It is with me as with men laid low in the
grave, men thou rememberest no longer, and away, now, from thy
protecting hand. Such is the place where they have laid me, in the
depths of earth, under darkness and in the shadow of death, heavily
thy anger weighs down on me, and thou dost overwhelm me with
thine ill-ford. Thou hast estranged all my acquaintance from me,
so that they treat me as a thing counted; I lie in a prison whence there
is no escape, my eyes grow dim, waiting for the help that does not
come. So, all day long, I call upon thee, all day long stretch out my
hands to thee.

Not for the dead thy wonderful power is shown; when physicians can
bring him back thou art given thee thanks! There in the grave, how is
shall be recover thy service; how shall he tell of thy beneficence,
now that life is gone? How can those be talk of thy marvels in a world
of darkness, of thy goodness in a land where all is forgotten? To prayer,
O Lord, till I loudly; I shall reach thee while there is yet time. Why dost
thou stand my plea, Lord, and turn thy face away from me? Ever since a
youth, and now and now have been my lot, lifted up only to be cast down
and left bewildered; and now I am overwhelmed with thy anger, dis-
temped by thy threats, thou wilt cut me off like a flood all at once sur-
rounding me. Never a friend or a neighbor but has left me, never as
acquaintance to comfort my distress.

¹ vs. 4-7 The sense of the passage is very obscure, and the various difficulties from the Hebrew text and from our version. In the Hebrew text, the words "Thou hast been dead" appear in verse 4, instead of "all have visited her" and verse 5 reads "The Lord, keeping record of the service, will return. That man has been dead." When I began writing "I shall be Simeon's heart," and the last verse appears to me. "The angels, like the darkness, shall say: All my knowledge are in thee." The Greek Synagogue, in verse 4, has "I will make mention to my friends of Egypt and of Babylon," and in verse 5, "Thou wilt see, Simeon is a brother, and, a man has been born in thee."

PSALM 81

(159)

(Of understanding, for Solomon to Eleazar.)

HERE is a song to put the Lord's services on record for ever; age will pass, and still these words of mine shall praising thy faithfulness. There, in the heavens, thou hast framed a design of everlasting mercy;¹ there thy faithful promises rest. I have made a covenant with my chosen people, sworn an oath to my servant David: To all time I will make thy posterity continue, age after age I will bid thy slaves endure.

And art not these heavens, Lord, witnesses of thy wonderful power, of thy faithfulness, before the eyes of the holy ones? Who is there above the clouds to seal the Lord; where is God's like among all his sons? How honoured is God, in that assembly of the holy ones; how great he is, how surrounded by all that stand about him! Lord God of hosts, who can compare with thee, to the powers, Lord, that is thine, as the faithfulness that everywhere attends thee? It is thou that dost mark the pride of the sea, and calm the waves of its waves; landings has croaked at thy lee,² where thy strong arm has routed thy enemies. Thine are the heavens, thine the earth, nation, thou, of the world and all it holds. The north wind and the sea are of thy fashioning;³ thy name wakes the glad schools of fishes and fowls. Thine is a warrior's arm, there the strength of thine hand, left it on high! Right and justice are the pillars of thy throne, mercy and faithfulness the horns of thy coming.

Happy is the people that knows well the shout of praise, that lives, Lord, in the shade of thy protection. Evermore they take pride in thy name, rejoice over thy just awards. What else but thy glory inspires their strength? What else but thy favour bids us lift our heads? The help of the Lord, our King, the Holy One of Israel, is ours.

Long ago, in a vision, thou didst make a people to thy faithful servants. To a warrior, thou didst, I have considered your safety, chosen is out among the common folk a man to honour. Now was my servant David; on him my conserving will has been poured. My hand shall

¹ "Thou hast framed a design of everlasting mercy," literally, "Thou hast made. Mercy shall be eternally built up." The Hebrew has here, "I have made."

² The word translated "landings" may, in the Hebrew, be a proper noun, Kadesh, either meaning Egypt (so in 16.4), or personifying the peninsula of Sinai which was destroyed by the Canaanites (cf. 73.16).

³ "The sea," in the Hebrew text, "the south wind."

strengthen him, my arm shall gird him courage, for a rock shall make a head against him, nor champion of wrong have power, hitherforth, to injure him, I will crush the enemies that confound him, put all their a-mation to rest. My faithfulness and mercy shall go with him, by my a-favour he shall rise to pre-eminence. I will make his power run as the a-sea, in the streams of the great river his head shall reach out.¹ Thus set is my Father, he will cry out to me, thus set my God, my stronghold and my refuge; and I will acknowledge him as my first-born, overlord to all in the king-doms of earth. I will compass my mercy towards him for ever, my a-compassion with him shall remain unbroken; I will give him a portion a-share that never fails, a share exceeding as heaven itself. Do his children for a-side my law, instead of following the law I have given them, do they a-violate my decrees, neglect my commandments? Then I will punish as their transgressions, scourge them for their sin, but I will not cancel my a-gracious promise to him, never will I be guilty of unfaithfulness, never a-gain will I violate my covenant, or alter the word once spoken. Ours for all as I have sworn it on my holy thronos, I will never be false to David; his a-posterity shall possess the seat, his royalty, too, shall last on in my a-presence like the sun, like the moon's eternal orb, that bears witness in heaven unalterable.

And now? Now there has only longing and room for us; then does a-refuge continue to him thus hast increased. Then hast annulled the a-covenant thou didst make with thy servants, dishonoured his royalty?² In the dust, broken down all the walls about him, and thrown his a-stronghold into confusion: all he is plundered by every passer-by, as a hump-back to all his neighbours. Then hast granted aid to the a-men who conspire against him, triumph to all his enemies, doing the a-thing of his sword, and slaying him thy aid is broke. Then hast a-robbed him of the bright glory³ that once was his, thou hast cast down his throne to earth, cut short the days of his prosperity, and covered a him with shame.

Loth, wilt thou always turn away so obstinately, will the flame of a thy anger never be quenched? Remember how frail a thing I am, as how brief the destiny of all Adam's race. When is the man that can a-live on, and have death untasted; can rescue his life from the power of the world beneath? Loth, where are those words of an author a-done, promised so faithfully to David? Remember how a work's it

¹ "The great river" is Euphrates, as in 72:4, 75:22.

² The Latin word used here is sometimes translated 'abuse,' but refers, where kings are concerned, to their secret ambition. In the Hebrew text, the sense is 'quench.'

³ Literally, 'paradiademe.'

10 teach them thy people, and thine own heart must hear them all; the
 teach, Lord, of thy mercies, reviving, in thy word, the man whose thou
 hast sustained?

11 Blessed be the Lord for ever. Amen, Amen.

PSALM 89

(90)

(A prayer of Moses, the man of God.)

1 LORD, thou hast been our refuge from generation to generation.
 Before the hills came to birth, before the whole frame of the
 world was suspended, from eternity to eternity, O God, thou art
 2 And wilt thou bring man to nothing, that thou sayest, Rebels, children
 of Adam, is what you were? In thy sight, a thousand years are but
 as yesterday, that has come and gone, or is one of the night-watchings,
 3 what is man's life-time, thou, but a thing not worth the reckoning?¹
 4 So be it! let him be gone that falls with the morning, blossoms with
 the morning, only to fade by evening, as his drooping, all day and
 5 withered. Shall thy anger take toll of us, thy displeasure denude us red,
 as jealous thy scrutiny of our wrong-doing, as clear our lives show
 6 in the light of thy presence. Day after day wasteth, and still thy anger
 7 takes toll of us; the work of a life-time is only goodness.² What is our
 span of days? Seventy years is ours, eighty years, if happy folk we be;
 beyond that, all is toil and sorrow; and as hat thy hand comes upon us to
 8 mercy, for our correction.³ Alas, that so few hand thy vengeance,
 9 measure thy anger by the reverence we owe thee! With such correction
 thou must needs avert thy power, chasten us and make us wise.⁴
 10 Return, Lord; must it be for ever? Be gracious to thy servants.
 11 For us thy timely answer, for us shining happiness and content;
 12 happiness that shall come for the time when thou shalt avert us, for
 13 the long years of thy favour. Look upon thy servants, thy own faithful-

¹ In the Hebrew text, "thou makest them, only like a flower, they blossom like a day."

² In the Hebrew text, "Thy after day is consumed through thy anger; we bring our years to an end like a night."

³ "If we count among the heathen/Like heathen would possibly implies a reference to Gen. 1:4. The sense of the Hebrew text is, "if they reach fulness," or perhaps if they are dignified, by status of our strength." According to the same text, the last clause of the verse should mean, "so really at peace, and we are good."

⁴ The Hebrew text is usually understood as meaning, "And measure thy anger by the reverence we owe thee. Teach us so to count our days, that we may come by a true heart."

ing, and be the guide of their posterity;¹ highly may the splendour of the Lord shine upon all Pompey our doings, Lord, prosper our doings yet.

PSALM 93

(91)

(A song of praise for David.)

HE who lives under the protection of the most High, under his heavenly care means to abide, can say to the Lord, Thou art my support and my stronghold, my God, in whom I trust. It is he that rescues me from every treacherous onset, from every whisper of harm.² Sheltered under his arms, under his wings nesting, thou art safe; his faithful ones will draw a shield about thee, boasting that thou have to fear from nightly terrors, from the snow that flies by day-light, from a tempest that infests the darkness, from the assault of man or fiend under the moon. Though a thousand fall at thy side, ten thousand at thy right hand, it shall never come next or near thee, unless, thy eyes shall look about thee, and see the reward of ungod.

Yes, Lord, thou art my hope, my soul, thou hast found a stronghold in the most High.³ There is no harm that can befall thee, no plague thou shalt come near thy dwelling. He has given charge to his angels concerning thee, to watch over thee whosoever thou goest; they will hold thee up with their hands lest thou shouldst chance to slip on a rock. Thou shalt tread safely on asp and adder;⁴ crush lion and serpent under thy feet.

His words in me, since it is to rescue him, he acknowledges my name, so from me he shall have protection: when he calls upon me, I will listen to his affliction I am at his side, to bring him safety and honour. Length of days he shall have to spend here, and deep in me deliverance.

¹ According to the Hebrew text, this verse means 'Show thy servants thy signs, and direct them thy glory.'

² vs. 3, 4. The 'whisper of harm' and the 'tempest that infests the darkness' should be, according to the most probable interpretation of the Hebrew text, 'the deepening darkness' and 'the tempest that infests the darkness.' According to the same text, 'the assault of man or fiend' (correctly 'assault of the fiend') should be 'the destruction that lays waste.'

³ The words 'my soul' are not in the original; they are inserted here so as to relieve the sudden transition from a phrase addressed to God to one which is addressed to the Psalmist himself.

⁴ For 'the asp' the Hebrew text has 'the lion.'

PSALM 92

(92)

(A psalm-song on the sabbath day.)

SWIFT it is to praise the Lord, to sing, most high God, in beauty
of thy name; no perfume thy mercy and faithfulness at day-break
and at the fall of night. Here is a stanza for sun-imagined hope and
revel, for music of voice and rhythm: no delightsome, Lord, is all thou
doest, so shrills my heart at the sight of all thou hast made. How
magnificent is thy creation, Lord, how unfathomable are thy purposes!
And still, too dull to learn, too slow to grasp his lesson, the wrong-
doer goes on in his busy wickedness. Still he thrives, still he makes
a brave show like the grass in spring, yet is he doomed to perish seasonally,
wither thou, Lord, yet far ever washed on high. Washed away thy
enemies, Lord, washed away, and all their busy wickedness scattered
to the winds!

He gives me strength, that gives strength to the wild ass; even
in my gray hair his mercy is rich towards me.¹ Blessed are those
eyes with the sight of my enemies' downfall, those ears with the tidings
of his latest malice deflected. The innocent man will flourish as the
palm-tree flourishes; he will grow to greatness as the cedar grow
in Lebanon. Planted in the temple of the Lord, growing up in the
very courts of our God's house, the innocent flourish in a green old
age, still in good hours! down to perdition how far is the Lord our
God, his dealings how clear of wrong.

PSALM 92

(93)

(A psalm-song for David himself on the day before the sabbath, the day
on which the earth was established.)

THIS Lord reigns as king, ruled as majesty, royalty the Lord has
for robe and garb. He is who that founded the solid earth, so abid-
ing unmovable. Firm stood thy throne ere ever the world began, from all
counting, there art. Lead the rivers coho, Lord, lead the rivers coho,

¹ In the Hebrew text, 'So rich is the oil with which I am anointed.'

² In the Hebrew, 'Will not the innocent yet flourish as old age, vigorous and
bold?'

stream that runs in flood, with a roar of eddying waters;¹ magnificent is the sea's rage; magnificent above these, the Lord reigns in horror. How faithful, Lord, are thy promised Holy in thy house, and must needs be holy until the end of time.

PSALM 93

(94)

(A psalm of David's own, for the fourth day of the week.)

THE Lord is a God who takes vengeance, and now in vengeance he is made manifest. Judge of the world, mount thy throne, and give the proud their desired. Must it be the sinners' will, Lord, the sinners still that triumph? Shall there be no end to the praying, the rebellious talk, the boastfulness of wrong-doers? See, Lord, how they crush down thy people, afflict the head of thy choice, murder the widow and the stranger, slay the orphan! And they think, The Lord will never see it, the God of Israel pays no heed. Thy hand, indeed, yourselves, dull hearts that must among my people's flesh, learn your lesson ere it is too late. Is he dead, the God who implanted hearing in us; to be killed, the God who gave us eyes to see? He who punishes sinners, who taught man all that man knows, will he not call you to account? The Lord looks into men's hearts, and finds their iniquities.

Happy, Lord, is the man whose days thou dost choose, dwelling him the terror of thy foes! For him, thou wilt lighten the days of adversity, digging a pit all the while to ensnare the sinner. God will not standing in his people, will not desert his chosen band: are legs? His justice will be manifest in judgement, claiming all upright hearts for its own. Who is thou my part against the oppressor? Who allies to my side against the wrong-doer? Is it the Lord that helps me, but for that, the grave would soon be my resting-place. Still, when my foot-hold seemed lost, in thy mercy, Lord, hold me up: would all the thronging cares that filled my heart, my soul distilled with thy consolation. What part have those unjust judges with thee? Thy punishments are for the breakers of thy law: those that oppose upright men, it is the lawless they condemn.

¹ Literally 'in the midst of the passages, in comparison with' the voice of many waters. It is not certain whether these words should be taken with what goes before, or with what follows; the meaning of the Hebrew text is much in doubt.

² This verse simply begins, as the original, with the word 'until', but some words evidently must be supplied to mean the extension of thought with what goes before.

³ The Latin here runs, literally, 'From the judgement seat of inquiry thou art thou, thou who dost punish sinners (or perhaps, still) in accordance with

- 11 to death. In the Lord I find my stronghold, in my God's help I trust,
 12 he will punish the wrong done, destroy them in their wickedness, doubt
 not the Lord our God will destroy them.

PSALM 94

(77)

(A psalm-song of David's own.)

- 1 COME, friends, rejoice in the Lord's house; try we out the
 2 gladness in God, our deliverer; the first to count his presence with
 3 thanksgiving, greet him with a joyful psalm! A high God is the Lord,
 4 a king high above all the gods!¹ Immense his hand in the last bounds
 5 of earth, his art the measureless power; his the ocean, for who but he
 6 created it? What other power fashioned the dry land? Come in, then,
 7 fall down before him, bow the knee; praise² we with the God who made
 8 us: Who but the Lord is our God? And what are we, but folk of his
 9 passing, cheap that follow his beckoning hand?
 10 Would you but listen to his voice today? Do not harden your hearts,
 11 as they were hardened once when you provoked me, and put me to
 12 the test, in the wilderness.³ Your fathers put me to the test, challenged
 13 me, and had proof of my power, for forty years together: From that
 14 generation I turned away in anger;⁴ There, I said, are ever wayward
 15 hearts, these have never learned to obey me. And I seek an oath in
 anger, They shall never attain my oath.⁵

psalmist? Some such rendering as that given above seems to be demanded by the context. Instead of 'them who do not believe,' the Hebrew text has 'which believe,' referring to the 'house of assembly', and the second half of the sentence is generally understood as meaning, 'which makes assembly an oath.'

¹ The *Guthrie Psalter*, which is used in the liturgical versions of the psalm, adds at the end of this verse 'God will not abandon his people' (cf. 53. 12).

² In the Hebrew text, 'bowed down.'

³ 'When you provoked me and put me to the test,' as the Hebrew text, proper names may be understood here, 'in Horeb and in Meribah' (Ps. 81. 9).

⁴ The *Guthrie Psalter* has, 'When I heard close to that generation.'

⁵ vs. 1-11: See Heb. 3.7-19.

PSALM 93

(96)

(A song of David's era, when the house was being built after the captivity.)

SING the Lord a new song, in the Lord's house, let the whole world make melody! Sing to the Lord, and bless his name, never cease praising record of his power to men. Publish his glory among the heaving his wonderful acts for all the world to hear. How great is the Lord, how worthy of honour! What other god is to be feared as he? They are but idols! whom the heathen call deities, the Lord, not they, made the heavens. Honour and beauty walk on his presence; wealth and magnificence are the attendants of his throne.

Lords of the heathen, make your offering to the Lord, an offering to the Lord of glory and praise, an offering of glory to the Lord's name, bring sacrifice, come into his courts, worship the Lord in his holy temple.¹ Before the Lord's presence let the whole earth bow in reverence, tell the heathen, The Lord is king now, he has put the world in order, never to be shaken into confusion more; he will give the nations a just award. Babylon, hear ye, and let earth be glad, let the sea, and all the sea countries, give thunderous applause. Shaking the fields, and all the heathen they fear, no tree in the forest but will rejoice to greet the Lord's coming. He comes to judge the earth, he goes the world to nation, to every man of man its promised award.

PSALM 94

(97)

(For him, David, when his land was restored.)

THE Lord reigns as king, let earth be glad of it, let the furthest Isles rejoice! See where he sits, cloud and darkness about him, justice and right the pillars of his throne, see where he comes, fire surrounding as before him bounding up his enemies all around! In the flash of his

¹ This psalm is to be bound in a slightly altered form as I Ps. (cf. p. 19) and following! The 'captivity' referred to in the title is not that of Israel, but that of the Ark, which had been taken by the Philistines (I. Sam. 4.11), and hence we do have here a notice of worship for Israel and David brought it back to Jerusalem.

² The word used in the Hebrew text rather signifies nothingness, weakness.

³ The Hebrew text has "in holy beauty," (cf. Ps. 14.1), some think the meaning is, "in holy vengeance."

Splashing, how shame the world revealed, how earth trembles at the sight! The hills melt like wax at the presence of the Lord, at his Master's presence, the whole earth shakes and sings.¹ The very heavens proclaim his righteousness, no nation but has witnessed his glory. Shame upon the men that worship carved images, and make their boast of false gods! How only all you powers of heaven proclaim adoration!

Glad news for Zion, rejecting her Juda's newshope, when thy judgments, Lord, are made known. Art thou not springside Lord of all the earth, beyond measure clothed above all gods? Lowers of the Lord, hate the evil thing, woe that are true to him he guards even, rescue them from the hand of the wrong-doer. Down-of-hope for the innocent, dawn of gladness for honest heart! Rejoice and triumph, just men, in the Lord, of his holy name published everywhere the renown.

PSALM 97

(81)

(A psalm of David's own.)

SING the Lord a new song, a song of wonder at his doings, his own right hand, his own holy arm, brought him victory. The Lord has given proof of his saving power, he vanquished his just doings, for all the nations to see. has remembered his gracious promise, and kept faith with the house of Israel; no corner of the world but has witnessed how our God can save. In God's honour let all the earth keep holiday; let all be song and rejoicing and fugal melody! Praise the Lord with the harp, the harp that has a psalm for its music; with trumpets of war, and the music of the braying horn! Keep holiday in the presence of the Lord, our King: the sea with, and all that the sea holds, the world with, and all that dwell on it, the rivers with their applause, the hills, too, rejoicing to see the Lord come. He comes to judge the earth, brings the world justice, to every race of man its due award.

¹ In the Hebrew text, the last clause of this verse is even actually reversed, as the presence of the Master of the whole earth.

² Literally 'light has shined.' The Hebrew text has, 'light has been seen.'

PSALM 98

(98)

(A psalm of David's own.)

THE Lord is king, let the heathen shudder as they will, he is throned
 where the Cherubim let the earth tremble before him.¹ Great
 is the Lord who dwells in Zion, sovereign ruler of all peoples! Let them
 all praise that great name of thine, a name terrible and holy. Dearly
 thy kindly heart loves justice; thou dost bring justice to all, giving the
 case of weak things and small. Praise, then, the Lord our God, and bring
 down before his footstool that, too, is holy.² Remember Moses and
 Aaron, and all those princes of his, Samuel and those whom he have
 called on his name, how he listened to them when they called upon
 him. His voice came to them from the pillar of cloud; faithfully they
 kept the decrees, kept the command he gave them. And thou, O Lord
 our God, direct them to thee, and they found thee a God of pardon; yet
 when they followed their own false hearts, thou wert quick to punish.³
 Praise the Lord our God, and do worship on the holy mountain where
 he dwells, the Lord our God is holy.

PSALM 99

(99)

(A psalm for thanksgiving.)

LET the whole earth keep holiday in God's honour; pay to the
 Lord the homage of your rejoicing, appear in his presence with
 glad hearts. Learn that it is the Lord, no other, who is God; we did
 not make ourselves, it was he that made us.¹ You that are his people,
 sharp of his own perceiving, pass through three gates, enter those
 courts of his, with hymns of praise; give him thanks, and bless his name.
 Glorious is the Lord, exalting his name; ages succede to ages, and he
 is faithful in his promise still.

¹ The Latin here represents the ancient as being angry at the thought of
 God's sovereignty but the word used in the Hebrew text means rather, 'be
 surprised.'

² The Hebrew text may mean 'he is a holy' at the end of the verse.

³ Literally 'thou wert (art) accepting (thine) towards all these false hearts.'
 The sense of the verse is not altogether clear, and some commentators believe
 that the text is corrupt.

⁴ There is a different tradition of the Hebrew text which gives, 'He made us,
 and we belong to him.' If this other tradition is right, it is best to give the sense
 of verse 9 as 'that praising, rather than as what follows.'

PSALM 100

(101)

(A psalm of David's own.)

1 **O**F merriment and joy, my song shall be, a psalm in thy house,
 2 Lord, with a life of holiness thy is thy house. Ah, when with thee great
 3 are thy presence! Here in my house I would live with children's heart,
 4 no ill purpose clouding my view, the transgressors of the law my
 5 enemies. Never was false heart known friend of mine, the wicked part
 6 company with me, and are cause of my acquaintance. From me, the
 7 whisper of calumny was no deepening; perked looks, and grasping
 8 ambition, had no place at my table. To peace, however folk I look for my
 9 company, my servants are such as follow the path of innocence. No
 10 welcome here for rebellious spirits, no standing in my presence for men
 11 who talk deceitfully. Mine, are long, to meet out days the last away
 12 guilty soul, till I purge the Lord's city of all evil-doing.

PSALM 101

(102)

(A prayer for the friendless man, when he is troubled, and is pouring
 out his petition before the Lord.)

1 **O** LORD, hear my prayer, and let my cry come unto thee. Do
 2 not turn thy face away from me, but lend me thy ear in time
 3 of affliction, give me swift succour whenever I call upon thee. See
 4 how the life of mine pains stay like smoke, how the tears waste
 5 like a burning faggot. Drained of strength, like grass the sun scorches,
 6 I leave my food wasted, forgotten, I am spent with sighing, till my
 7 skin clings to my bones. I am no better than a pelican out in the desert,
 8 as yet no house named dwelling. I keep watch, lonely as a eagle
 9 upon the house top. All day long my enemies mock me, even
 10 those who once favoured me curse me now. Anger are all my food,
 11 I drink nothing but what comes to me mingled with my tears. I shrink
 12 before thy vengeful anger, as low thou hast brought me, who didst

¹ This verb, and all the verbs which follow, up to the end of the psalm, are given by the LXX in a past tense, which seems meant to describe the daily labours of the psalmist. The Hebrew makes no question of time, however, the understood as verbs referring to the future, describing what the course of the psalmist's life will be when God has 'purged his presence.' This has given a thought to some commentators to mean the meaning of the *Alelu* in Jeremiah (II Kg. II).

once lift me so high. Like a morning shadow my days dwindle, wasting it away, like grass in the sun!

Lord, thou endurest for ever, thy name, in the ages past, is not a suggestion; surely thou wilt hear thyself, and give thee redress! It is a time, now, to take pity on her, the house has come. See how the seven seas have been in ruin, how they woeen lay dead with their maid! Will not the heathen learn reverence, Lord, for thy glorious name, all those monarchs of the earth, when they learn that the Lord is true built from above, ready to be revealed there in glory, that he has a given hand to the prayer of the afflicted, and accepts their appeal as more? Such legend repeats us for a time ago to read, a new people is that has come into being shall praise the Lord, the Lord who looks down is from his sanctuary on high, rising, as the Lord can, earth from heaven, bringing to the groans of the prisoners, delivering a man is that was doomed to die. There will be talk of the Lord's name in the time, of his praise in Jerusalem, when peoples and kings meet there, to to pay the Lord their homage; but he not answered the prayer of his is with people, most mightily to their aid!

Give me warning of the time I have left: do not call me away suddenly, my life half done. Age after age thy years endure; it was thou, O Lord, that didst lay the foundations of earth when time began, it was thy hand that built the heavens. They will perish, but thou wilt remain; as they will all be like a cloth that grows, there, there, and thou wilt lay them aside like a garment, and exchange them for new; and thou, all the while, art what thou art, unchangeably, thy years can never fail. The past is carry of thy servants shall yet have a home to dwell in, that men shall thrive endlessly.

PSALM 102

(102)

(For David himself.)

BLESS the Lord, my soul, unto, all my powers, to bless that holy name. Bless the Lord, my soul, remembering all he has done for thee. Now he pardons all thy sin, heals all thy mortal ill, preserves thy life from deadly peril, crowns thee with the gifts of his kindness.

¹ The first half of this verse, in the Latin, means literally, "he has answered him (or, it) in the journeying of his strength." With this meaning, it would have no understanding of God as the subject, and his people (addressed to as more or about) as receiving an answer from him. In the Hebrew text, the sense is quite different, and the whole verse reads: "he has brought my strength (according to another reading, he strength) for in the journey of the journey, he has shortened my days"; the next verse begins, "I have said, O my God, do not call me away; for,

and compassionate, how he removes all thy doings for good, restores thy youth, as the eagle's plumage is restored. The Lord's ways are acts of mercy, to every wronged soul he gives release. The Lord, who told his servants, showed the sons of Israel his will.

How pitiful and gracious the Lord is, how patient, how rich in mercy! He will not always be fading fresh, his favour does not last for a year, he does not trust us as our sins deserve, does not exact the penalty of our wrongdoing. High as heaven above the earth covers his mercy over the men that fear him; far as the east is from the west, he cleans away our guilt from us. For his own worshippers, the Lord has a father's pity, does he not have the stuff of which we are made, can he forget that we are only dust? Man's life is like the grass, he blooms and dies like a flower in the fields, once the hot wind has passed over it, it has gone, forgets the place where it grew.¹ But the Lord's worshippers know no forgetting or end of his mercy, he will keep faith with their children's children, do they but hold fast by his covenant, and live mindful of his love. The Lord has set up his throne in heaven, he rules with universal sway. Then the Lord, all you angels of his, angels of sovereign strength, that carry out his commandments, announce it to the word he utters; then the Lord, all you hosts of his, the servants that perform his will; then the Lord, all you creatures of his, as every corner of his dominion, and thou, my soul, bless the Lord.

PSALM 103

(104)

(For David himself.)

BLESS the Lord, my soul: O Lord my God, what magnificence thou dost wrap about thee, the heavens a curtain thy hand unfold: Then hast veiled it in with the upper waters; the clouds are thy chariot-way, on the wings of the wind thou dost come and go. Thou wilt have thy angels² to be like the wind, the servants that wait on thee like a flame of fire.

The earth thou hast placed on its own firm base, undisturbed for all time. The deep once covered it, like a cloak; we have the waters

¹ The more probable meaning of the Hebrew text is, 'the place where it grew forgets it.'

² The word 'angels,' as the Hebrew or in the Greek, might be translated 'messengers.' Some would translate the Hebrew text, 'who make messenger of the winds, servants out of the flaming fire.' But see Heb. ii, which plainly suggests the sense given above.

stand high above the mountains,¹ then cover below thy cobbling wood,
 dost sweep at thy voice all mountains, leaving the mountain heights to
 me, the valleys to suit you their appointed place! And to those waters
 thou hast given a frontier they may not pass; never cease they flow back,
 and cover the earth again. Yet thou shalt be serene flooding the plains, a
 water-course among the hills that give drink to every wild beast,
 on the tops of the wild roses in their thorn. The birds of heaven, too, a
 will moisten birds there, and the ricks echo with their noise.

From the divine man-beast comes man to water the hills, it is
 thy hand gives earth the plenty the crops. Grass men grow for the
 eating; thou dost furnish servants of man must have their flesh food,
 thou art to bring them out of the earth. If there is to be wine that will
 rejoice man's heart, oil to make his face shine, and bread that will
 keep man's strength from failing. Moreover, too, for the forest trees,² is
 for the cedars of Lebanon, trees of the Lord's own planting. These it
 is the birds build their nests, with the eagle of the north overlapping it
 them all, refuge rock in the desert land in the high hills, the hedgehog
 in its cave.

We should have the moon for our calendar; the sun knows well is
 the hour of his setting. Thou dost decree darkness, and the night is
 still, in the night all the forest is near with growling beasts; the young
 lions go roaring after their prey, God's provisions, asking for their
 food. Then the sun rises, and they meet to lie down in their dens, a
 while man goes abroad to till and drudge all the evening. What is
 diversity, Lord, in thy creatures! What wisdom has designed them
 all. There is nothing on earth but gives proof of thy sovereignty.

Thou hast the vast ocean, stretching wide on every hand, this, too,
 is peopled with living things past number, great creatures and small,
 the ships pass them on their course. Leviathan himself is among them, a
 lion, too, thou hast created no man there as his pleasure.³ And all
 look to thee to send them their food at the appointed time; it is through
 thy gift they find it, thy hand opens, and all are filled with meat.
 But see, thou hidest thy face, and they are dismayed, thou withdrawest
 a little from them, and they wander as sheep, go back to the dust they
 came from. Then thou stretchest forth thy spine, and there is flesh
 on them; thou dost replenish the face of earth.

Glorify him to the Lord for ever, the Lord who takes delight in his

¹ See Gen. 1.9.

² 'The forest trees', as the Hebrew text, 'the trees of the Lord'.

³ It is possible to read another word, whether in the Hebrew, or the Greek,
 or in the Latin, namely, that God has made the whale (or whatever creature
 Leviathan represented) as a pet for his own enjoyment.

11 creature. One glance from him makes earth tremble; at his touch,
 12 the mountains are wreathed in smoke. While life lasts, I will sing
 13 in the Lord's house; my praise shall be his while I have breath to praise
 14 him. Oh, may that prayer with him find acceptance in whom is all my
 15 comfort! Perish all sinners from the land, let the wrong-doers be dis-
 16 potent! But thou, my soul, bless the Lord.

PSALM 104

(103)

(Mishal.)

PRAISE the Lord, and call upon his name; tell the story of his
 1 deeds for all the seasons to heart's greet him with song and psalm,
 2 recount his acts of miracle. Triumph in that holy name; let every heart
 3 that longs for the Lord rejoice. To the Lord beside you, and in him
 4 find strength, evermore await his presence. Remember the marvel-
 5 ous acts he did, his miracles, his wonders of deeds, are you not the
 6 posterity of Abraham, his own servant, man of that Jacob on whom
 7 his choice fell? And he, the Lord, is our own God, wide though he
 8 with runs through all the world. He keeps in everlasting memory that
 9 covenant of his, that promise which a thousand generations might not
 10 cancel. He gave Abraham a promise, bound himself to Isaac by an oath
 11 by that law Jacob should live, his Israel, bound to him with an eternal
 12 covenant. To thee, he said, I will give the land of Canaan, as the
 13 portion which thou and thine must one day inherit. So few they were
 14 in number; only a handful, living there as strangers! And ever they
 15 passed on from country to country, the guests of King or people; but
 16 he suffered none to harm them,¹ to bring destruction the wrong doing;
 17 Lay no hand on them, never hurt them, servants assured and true
 18 spokesmen of mine.

19 And now he brought Canaan on the land, turning off all their supply
 20 of food. But he had sent an envoy to prepare the way for them, that
 21 very Joseph, who was sold as a slave. Glibly his feet had been
 22 galled in the stocks, till the men pierced his very soul, but he proved
 23 a true prophet at last, when an oracle from the Lord inspired him.² Then
 24 the king sent to release him; the proud ruler of many peoples set him

¹ In the Hebrew text, the word *Alahim* is the last word of the psalm preceding this, of the psalm, and of the psalm which follows.

² See Gen. 45, 47.

³ See Gen. 46, 47. "Inspired him", literally "influenced him", the Hebrew text here is generally rendered "the word of the Lord ruled him as if by him."

free, and appointed him master of his household, lord of all the possessions that were his. Joseph should teach his countrymen to be as Joseph is now,¹ should raise his aged countenance in wisdom. So it was that Israel is now seen in Egypt, that Jacob dwelt in an alien in the country of Cham.

Time passed, and he gave his people great increase of numbers, so all is commended all its work, and so changed their hearts, that they are now many of his people, and were trustworthy creatures to him, his workmen. Then he sent his servant Moses, and Aaron the son of his choice, to be the authors of those signs, those wonders in which the country of Cham would witness. Dark night he sent in a bright fire, still keeping his word clear in view.² He rained all in their supply of water now blood, killing all the fish, frogs swarmed in out of their land, even in their royal palace; at his word, then stretched a storm, great, too, all their land over; hail was the rain he gave them, and in a bright fire that burned up their countryside, all he had sown in their vine and fig-trees, broken down all the wood that grew in their domain. He gave the wind, and locust came, grass-hoppers, too, to put all numbering, eating up all the grass in their country, eating up all the crops their hand yielded. Then, his hand fell upon Egypt's first-born, on the first-born of all they had expended; and so he brought his people out, enriched with silver and gold, so few that remained among all their cities.

Glad indeed was Egypt at their going, each free of them had ever taken it. He spread out a cloud to cover them, that turned to fire in the darkness, lighting their journey. Quake came, when they stood in the flood, he scattered their bones, too, with blood from heaven, and so poured the rock so that water flowed down, running streams in the wilderness. So well did he remember that holy promise of his, made as he set servant Abraham, in joy and strength he led them out, his chosen people, and gave them the lands of the heathen for their own. There, as on old Gerizim hands had died, his commandments should be kept sacred, his law should reign.

¹ In the Hebrew text, "and his countrymen as his (Joseph's) plowmen."

² The Hebrew text has, in the second half of the verse, "and they did not rebel against his word." The same is difficult, and the Septuagint Greek gives, "and they rebelled against his word." The Latin appears to mean "and he did not rebuke his words", a form of phrase which occurs elsewhere also, and seems here interpreted as above.

PSALM 105

(106)

(Altiplano.)

PRAISE the Lord, the Lord is gracious; his mercy endureth for ever: what tongue can recount all the great deeds of the Lord, can echo all his praise? Blessed are they who abide ever by his decrees, & ever do the right! Remember us, Lord, with loving thoughts towards the people, count among us with thy saving power, so witness' the prosperity of thy chosen servants, to share the happiness of thy people, to glory in the glory of thy own inheritance.

- 1 We have taken part in our fathers' sin; we are guilty men, rebels
2 against thee. So it was with our fathers in Egypt, untaught, thy won-
3 derful doings, unremembered, thy abundant mercies, even at the Red
4 Sea's brink they must prove rebellious. Yet, for his own honour, to make
5 known his power, he delivered them, shaking the Red Sea, so that it
6 dried up, and leading them through its depths as safely as if they still trod
7 the desert sands. From a cruel woman's grasp he rescued them, dis-
8 gined them for his own, and the worst overwhelmed their oppressors, till
9 not one of them was left. They beheld, then, at his greatness, sang
10 songs, then, in his honour, but soon they forgot what he had done,
11 and could not wait for the accomplishment of his will. They must
12 needs give way to their cravings in the wilderness, challenge God's
13 power, there in the desert, till he quelled their demand, and played
14 their appetites with misery.¹ Factions raised in heart in the camp against
15 Moses, against Aaron, whom the Lord had sanctified; and now curb
16 popped, overthrowing up Dathan, overthrowing Abiram and his conspiracy,
17 for broke out in their company, and the rebels perished by its doom.
18 They made a calf, too, at Hahab, moulding an image and worshipping
19 it, as if they would exchange the glory that dwelt among them for
20 the semblance of a bullock or graven. So little they remembered the
21 God who had delivered them, those portents of his in Egypt, strange
22 things seen in the land of-Gilead, terrible things done by the Red Sea!
23 They wonder if he threatened to make an end of them? But blessed, the
24 man of his choice, stood in the breach to confront his anger, to ward off
25 destruction.
- 26 And now they poured scorn on the land of their desire, distrusting

¹ "To witness" in the Latin has the sense of "that thou mayest witness"; the Hebrew text (which has "Remember me" above, instead of "Remember us") seems probably to mean "that I may witness."

² "Idolatry," as the Hebrew text, "idolaters."

his promise; and the camp was all distraction. So the Lord, finding they would not listen to his voice, lifted his hand and threatened to smite them down, there in the wilderness, to smite them like the leaves of the reed, scatter them abroad among the nations of the world. They dedicated themselves as footplagues, in honour of the dead gods set down in stone, till their wicked ways caused God's anger, and a heavy plague to fall upon them. Night after the darkness came, all Pharaoh rose up and made account, viewing himself each morn as God's favour as shall be remembered, age after age, eternally. They provoked his anger, too, as in the waters of Babelonia, so that Moses was punished for their sake, because in his heart's bitterness, he hearkened unto open complaint.

Now when we read over the heathens, as the Lord had hidden them as clay mingled with the heathens' idols, and learned their ways: was in shaping carved images of their gods, to their own undoing, numbering in their sons and daughters as leaders of death. Innocent blood, the blood of their own men and daughters, was poured out as worship to the idols of Chanaan, with blood the whole land was polluted, so to hide the guilt of its people, to worsen their ways. Then God's anger was kindled up against his people, his chosen race became abominable to him, and he handed them over to the Gentiles, to serve hated masters; they were oppressed by their enemies, bowed down under the yoke. Again and again he brought them deliverance, but ever as there were fresh shafts to pierce him, there was fresh guilt to drag them in the dust. And still, when he saw their distress, when he heard as their appeals to him, he brought him of his covenant, and in his great mercy would relent; their very captives should be moved to pity as them.

Deliver us, O Lord our God, and gather us again, scattered as we are among the heathens, to praise thy holy name, to triumph in thy name. Blessed be the God of Israel from all eternity to all eternity: as let all the people cry, Amen, Amen.

PSALM 106

(107)

(Albham.)

PRAISE the Lord, the Lord is gracious, his mercy endureth for ever: he took the cry of men the Lord has record, rescued them from the enemy's hand, and gathered them in from far-off countries, from evening and morn, from southern land and from the sea.

Some have wandered in parched deserts, missing the way to the city that was their home, hungry and thirsty, as that their spirits

- 1 he saved them distress, giving them ready to the place where they
 2 should find a home. Praise be to the Lord in his mercies, in his wondrous
 3 dealings with mortal men! poor men that were thirsty, consumed poor,
 4 poor men that were hungry, satisfied men with all good.
 5 Some lay in darkness, overcast with the shadow of death, helpless
 6 in bonds of iron, their punishment for rebelling against God's decrees,
 7 as he threatened the end of the most High. Their hearts bowed down
 8 with sorrow, none else to aid their mortal weakness, they cried out
 9 to the Lord in their trouble, and he relieved their distress, rescuing
 10 them from darkness, from death's shadow, turning their vision around.
 11 Praise be to the Lord in his mercies, in his wondrous dealings with
 12 mortal men, the Lord who has shattered the gates of brass, even the
 13 bolts of iron.
 14 Some for their own fault must needs be punished: from their own
 15 guilt's consequences he saved them! they lay sick, with no stomach
 16 for food,¹ close to death's door. So they cried out to the Lord as they
 17 were, and he relieved their distress, giving the command that they
 18 should be healed, and saving them from their peril. Praise be to the
 19 Lord in his mercies, in his wondrous dealings with mortal men, theirs
 20 to offer him sacrifice in thanksgiving, and proclaim joyfully what
 21 he has done for them.
 22 Some there were that ventured abroad in ships, trafficking over the
 23 high sea, these are men that have witnessed the Lord's doings, his
 24 wonderful doings amid the deep. As he went the sunny wind rose,
 25 shaming up its waves; high up towards heaven they were carried, then
 26 sank into the trough, with spirits flailing in their peril, as their vessel
 27 and staggering to and fro as a drunken man, all their company
 28 forgotten! So they cried out to the Lord in their trouble and he relieved
 29 their distress, rolling the storm into a whisper, all its waves were
 30 quiet. Glad hearts were theirs, when calm fell about them, and he
 31 brought them to the haven where they longed to be. Praise be to the

¹ Here, and elsewhere, the Hebrew text probably means, 'For whom (the women) gave thanks to God for his mercy and his goodness', but the Latin version seems to purposely let mercy and the women, discarding them to give thanks to God.

² In the Hebrew text, 'Faith' are brought low because of their wrongdoing and of their guilt', but some think the original word must have been 'rich men' (wealth of faith) in any case it is clear that this version of the psalm deals with what is richness, and (in the Latin) 'from the way of their own guilt' must be understood as meaning 'from the punishment of their own guilt' perhaps on the analogy of passages like Ps. 140.

³ Literally, 'their soul looked away that of God'.

Land in his seasons, in his wisdom dealings with moral men, let it show unto his name, where the people gather together, glorify him where the rivers run in counsel. Here, he turns rivers into deserts, wells in sun-dry ground, land that once was fruitful into a salty marsh, to a punishment to people's guilt. There, he changes the wilderness into pools of water, desert ground into springs, and establishes hungry folk in it, so that they build themselves a city to dwell in, sow fields, and plant vineyards, and reap the harvest; he blesses them, so that in their numbers increase beyond measure, and takes no toll of their cattle. Here, men grow free, and are worn down by stress of need, and (if shortage)¹ makes overabundance then now, those proud disfigure, so as to keep them wondering in a problem desert. There, he rescues in the past from need, those houseless drive like their own flocks. Healer men will rejoice to witness it, and another will stand dumb in such confusion. Heed it well, if there would be man, be there thy as surely, the name of the Lord.

PSALM 107

(107)

(A psalm-song of David's son.)

A HEART to serve thee, O God, a heart ready to serve thee, I will sing of thee and praise thee with all my skill. When, all up a day, with voices of hark and shout, down shall I be, waiting. Let me give thanks, Lord, for all the world to hear it, sing praise while the Ocean flows, of thy mercy, high above heaven track, of thy faithfulness, that reaches the clouds! O God, mount high above the houses,² till thy glory overflows the whole earth. Now, bring + and to the past thou lovest, give my prayer answer, and lift thy right hand to save. God's word come to us from his sanctuary. In triumph I will + climb up Sabaon, and pass over the valley of Tann, to me Gilead, + to me Manasse belongs, Ephraim is my helmet, Judah raises my commands. Now, our day shall be my dragon, over Eden I will dance in my right, God says the Philistines will bow before me. Rock was the + cradle, but now who is to lead me on my march against Goliath's army,

¹ This word made in five ways as if it had the same following; referred to the many people who are mentioned in verse 91. But the correct sense is demand that they should be the people mentioned in verse 92 (which is really part of the same meaning. The whole of this concluding paragraph shows the contrast between God's treatment of the penitent and his treatment of the oppressor).

² See 2-4. See Ps. 93-9-11.

- 11 why is it to find an refuge for me into Elion, when thou, O God, hast
 12 deceived us, and wilt not go into battle with our armies? It is thou that
 13 must deliver us from peril, man is the help of man. Only through God
 can we fight victoriously, only he can triumph our oppressors in the dust.¹

PSALM 108

(109)

(To the end, for David a psalm.)

- 1 O GOD, do not leave my good name unprotected, thou art righteous
 2 lips, trustworthy lips, that deny me. Give tongues me whispering
 against me, lodging me slumber with a conspiracy of liars, in unprovoked
 assault. On their side, all voluntary he returns the love, no man all prayer,
 3 kindness is repaid with injury, love with ill will.
 4 Give him over to the power of wickedness, let an evil spirit² stand
 5 at his right hand to accuse him, let him leave the court of judgment.
 6 A doomed man, every prayer of his reckoned as guilt. Swiftly in his
 7 days come to an end, and his office be entrusted to another;³ orphans
 8 for the children, widowhood for the wife.⁴ Far let his covering children
 9 wander to beg their bread, exiled from home, while confessions eagerly
 10 mount up his persecutors, and strangers divide the frame of his toil.
 11 May no friend be left to take his part, none to have pity on his distress.
 12 Let him hang a speedy end to his race, oblivion for his name before a post-
 13 erous posterity. Still may the sin of his fathers be remembered in the
 14 Lord's sight, his mother's guilt remain undefiled; still may the Lord
 15 keep it in mind, and wipe out their memory from the earth. Did he
 16 himself keep angry in mind, when he persecuted the helpless, did
 17 a distress, the grief-stricken, and melted them down for death? Cursing
 18 he lived, and a curse shall come upon him; for blessing he cursed him,
 19 and blessing shall keep its distance from him. Cursing was the lot
 20 of his choice, it came like water into his breast being, soaked, like oil,
 21 into the marrow of his bones. Now let it be the path he meant, cling to
 22 him like a gadfly that he can never take off.⁵

- 23 Such are the men that collaborate me in the Lord's presence, the

¹ See Ps. 104:1-2.

² An evil spirit; the Hebrew word may also be translated simply 'an enemy.'

³ Ps. 109.

⁴ In the Hebrew text, all the words of this verse express a wish for the future. It is possible to understand these wishes (as, for example, in 109:1) as wishes, not by the Psalterist, but of the Psalterist by his descendants.

⁵ Literally, 'Gadflies are the things of the men.' Some would translate the Hebrew text 'That is the consequence of the men; for the word here used, though it sometimes means 'curse,' is elsewhere also found in the sense of 'persecution.'

now that deliver me so cruelly! But do thou, my Lord and Master, to take my part, to defend thy own honour; no mercy is so tender as thine. Deliver me in my helpless need; my heart is dismayed within me. Like a vapouring shadow I depart, vanish away like a mist in the sun's way. My knees are weak with fasting, my strength melts away as a mountain.¹ They make a laughing-stock of me, and at me in derision as it they pass by. Help me, O Lord my God; deliver me in thy mercy; as prove to them that my words are a vision from thee, sent by an angel from above. Bless me, then, and let them curse as they will; dis-appoint my adversaries, and grant thy servants relief! Let them, my adversaries, be covered with shame, wrapped in the mantle of their own confusion. Loonly will I give the Lord thanks, praise him before a multitude that know: the Lord who has stood at the right hand of the afflicted, brought relief to an innocent soul unjustly

PSALM 148

(118)

(For David; a psalm.)²

TO the Master I saw the Lord's promise was given, set here at my right hand while I make thy enemies a footstool under thy feet. The Lord will make thy request spring up like a branch out of Sion; he does not to hear vain in the midst of thy enemies. When thou shalt see thy power, princely men shall be thine;³ and the splendour of the holy places, thou art my son, born before the day-star rose. The Lord has sworn as oath there is no retracting, Thou art a priest for ever as the sons of Melchizedek.⁴ At thy right hand, the Lord bears down kings in the day of his vengeance, he will pass sentence on the nations, and overthrow their castles, build a well-peopled land⁵ and

¹ 'Deserted'; literally 'for the sake of oil' either at the waste of 'Sapran,' or because the Psalmist was fasting, having the use of oil while keeping a fast.

² This psalm, the numbering of which is in any case obscure, is further confused in the Latin, and in the Syriac and Greek, by the use of the same numbering for two different words in the Hebrew, here translated by 'Lord' and 'Master' respectively. Cf. Mt. 23.34, Mk. 11.9b, Lk. 20.41, Jn. 1.49.

³ In the Hebrew text, 'the people shall kneel willingly.' Some would translate the words which follow, 'as holy garments'; it is possible that these were a sacerdotal vest, and the original here was, 'upon the holy mountains.' The second half of the verse, as it is given in the Hebrew text, is traditionally rendered 'the dew of thy blessing is the wealth of the morning,' a phrase of which many different explanations have been given.

⁴ See Heb. 1.8, and elsewhere.

⁵ Some think that the Hebrew text contains a proper name, 'in the land of Babylon' (the capital of Assyria).

1 *cast down its pieces. Let him that drink of the brook by the wayide,
he will lift up his head as victory.¹*

PSALM 119

(119)

(Alphabetic)

1 **A**LL my heart goes out to thee, Lord, as incense, before
the assembly where the just are gathered. Glorify us the Lord's
wondrous deeds, directed to fulfil all his purposes.² Ever his deeds are
right and glorious, fearful he dwells in all eternity. Great deeds, that
he keeps still in remembrance! How kind the Lord is, how merciful!
If man will fear him, will he forsake them, keeping his covenant un-
broken. Lofty the power he showed his people, making the heads of
the heathen their仆役. He set his storm his just and faithful,
of his decree there is no shaming. Forgiven have shall leave them
changelings; right and truth are their disciplines. So he has brought
his people deliverance; in all eternity stands his covenant. Unchangeable
is his name and mighty, vain without his fear is learning. Who over-
come are you who follow us; prove the power that lives for ever.

PSALM 111

(113)

(Alphabetic of the names of Aggeus and Zachary.)

1 **A**BLESSED man is he, who fears the Lord, bearing great love to
his commandments. Children of his shall win renown in their
country; his right, and sky above shall find a blessing. Righteous dwells
with such a man, and great prosperity; shame shall ever redden his beauty.³
Good men set a light down in darkness; his light, who is ever merciful,
kind and faithful! It goes well with the man who leads in piety, justice
shall be found in all his doings. Length of days shall leave him still

¹ There is no agreement as to the precise meaning of this verse; some would render, 'they will drink,' understanding the first half as an ironic reference to the waters being diminished by the great evil.

² 'Directed to fulfil all his purposes' the Hebrew text is usually rendered, 'imagined out by those who delight in them.'

³ In the first half of this verse, the Hebrew text has 'There is affliction and prosperity at his household.'

mistaken, men will remember the name of the just for ever. No fear
 shall be here of evil tidings; as the Lord his hope is fixed unchangeably
 Patient his heart remains and steadfast, quietly he waits for the downfall
 of his enemies. Rush not like the ready; still, through the years,
 his heavy silence is mastery.* The Lord will lift up his head in triumph,
 ungodly men are ill content to see it. Vainly they push their teeth in a
 story; worldly hopes must fade and perish.

PSALM 112

(112)

(Altehu.)

PRAISE the Lord, you that are his servants, praise the name of
 the Lord together. Blessed be the Lord's name at all times, from
 the day to all eternity; from the sun's rise to the sun's setting let the
 Lord's name be praised continually. The Lord is sovereign long over
 all the nations; his glory is high above the heavens. What is like the
 Lord our God, so high above us, that stoops to regard lowly things
 in heaven and earth, lifting up the poor man from the dust he lay
 in, holding the beggar from the deep-hell, so find him a place among
 the princes, the princes that rule over his people? He gives the barren
 woman a home to dwell in, a mother rejoicing in her children.

PSALM 113

(113)

(Altehu.)

WHEN Israel came out of Egypt, and the sons of Jacob heard no
 more a strange language, the Lord took Juda for his sanctuary,
 Israel for his own dominion. The sons fled at the sight: they returned,
 backward toward the stream of Jordan; up leaps, like reeds, the startled
 mountains, up leaps the hills, like yoking oxen. What ailed you,
 you, that you fled in terror: Judah's stream, what drove them back?
 Why did you leap up like reeds, you mountains, leap up, you hills,
 like yoking oxen? The whole earth thrilled at its Master's presence,
 it was he that came, the God of Jacob, who turned the rock into pools
 of water, the flint-stone into a springing well.

* II Cor. x. 5.

(113)

1 Not to us, Lord, not to us the glory; let thy name alone be glorified,
 2 thou the powerful, thou the faithful, why must the heathen say, Their
 3 God deserts them? Our God is a God that dwells in heaven, all that he
 4 will designs, he executes. The heathen have silver idols and golden,
 5 god, which the hands of men have fashioned. They have mouths, and
 6 yet are silent; eyes they have, and yet are sightless, ears they have, and
 7 want of hearing, noses, and yet no smell can reach them; hands un-
 8 feeling, feet unseeing, never a sound their throats may utter. Such be
 9 the end of all who make them, such the reward of all who trust them.
 10 It is the Lord that gives hope to the race of Israel, their only help, their
 11 only stronghold, the Lord that gives hope to the race of Aaron, their
 12 only help, their only stronghold, the Lord that gives hope to all who
 13 fear him, their only help, their only stronghold. The Lord keeps us in
 14 mind, and guards us fleeing, knows the race of Israel, knows the race
 15 of Aaron; all those who fear the Lord, small and great alike, he knows.
 16 Still may the Lord grant you success, you and your children after you,
 17 the blessing of the Lord be upon you. It is he that made both heaven
 18 and earth; to the Lord belongs the heaven of heavens, the earth he gives
 19 to the children of men. Praise the Lord, Lord, thou hast no poster, the
 20 man who goes down into the place of silence, but we bless the Lord, we,
 the living, from this day to all eternity

PSALM 114

(114, 1-9)

(Akkada.)

MY heart is shaken, as graciously the Lord listens to my outcry;
 1 In the Lord, who grants me audience, I will offer prayer all my
 2 life long. Death's pang about me, overtaken by all the terrors of
 3 the grave, ever I found distress and grief at my side, till I called upon
 4 the Lord, Save me, Lord, in my peril. Merciful the Lord is, and just,
 5 and full of pity; he cares for simple hearts, and to me, when I lay
 6 faintest, he brought deliverance. Between my soul, where thy grace
 7 dwelt, the Lord has dealt kindly with thee; he has saved my life from
 8 peril, banished my fears, kept me from falling. I will be the Lord's
 servant hereafterward on the bank of the living.

PSALM 113

(113.10-16)

(Solomon.)

I TRUSTED, and reaping feared words to utter in my chambering,
 I've trusted, I said, Mine's faith is false; but the Lord's mercies I
 have never failed me, what avails shall I make to him? I will raise
 the cup that is pledge of my deliverance, and avails the name of the
 Lord upon us; I will pay the Lord my vows in the presence of all his
 people. Done is the Lord's sight in the death of those who love him,
 and was not I, Lord, thy servant, how of thy own handiwork? Thou
 hast broken the chains that bound me, I will exult in thy house,
 and call on the name of the Lord. Before a slaving of worshippers
 I will pay the Lord my vows, here in the courts of the Lord's house,
 here, Jerusalem, in thy heart.

PSALM 114

(114)

(Solomon.)

PRaise the Lord, all ye Gentiles, for all the nations of the world
 do him homage. Abundant too his mercy been towards us, the
 Lord remains faithful to his word for ever.

PSALM 117

(117)

GIVE thanks to the Lord, the Lord is gracious, his mercy endures
 for ever. Echo the cry, Israel; the Lord is gracious, his mercy
 endures for ever. His mercy endures for ever, echo the cry, rest of
 Atoner, his mercy endures for ever, echo the cry, all you who are the
 Lord's worshippers. I called on the Lord when trouble beets me, and
 the Lord heeded, and thoughts are relief. With the Lord to aid me,
 I have no fear of the worst men can do; with the Lord to aid me, I
 shall put me the fall of my enemies. Better trust the Lord than rely on

¹ See, e.g. The same have professed, and much disputed. It is usually supposed that what the Psalmist said cannot be an end with verse 4, but it is difficult to see how this could be denoted as a complete sentence (see II Cor. 12:13, and a verse left to take note 1, and part of the whole of what follows, as falling within the quotation.

1 the help of many: better trust the Lord than rely on the word of man.
 2 Let all heartless-foes may we wound, too, as the power of the Lord I crush
 3 them! They cut me off from every way of escape, but see, as the power
 4 of the Lord I crush them! They rage about me like bees, their fury
 5 blazes up like fire among thorns, but see, in the power of the Lord I
 6 crush them. I reeled under the blow, and had well-nigh fallen, but still
 7 the Lord was there to aid me. Who but the Lord is my protector, the
 8 guide of my way; who but the Lord has brought me deliverance?
 9 The houses of the just will, now, with glad cries of triumph, the
 10 power of the Lord has triumphed. The power of the Lord has brought
 11 me to great honour, the power of the Lord has triumphed. I am
 12 delivered from death, to live on and praise him who the Lord has done
 13 for me. The Lord has chastened me, chastened me indeed, but he
 14 would not doom me to die. Open me the gate whose right dwelling
 15 let me go in and thank the Lord? Here is the gate that leads to the
 16 Lord's presence; here shall we walk that entry. Thanks be to thee,
 17 O Lord, for giving me wisdom, thanks be to thee, my deliverer. The
 18 very stone which the builders rejected has become the chief corner
 19 of the corner: this is the Lord's doing, and it is marvellous in our
 20 eyes.¹ This day is a holiday of the Lord's own choosing; great this day
 21 with rejoicing, great this day with triumph!
 22 Deliverance, Lord, deliverance, Lord, given us days of prosperity!
 23 Blessed is he who comes in the name of the Lord! A blessing from
 24 the Lord's house upon your company! The Lord is God, his light
 25 shines out to welcome us; illuminate this day, with a scene of brightness
 26 that reaches to the very horns of the altar.² Thou art my God, mine to
 27 acknowledge thee, thou art my God, mine to extol thee, shouting thee for
 28 a glory we exultant, thanking thee, my deliverer.³ Give thanks to
 the Lord the Lord is precious, his mercy endureth for ever.

PSALM 118

(119)

Ah, blessed they who pass through life's journey untried, who
 1 / Admire the law of the Lord! Ah, blessed they who study his
 2 / doctrines, who have the whole quest of their hearts! As for the wrong:

¹ ver. 22, 23. Ps. 118. 22-23.

² The interpretation of this verse, in the Hebrew text, is uncertain. Some would translate, "Thou, O shepherd, with cords, draw us to the horns of the altar." The rendering in the Latin version evidently supposes an allusion to the Feast of the Tabernacles (Lev. 23. 34).

³ The repetition of *tuus* in apposition in the Septuagint Greek, but not in the Hebrew text as we have it.

doors, they leave no ways untroubled. Above all else it binds us, the charge thou hast given us to keep. Ah, how shall my steps be surely guided to keep faith with thy covenant? Attentive to all thy commandments, I go my way undismayed. A true heart's worship thou shalt love, thy just awards prompting me. All shall be done as thy laws decree, to them will not I make an excuse.

Best shall be kept the vows contained, what is true to thy trust. Be thou the whole quest of my heart; never let me turn aside from thy commandments. Buried deep in my heart, thy warnings shall keep me close of ear. Blessed art thou, O Lord, much art to know thy will. By these lips let the awards thou hastest even be recorded. Richly as one that has found great possessions, I follow thy decrees. Reckoning me well of the charge thou givest, I will mark thy face in steps. Be thy covenant ever in my thoughts, thy words kept in memory.

Covers thy covenant with life, to live faithful to thy commands. Clear ought be mine, to comprehend the wisdom of thy law. Comfort that a surely sure do not refuse me the knowledge of thy will. Crushed is like my spine, keeping ever for thy just awards. Chastener of the proud, is thy name for all who tremble from thy covenant. Clear me of the reproach that comes on, as I was ever attentive to thy claims. Clearest is reason, reason plot against me, thy secret, that think only of thy decrees. Chaste longings cherished, desires that are my remembered.

Deep has my soul in the dust, rescue life to me, as thou hast promised. Deign, now, to show me thy will, those who have learned when I opened my heart to thee. Deliver me as the path thou biddest me to follow, and all my coming shall be of thy wonderful deeds. Dispatch as wings over from me, let thy promise raise me up over men. Deliver me from every idle thought; let thy covenant be my comfort. Day's is path my chosen, I keep thy bidding ever in remembrance. Disappoint is me, Lord, never, one that holds fast by thy commandments. Do but open my heart wide, and say like the path thou hast decreed.

Dispound, Lord, thy whole bidding to me, faithfully I will keep it. Displeases me, to scan thy law closely, and keep true to it with all my heart. Eagerly I long to be guided in the way of thy obedience. Ever is let my choice be set on thy will, not on vainest thoughts. Even have I seen for vain phantoms; let me find life in following thy way. Establish now the truth of thy promise to me that serves and fears is thou. Free me of the reproach my heart deems, those whose words are as poison. Each command of thine I embrace lovingly, do thou as in thy kindness grant me life.

For me too, Lord, thy mercy, for me too the deliverance thou hast promised! Be anxious for those who trust me, that I rely on thy truth.

- a Faithful thy promise, let me not boast of it in vain, as thy covenant let
a my hope. For ever and for evermore true to thy change thou shalt find
a me. Fearful shall my feet tread, if thy will is all my quest. Fearfully
will I tell of thy decrees in the presence of kings, and be never shamed.
a How would I leave all my study to the law I love. Fling wide my
arms to greet thy law, ever as my thoughts thy building.
- a Go not back on the word thou hast pledged to thy servants, thou
a art all my hope. Good term in my affliction, thy promises have brought
a me life. Gazed down by the scorn of my oppressors, cover them thy
a law I receive none. Gracious confusion, Lord, is the imagery of thy
a just dealings as times long past. Great ruth have I to see wrong-doers,
a and how they shun thy law. Come out into a land of exile, of thy
a covenant I make my song. Glens of the night dark are still clanking
a of thy name, Lord, will cleave of thy building. Overdon I see no
a other, but the following of thy will.
- a Hints, Lord, I claim no other, but to obey thy word. Heart-deep
a my supplication before thee for the mercies thou hast promised. Have
a I not planned out my path, turned aside to follow thy decrees? Have
a such as mine can boast to delay in carrying out all thy building. Blessed
a is thy name which cannot lead for me, never was I forgetful of
a thy law. Hasten when I am in need of sight to prove that for thy
a just dealings. How well I love the words that flow from, and are true
a to thy word! Show thy mercy like the earth, Lord! Teach me to do thy
a will.
- a In fulfillment of thy promise, Lord, what kindness thou hast shown
a thy servant. Ignite, awaken me with, all my hope is in thy covenant.
a Lill I enjoyed till thou dost chasten me; no more shall thy warnings
a go unheeded. Indeed, indeed thou art gracious, teach me to do thy
a building. In vain my oppressors pile against me, thy will is all my quest.
a Inhuman hearts, covered with scorn for me thy law is leaving strength.
a It was as many thou dost chasten me, schooling me to the obedience
a it is not the law thou hast given clearer to me than rich store of gold
a and silver!
- a Jealous for the handwork thou hast made, much care is undertaken
a to thy commandment. Joy shall be shown, thy true worshippers, to see
a the confidence I have in thy word. Just are thy words, I know it
a well, Lord, it was as kindness thou dost effect me. Judge me no
a wrong; pry and consider thy servant as thou hast promised. Judge
a me for mine pardon and life for one that loves thy will. Just be thou
a a full, who wrong me according; thy law is all my study. Joined to my
a company for every soul that worships thee and heeds thy warnings.
a Jealously let my heart observe thy building; let me not hope in vain.

Keeping watch for thy will, my soul hargraves, yet I trust in thy word. Keeping watch for the fulfillment of thy promise, my eyes in hargraves for number will deluged. Keen tears defined the weathering, as we wait, yet never forget thy will. Knowest thou not how short are thy women's days? Soon be my wrongs redressed. Keenest will be as plotting against me still, that are no friends to thy law. Knowest they are not that wrong me, being still, as thy women stand unchanging? Keep to thy bidding I would, though much hope of life they had left me. Kind as thou ever wert, preserve me; then enter thy bidding, and I will obey.

Look, the word thou hast spoken stands ever unchanged as heaven. O Lord to his promise, age after age, as he who made the enclosing earth. O Lord as thou hast, the day keeps its appointed course, obeying thy decree, Master of all. Lest I should sink in my affliction, thou hast given thy covenant to be my comfort. Life-giving are thy commandments, as never by me forgotten. Lead me thy will, the days I see, and thy bidding is all my quest. Let women go about as doing thee, I wait on thy will. Look where I step, all good things meet me, only thy law is in with beyond measure.

My delight, Lord, is in thy bidding; over my thoughts wars to it. O Hearing still on thy commandments, I have grown more prudent than my enemies. How weak have I been all my teaching, as well have I pondered thy decrees. How learning have I than my enemies, I that behold men as thy charge. Mindful of thy warnings, I guide my steps as clear of every evil path. Most under thy nation, thy will I keep ever as in view. Most most appealing are thy promises, never was honey as so sweet as my law. Most was by thy law, I than every path of as evil-doing.

No lamp like thy word to guide my feet, as show light on my path. as Never will I retract my oath to give thy just commands otherwise. O Nothing, Lord, but affliction, never the strong help thou dost promise as not. Nay, Lord, except thou were of mine, such as to do thy bidding as Needs must I carry my life in my hands, yet am I ever mindful of thy as love. Nearly the scales of the wicked caught my feet, yet would I not as remove from thy commandments. Now and ever thy covenant in my heart, as in my heart's chamber. Now and ever to do thy will, as men thy lawest, as in my heart's ear.

Our upon the men that play naught as the law I love? Order defunct, as other strength have I none; as thy law I trust. Out of my path, as loven of wrong; I will keep thy God's commandments. Only let thy as promised all preserve me; do not disappoint me of the hope I cherish. Only do thou remain me as saving, looking ever to thy will. Obey as thou who wilt not, shall ever thy decree, life is all their scheming.

10 Oceans, they are that profane the land with wrong; for me, thy law
is strength. Oceans my whole being with the fear of thee, I am abased
of thy judgments.

11 Protect the justice of my cause; never leave me at the mercy of my
enemies. Pledge thyself to aid as bailed me; save me from the
curses of my enemies. Pining away, I look for thy strong help, the
as faithful keeping of thy promise. Fly thy own servant, and make
as him thy decree. Perfect is thy own servant's heart the knowledge
as of thy will. Put off the lion, Lord, as thou, no long thy strength-
as most hands defied. Precious beyond gold or jewel I hold thy law
as found in every decree of thine; precious to every path of self-deceit.
12 Right wonderful thy decrees are, and well my heart knows them
as Revelation and light thy words declare to the simple. Run over
as a sign from my lips as I keep after thy command. Rejoice and play
as me, as thou hast pay for all that love thy name. Rejoice thou my path
as in thou hast promised, never be wrong-doing my steps. Rejoice me
as thou can't oppress me, no can harmeth in thy bidding. Rejoice as thy

servant the signs of thy loving favour, and thank him to keep thy
as will. Rivers of tears flow from my eyes, as see thy law forgotten.

13 So just, Lord, thou art, thy words as truly great! Saint justice
as and your faithfulness keeps all thy decrees. Strong by love's yoke, my
as I wash my hands deft thy bidding. Shall not I, thy servant, love
as thy promise, word and deed true? Still, despised and despised,
as I do not forget thy change. Stand thy faithfulness steadily, thy law
as for ever changeless. Sorrow and distress have fallen on me, as thy
as commandments is all my comfort. Sorrow-meat is thy decree,
thank me the wisdom thou keeps life.

14 Thy radiance, Lord, my whole heart shines, a heart true as thy
as trust. To thee I cry, O great deliverance, I will do all thy bidding.
15 Twilight comes, and I come as plead with thee, hoping over as thy
as promise. Through the night my eyes keep watch, as I ponder thy
as sayings. Thus, Lord, as thou as thy mercy, and great life according
as to thy will. Tremulous lies down near, that are strangers as thy
as covenant. Thus, Lord, as thou as heart, all thy words are true
16 Taught long since by thy decrees, I know well thou hast ordained them
as everlastingly.

17 Unblinded is my lot, look down and rescue me, that will as equalled
as of thy law. Uphold my cause, and deliver me; true as thy promise,
as grant me life. Unblinded thy mercy to the sinner that defies thy bidding
as Unblinded, Lord, are thy blessings; as thy will be, grace me life
as Under all the sinners of my oppressors, I keep true as thy change
as Unhappy I, that watch thy warnings as the sinner go unblinded! Up,

Lord, and witness the love I bear thy covenant; in thy mercy let me live! Unchanging truth is thy world's fountain-head, eternal the force of all thy just decrees.

Widened by the countless makes of princes, my heart will dwell on thy wonders. Wonders should not enter idle words, then I as thy as precious. Whither I abide and compass; thy law is all my love. Twice as doubt seven times a day I give thee for the just search thou hast set. Very great peace is theirs who have thy law; their feet never stumble as I trust. Lord, I wait on thee for rescue, hoping even true to thy as always. Vanquished by great love, my heart is ever obedient to thy as will. Vigorously I observe precept and bidding of thine, living always as in thy sight.

With thou not admit my cry, Lord, to thy presence, and grant me as thy precious gift of wisdom? With thou not counteract my plan, to release thy people to deliver me? What peace shall burst from my as lips, when thou hast not known thy will? What source of thankfulness is this tongue shall raise to the author of all just decrees? Wouldst thou as but left thy hand to aid me, that take my stand on thy covenant? Whither as is, Lord, waiting for deliverance, but thy law is my comfort. When as will thy love send great rescue, that I may live to praise thee! Why as mind thou send me, like a lost sheep, come to look for thy servant, that is needed still of thy bidding.

PSALM 118

(118)

(A song of ascent.)

NOT withheld I cry to the Lord in the hour of my danger. Lord, I have joy and deliver me from the treacherous lips, the perjured tongue. For ever, he will give thee all thy desires and more! (they as answer from a woman's heart, words that spread desolation. Chorus) I, that am still doomed to exile, will dwell where God's dwell, my heart still for home! Among the corners of peace, the peace I longed as no word of mine but provides their woe as attack.

PSALM 120

(120)

(A song of ascent.)

I LIFT up my eyes to the hills, to find deliverance, from the Lord as deliverance comes to me, the Lord who made heaven and earth. Never will he who guards thee allow thy feet to stumble; never fall as

1 asleep at his post! Such a guardian has Israel, one who is never weary,
 2 never sleeps! It is the Lord that guards them, the Lord that stands
 3 at thy right hand to give thee victory! The sun's rays by day, the moon's
 4 by night, shall have no power to hurt thee! The Lord guards thee
 5 from all evil; the Lord protect thee in danger; the Lord protect thy
 6 journeying and thy house-coming, henceforth and for ever!

PSALM 121

(121)

(A song of ascents. Of David.)

1 **W**ELCOME sound, when I heard them crying, We will go down
 2 the Lord's house! What are thy courts, Jerusalem, one that stand as
 3 holy! Jerusalem, built as a city should be built that is one in fellowship!
 4 There the tribes meet, the Lord's own tribes, to give praise, as Israel is
 5 ever bound, to the Lord's name! There the chariot sets out for judg-
 6 ment, throned of authority over the house of David! Pray for all that
 7 brings Jerusalem peace! May all who love thee dwell as usual! Let there
 8 be peace within thy ramparts, even as thy stronghold! For love of my
 9 brethren and my familiar friends, peace is still my prayer for thee,
 10 remembering the house of the Lord our God, I long for thy happiness!

PSALM 122

(122)

(A song of ascents.)

1 **U**NTO thee I lift up my eyes, unto thee, who dwellest in the heavens!
 2 How low the eyes of the servants are fixed on the hands of their
 3 masters, the eyes of a maid on the hand of her mistress! Our eyes,
 4 too, are fixed on the Lord our God, waiting for some sign of his mercy!
 5 Have mercy on us, Lord, have mercy on us; we have had our fill of man's
 6 defiance! Our hearts can bear no more to be the sport of hatred, the
 7 derision of the proud!

PSALM 123

(123)

(A song of ascents. Of David.)

1 **I**F the Lord had not been on our side, Israel may have, if the Lord
 2 had not been on our side when heaven first revealed us, it seemed
 3 as if they must have overwhelmed us up above, so dense their anger threatened

as. It seemed as if the tide must have sucked us down when we rescued our lives on that flood, an overwhelming tide, and our lives ventured as if. Blessed be the Lord, who has not let us fall a prey to those meaninglessness. Safe, like a bird rescued from the fowler's snare, the more it looks now, and we are safe! Such help is ours, the Lord's help, that made heaven and earth.

PSALM 124

(123)

(A song of ascents.)

THOSE who trust in the Lord are rising as mount Zion itself. Unmoved for ever is he who dwells in Jerusalem, as the hills protect it, so the Lord protects his people, now and for ever. Domains of the just! No longer shall godless men bear rule in it; also the just, too, might red their hands with guilt. Deal kindly, Lord, with the lowly, with the weak-hearted. For that step into the snare the Lord will punish, as he punishes wrong-doers; but upon Israel there shall be peace.

PSALM 125

(124)

(A song of ascents.)

WHEN the Lord gave back Zion her banished ones, we were like men refreshed;¹ as every mouth was laughter, joy was on every tongue. Among the heathen themselves it was said, What favour the Lord has shown them! Fearful indeed the Lord has shown us, and our hearts are comforted. Our weakened hopes, Lord, his name does strengthen us! The men who are coming in snare will say, one day, with us. Meaningful enough they go, but with steel as arrows, trust me, they will come back rejoicing, as they carry their bows with them.

¹ In the Hebrew text, 'We were who dwelt.'

² Some commentators think that the picture of deliverance was still incomplete, only a small number of captives (the examples) having returned from captivity; others, that even a capture, not something which had actually happened, but an imaginary picture.

PSALM 126

(127)

(A song of ascents. Of Solomon.)

VAIN is the builder's toil, if the house is not of the Lord's building. Vainly the guard keeps watch, if the city has not the Lord for its protector. **Yea,** that you should be wearied before daybreak, not awake before you are asleep, you strain hard as to hardly won, as not sleep his gift to the men he loves! Fatherhood itself is the Lord's gift, the *brilliant crown* is a crown that comes from him. For the disinherited, children are like arrows in a warrior's hand! Happy the man who has his lot's full of them! his voice will not be set aside when he pleads against his enemies at the gate.

PSALM 127

(128)

(A song of ascents.)

BLESSED are all those who fear the Lord, and follow his precept. **Thyself** shall eat what thy hands have reaped as who blessed thou art, all good shall be thine. Thy wife shall be fruitful as the vine that grows on the walls of thy house, the children round thy table as sturdy as olive-branches! **Let** a man scorn the Lord, such is the blessing that strikes him. May the Lord who dwells in Zion bless them, mayest thou see Jerusalem as prosperity all thy life long. Mayest thou live to see thy children's children, and peace rising upon Israel.

¹ The Hebrew text is generally interpreted as meaning, "Vain that you should rise before daybreak, and sit or lie or slumber, when your bread is hardly for yourself as well as for your sleep;" or, all come round whether the house part be provided equally well for the men he loves while they lie asleep. The sense is not, as many think, an encouragement to idleness; the poet of the psalm lies as who sleeps. What is the use of a house to a childless man, of a well-built city with a threatening multitude of inhabitants, when is the use of making day and night, unless you have a family to provide for?

² The Hebrew text probably means, "The children of a young man are like arrows in a warrior's hand," since they have grown to manhood before he is subjected with old age.

³ "His heart is full," as the Hebrew text, "his crown full."

⁴ The Hebrew text probably means, "Thy wife shall dwell in the innermost part of thy house, like a fruitful vine."

PSALM 128

(119)

(A song of ascent.)

OFTEN have they assailed me even from my youth (let this be Israel's¹ boast); often have they assailed me even from my youth, but never were overmatched me. I bent my back, and sinners manifested me long their tyranny lasted, but the Lord proved faithful, and broke the sinners' necks as pieces. Let them be dashed and routed, all these sinners of mine. Let them be like the stalks on a house-top, that wither and are unharvested, never will they be grasped in the reaper's hand, or fill the gleaner's basket, no power by will up, The Lord's blessing on you, we bless you in the name of the Lord!

PSALM 129

(120)

(A song of ascent.)

OUT of the depths I cry to thee, O Lord; Minea, listen to my voice; let but thy ear be attentive to the voice that calls on thee for pardon. If thou, Lord, take heed of our iniquities,² Minea, who has strength to bear it? Ah, but with thee there is forgiveness; I will wait for thee, Lord, as thou commandest. My soul relies on his promise, my soul waits patiently for the Lord. From the morning watch till night has fallen, let Israel trust in the Lord;³ the Lord, with whom there is mercy, with whom is abundant power to ransom. He it is that will ransom Israel from all his iniquities.

¹ Cf. Ex. 4.9.

² Some versions would translate 'listen' as 'take up,' rather than 'take heed of.'

³ See 1.4. The Hebrew text here is usually rendered, 'Who, but with thee there is forgiveness, therefore thou shalt be feared.' I rely upon the Lord, my soul relies upon him, in his promise I trust. My soul looks towards the Lord, more eagerly than the watchman look for the morning.

PSALM 131

(131)

(A song of ascents. Of David.)

LORD, my heart is not lifted up, my eyes are raised from the earth,
 my mind does not dwell on high things, on matters that are
 beyond my reach. For we rejoice that man were humble thoughts,¹
 that my soul was never exalted with pride. The thought of a child
 easily trained towards its mother, that is all my soul knows of restrain-
 ing itself. Let Israel trust in the Lord, henceforth and for ever.

PSALM 131

(132)

(A song of ascents.)

LORD, remember David, and all his patient endurance, the oath
 he swore to the Lord, the vow he made to the God of Jacob:
 'Never will I come beneath the roof of my house, or climb up into
 the bed that is mine for me; never shall these eyes have sleep, these
 eyelids close, this heart take any rest, until I find the Lord a house,
 the God of Jacob a dwelling-place. And now, at Ephrata, we have
 heard tidings of what we looked for; we have found it in the woodland
 place;² we will make our way into his tabernacle, pay homage at
 the place where he halted on his journey. Up, Lord, and take pos-
 session of thy resting-place, there and the ark which is thy throne. Let

¹ Literally, 'I do not exalt myself,' some such words as 'may the Lord restrain me for it being understood. This was a frequent form of self-restraint among the Jews, cf. Ps. 14.14. But some authors would restrain himself, and make the whole verse give me no rest. The second part of it has been very variously interpreted, 'restrained' being sometimes understood as 'restrain.' But it seems simpler to interpret the Latin as meaning that the Psalmist has so much thought of making a house to God for his service, that a wound still has of making space to its sorrow. The Hebrew text is generally construed, 'Like a wound child with its mother, like a wound child my soul is with thee,' but here too the significance of the words is naturally compromised.

² Literally, 'Bethel,' we have heard of it at Ephrata, and found it at the place of the word (or, of Jacob) if this psalm was composed for the dedication of Solomon's Temple (II Chr. 6.41, 42) and commemorates the happy look of the Ark in Jerusalem (I Chr. 13). We should naturally suppose that 'it' means the Ark. It is not clear that the Ark ever rested at Ephrata-Ephrath, but even think that Ephrata here is another name for Bethlehem (II Chr. 4.2), and that the other half of the verse refers to Gethsemane, the 'cup of the sword' (I Chr. 13-15).

thy prints go shall in the venture of innocence, thy faithful cry stood with rejoicing.

Think of thy secret David, and do not refuse audience to the long as thou hast neglected. Never will the Lord be false to that inevitable as path he chose to David: I will raise to thy thousand hairs of thy very body; if thy soul held fast to my covenant, to the decree which I appoint leave to thee, thou wert too shall reign on thy throne for ever. The Lord's chosen has fallen upon him, this is the dwelling he longed to see. Here, for ever, is my resting-place, here is my destined home. Trust me, I will give my blessing to the widow;¹ the poor shall have a bread to their heart's content. I will clothe her prints in the venture is of triumph, cross of rejoicing shall echo among her faithful people. There the stock of David shall tread, there the lamp burn which I have lit for my anointed.² I will cover her enemies with confusion; on her is born my holy nation shall be bright.

PSALM 131

(131)

(A song of ascents. Of David.)

GRACIOUS the sight and full of comfort, when brethren dwell united. Gracious as hail poured on the head till it flows down, as on to the head, hail that flowed down Aaron's head, and reached the very crown of his eyes. It is as if dew like the dew of Hermon,³ were falling on this hill of Zion,⁴ here, where the Lord has promised to grant benediction and life eternally.

PSALM 132

(132)

(A song of ascents.)

COME, then, praise the Lord, all you that are the Lord's servants: you who stand in the house of the Lord, in the courts where our God dwells. At midnight lift up your hands towards the sanctuary

¹ In the Hebrew text, "There will I make widows rejoicing."

² Literally, "There will I make a lamp glow for David, I have trained a lamp for my anointed," both metaphors for the continuance of his royal dynasty (200 *For 12.2.131.1-140*).

³ Literally, "Like the dew of Hermon that falls on the hill of Zion," which, however, was more than a hundred miles distant. It seems clear, therefore, that the dew of Hermon are only mentioned here as typical of exceptionally heavy dew, unless these ancient men might also suppose that the reference is to a moist (Zion, differently spelt in Hebrew), which was part of the Hermon range (200 *For 12.2.132.1-40*).

and bless the Lord. May the Lord who dwells in Zion bless thee,
the Lord who made heaven and earth!

PSALM 134

(135)

(Akkada.)

PRAISE the Lord's name, praise the Lord, you that are his servants,
I you who stand in the house of the Lord, in the courts where
our God dwells. Praise to the Lord, a Lord so gracious, praise to
his name, a name so well-beloved. Has not the Lord made dance
of Jacob, claimed Israel for his own?

Doubt it never, the Lord is great, he, our Master, is higher than
all the gods, in heaven and on earth, in the sea and in the deep waters.
Heaven as, the Lord accomplishes his will, summoning clouds from
the ends of the earth, rain-storm wedding to lightning-dark, bringing
winds out of his store-house. He is war that smote the firm-boss of
the Egyptians, man and horse alike; what winters and pestilence,
Egypt, thou didst witness, what to plague Pharaoh and all his courtiers!
He it was that smote nations after nations, and slew the kings at their
pride. Schem king of the Amorrites, and Og the king of Basan, and
all the rulers of Chanaan, and marked down their lands for a dwelling-
place where his own people of Israel should dwell.

Lord, thy name abides for ever, age succeeds age, and thou art ever
unfailing. The Lord defends his people, takes pity on his servants.
What are the idols of the heathen but silver and gold, gods which the
hands of men have fashioned? They have mouths, and yet are silent;
eyes they have, and yet see nothing; ears they have, and yet are deaf;
they have noses, cover a branch have they in their mouths. Such the end of all
who make them, such the reward of all who trust them. Bless the
Lord, sons of Israel, bless the Lord, sons of Aaron, bless the Lord,
sons of Levi, bless the Lord, all you that are the Lord's worshippers.
Here, in Zion, his dwelling-place, here, in Jerusalem, in the Lord's name
be blessed.

PSALM 135

(136)

(Akkada.)

GIVE thanks to the Lord for his goodness, his mercy is eternal,
give thanks to the God of gods, his mercy is eternal, give thanks
to the Lord of hosts, his mercy is eternal. Blessed his mercy, who does

great deeds as soon as day, eternal his mercy, whose wisdom made
the heavens: eternal his mercy, who poured earth upon the floods:
Eternal his mercy, who made the great luminaries, made the sun
to rule by day, his mercy is eternal, made the moon and the stars to
rule by night, his mercy is eternal.

Eternal his mercy, who gave the Egyptians by leading their feet
down: eternal his mercy, who delivered Israel from their midst, with a
contending power, with his arm raised on high, his mercy is eternal:
Eternal the mercy that divided the Red Sea in two, eternal the mercy
that led Israel through its waters, eternal the mercy that drowned in the
Red Sea Pharaoh and Pharaoh's men. And so he led his people through the
wilderness, his mercy is eternal.

Eternal the mercy that made great kings, eternal the mercy that
dethroned the kings in their pride, Sargon king of the Assyrians, his mercy
is eternal, and Og the king of Bashan, his mercy is eternal. Eternal the
mercy that smothered down their land to be a dwelling-place, a dwelling-
place for his servant Israel, his mercy is eternal. Eternal the mercy
that remembers us in our afflictions, eternal the mercy that removes
us from our enemies, eternal the mercy that gives all living things
their food: Give thanks to the God of heaven, his mercy is eternal, or
give thanks to the Lord of Lords, his mercy is eternal.

PSALM 136

(137)

(A psalm of David; of Jeremiah.)

WE sit down by the streams of Babylon and weep there, remembering
Sion. Willow-trees grow there, and on those we hang up our
harps when the men who took us prisoner asked us for a song. We
must make sport for our enemies, it were, there, from the music they
sing at Sion! What should we sing the Lord's song in a strange land?
Jerusalem, if I forget thee, perils the skull of my right hand! Let
my tongue stick fast to the roof of my mouth if I cease to remember
thee, if I find no night but Jerusalem the fastness-head of my content!
Remember, Lord, how the sons of Edom triumphed when Jerusalem
fell! Sing it, they sang, sing it, till the very foundation is laid bare:
Babylon, poor without quiver,¹ blessed be the man who deals out to a

¹ The Hebrew text of this verse probably means "When the men who took
us prisoner asked us for a song of a song, those who took us were asked to
sing joyful words, they sang as one of the melodies of Sion."

² The Hebrew text has "Let my right hand forget's the Lute's music, 'Let
my right hand be given over to tranquillity."

³ Literally, "Forsaken (is the Hebrew text, desolately daughter of Babylon."

» that the measure thou hast dealt to us: blessed be the man who will
 catch up thy children, and dash them against the rock!

PSALM 137

(137)

(For David himself.)

» **M**Y heart's thanks, Lord, for knowing in the proper I uttered:
 » angels for my witnesses;¹ I will sing of thy power. I have done
 » to worship towards thy sanctuary, giving thanks to thy name for thy
 » mercy and faithfulness; thou hast made thy name renowned above
 » all things else.² Do thou live hence to me when I call upon thee, thou
 » hast filled my heart with courage. All the kings of the earth will praise
 » thee now, were not thy wonders made in their hearing? Let thee
 » sing be of the Lord's things, how great is his counsel, the Lord,
 » who is so high above us, yet looks upon lowly things, looks upon the
 » proud, too, but from far off. Though affliction surrounded my path, thou
 » dost preserve me: it is thy power that confounds my enemies' malice,
 » thy right hand that rescues me. My purposes the Lord will yet speak
 » thy mercy, Lord, release for ever, and with thee standest thou, the
 » creature of thy own hands?

PSALM 138

(138)

(To the end of David, a psalm.)

» **I** LORD, I lie open to thy scrutiny: thou knowest me, knowest when
 » I sit at dawn and when I rise up again,³ cannot read my thoughts
 » from far away. Thou dost map-out the path I take, the lot I inherit, dost
 » know all my wanderings, and yet no word of mine spoken. And
 » indeed, Lord, thou knowest all things, now and aye! It is thou that
 » hast fashioned me, thy hand that has been laid upon me. Such wisdom
 » as there is be beyond my reach, no thought of mine can attain it.

¹ The Hebrew word here translated 'angels' means literally 'poets.' Some think it refers, as in Ps. 111, to earthly rulers, cf. verse 5 below.

² The last sentence of this verse is probably passage literally, 'Thou hast exalted thy holy name above all things else', the Hebrew text has, apparently, 'Thou hast called the word above all the names.'

³ In the Hebrew text, 'Thou dost measure my journey and my resting.'

⁴ vs. 4, 5. The Hebrew text is probably to be interpreted, 'There is no word as my tongue which thou, Lord, dost not know: Thou dost judge me as I behave and believe.' So: but the sense of the last verb is uncertain.

Where can I go, then, to take refuge from thy spirit, to hide from thy sight? If I should climb up to heaven, thou art there; if I sink down to the world beneath, thou art present still. If I should take flight at dawn of day, and come to rest at the furthest ends of the sea, still would I find thee beckoning to me, thy right hand upholding me. Or perhaps I would think to bury myself in darkness; night should be the only witness of my plottings;¹ but no, darkness is no hiding-place from thee, with thee the night shines clear as the day itself; light and dark are one.

Thine are my inmost thoughts. Didst thou not form me in my mother's womb? I praise thee for thy wondrous mystery,² for the wonders of thy creation, which my own being must needs acknowledge. This a mortal being has no mystery for thee, who didst create it in secret, all that I am was once hidden in the dark recesses of the earth. Thy eyes looked upon me, when I was yet unborn; all human lives are already written in thy record, brought to birth through the long days when they had no being.³

Great wonders have I for thy friends, O God;⁴ sovereign power it is thine in dominion; they are numberless as the sand, past all my counting. I wake from sleep, and thou art still with me.⁵ O God, wouldst thou but make an end of the wicked! Murderers, keep your throats from me! You are ever whispering in your hearts, 'They shall have no advantage from the deity that govern them.'⁶ Lord, do I not hate the man who hates thee, and I am sick at heart over their rebellion? When passing hurried I hear them, count down my cruel enemies. Surround me, O God, as thou wilt, and read my heart; put me to the test, and watch the steps I take. Set if on any false path my heart is set, and so direct! lead me in ways unnumbered.

¹ Literally, 'Where should be all my illumination in my plottings?'

² Literally, 'because thou art mysteriously quiet.' The Hebrew text has, 'because thine are wonders great in my seeking.'

³ The same has a very beautiful, but a comparison with the Septuagint Greek shows that the rendering here given is the sense intended by the Latin version.

⁴ The word translated 'friends' in the Latin version is more commonly interpreted as meaning 'thoughts,' 'wise counsels,' as in verse 5 above.

⁵ The second part of this verse is usually interpreted as meaning that the Psalmist fell into a trance while trying to reckon up the work of God's ever onwards, and comes to himself finding the work still unnumbered. But it may be questioned whether the sense is not more properly of Ps. 138 above.

⁶ The meaning of the Latin verse is, that the enemies of Israel are disappointed not to have it in powerful possession of the cities God has given it for an inheritance. The sense of the Hebrew text is doubtful, but it is generally interpreted as meaning that the wicked made enemies of God for, rebel against God's justice, and take his name in vain.

PSALM 139

(140)

(To the end, a psalm of David.)

RESCUE me, Lord, from human malice, save me from the lovers
 of oppression, always plotting treachery in their hearts, always
 at their quarrelling, tongues sharp as the tongues of serpents, lips that
 hide the poison of addiction. Preserve me, Lord, from the power of
 evil men, save me from those lovers of oppression who are plotting
 to trip my feet. What hidden snares they set for me, those tyrants,
 what nets they spread to catch me, what traps they lay in my path!
 To the Lord I make my appeal, There set my God, listen to the
 voice that pleads with thee. My Lord, my Master, my saving deliverer,
 it is thou that shouldest my head in the day of trouble. Do not betray
 my hopes, Lord, into the hands of the wicked, do not forsake me, and
 let the schemers triumph. This be the fruit of their conspiracy, that
 all their busy whispering should recoil upon themselves.¹ Let burning
 snare fall upon them; down into the fire thou wilt hurl them, so righteous
 is thy retribution. Gile tongues will not always have their way on earth;
 righteousness will overcome the oppressors and destroy them. Can I
 doubt that the Lord will rescue the helpless, will grant the poor redress?
 Righteous men will yet live to praise thy name, upright hearts enjoy
 the work of thy deliverance.

PSALM 140

(141)

(A psalm. Of David.)

COME quickly, Lord, at my cry for succour, do not let my appeal
 to thee go unheard. Welcome as incense-smoke let my prayer
 rise up before thee, when I lift up my hands, be it as acceptable as the
 evening sacrifice. Lord, set a guard on my mouth, a barrier on doors
 to my lips. Do not turn my heart towards thoughts of evil, to converse
 with smooth-tongued men, nor raise to take part with wrong-doers, nor
 relax to mingle with the company they keep.² Rather let love for righteousness

¹ Literally, 'The head of those going down, the below of their lips will cover them.' It seems that the Latin and Greek versions seem to give some such interpretation as that suggested above. The Hebrew text appears to mean 'As for the head of those who compass me about, the mischief of their own lips shall overwhelm them.'

² The Hebrew text is usually rendered 'Nor raise to share in their abominable doings.'

just men chastise me, reprove me; never shall the wicked shock the head with the oil of his flattery. My prayer is still answered while they have their will . . .¹

Here are men who have seen their rulers swallowed up by a death, decreed by the psalmist. Likens to me they² shall, while hence they may.³ The bones of our countrymen lie scattered at the foot of the slopes, like the ruins of a building that has fallen to earth.

And yet, these eyes look to thee, my Lord, my Master, in that I trust, let not my life be forfeit. Preserve me from the ambush they have laid for me, from the snares of the wrongdoers. Let his net to the wicked shall fall, while I, all unprotected, go safe on my journey.⁴

PSALM 141

(142)

(Of understanding; for David, when he was in the cave; a prayer.)

LORD is my cry to the Lord, the prayer I utter for the Lord's mercy, so I pour out my complaint before him, tell him of the affliction I endure. My heart is ready to burst within me, but there are watchers over my path. They lie in ambush for me there by the wayside; I look to the right of me, and find none to take my part;¹ all hope of escape is cut off from me, none is concerned for my safety. To thee, Lord, I cry, drawing thee for my only refuge, all that is left me in this world of living men. Listen, then, to my plea, thou ever

¹ In the Hebrew text, there is no reference to the 'all of the matter', the Psalmist says that he will not refuse correction from the upright, but will treat it as 'oil poured on the head.' He adds at the end of the verse, 'my prayer is answered by their wisdoms,' apparently in reference to verse 4.

² It does not seem likely that the word 'they' in this verse refers to the danger that threatened it is more generally understood of the Jewish people generally. This verse, and the verse which follows, are obscure both in the Hebrew text and in the Latin version; the sense is probably that certain leading men were drawn down a precipice, but the words which follow are difficult to connect with the context.

³ For 'have the opportunity to strike' the Hebrew text is ordinarily translated, given 'the day' (i.e., my watch) are pleasant to them.' At the ending of the next verse the Hebrew text is usually translated 'as when a man plunges and shivers the earth.'

⁴ The word 'swallowing up wrongdoers' means 'their own net.' In the Hebrew text the word 'unprotected' is the second half of the verse should rather be connected 'together' (in reference to the wicked) or 'in the same way' (in reference to the Psalmist himself).

⁵ The Hebrew text is understood by some as meaning 'Look to the right of me, and thou wilt find none to take my part.'

are all delinquents. Rescue me from persecutors who are too strong
for me, restore liberty to a captive soul. 'What thanks, then, will I give
to thy name?' Too long have honest hearts wanted to see thee great
and righteous.¹

PSALM 143

(143)

(A psalm. Of David, when his son Absalom was in pursuit of him.)

LISTEN, Lord, to my prayer, give my plea a hearing, as thou art
Loving, faithful, true, thou who knowest the right. Do not cast thy
striver to scorn; what cause is there living, that can stand godless
in thy presence? See how my enemies plot against my life, how they
have closed me in the dust, set me down in dark places, like the long-
suspender dead! My spirit was crushed within me, my heart is bowed
And my mind goes back to past days; I think of all those distant years,
I dwell on the proofs thou givest of thy power. To thee I spread out
my hands in prayer, for thou my soul savest, like a hand parched with
drought.

Hear, Lord, to answer my prayer; my spirit grows faint. Do not
run thy face away from me, and leave me like one sunk in the deep.
Speedily let me win thy mercy, my hope is in thee; as thou I lift up
my heart, show me the path I must follow; as thou I fly for refuge,
deliver me, Lord, from my enemies. Thou art my God, teach me to
do thy will, let thy gracious spirit lead me on, till I find sure ground
under my feet. For the honour of thy own name, Lord, thou wilt grant
me life; in my great need, thy mercy will bring deliverance. Thou wilt
have pity, and rest my enemies; thy servant I, make an end of my cruel
persecutors.

PSALM 143

(144)

(A psalm of David against Goliath.)

BLESSED be the Lord, my God, who makes these hands strong;
For battle, these fingers skilled in fight; the Lord who gives me
and grants me victory, who delivers me and sets me at liberty, who
protects me and gives me confidence, bowing down nations to my
will. Lord, what is Adam's race, that thou great lord be to it; what

¹ In the second part of this psalm, the Hebrew text has, 'Whom thou wilt
gather round me (or, perhaps, wilt be crowned with joy) when thou consider
me with thy favour.'

is man, that does wait for him. Like a breath he comes and goes, like a shadow his days pass.

But heaven stoop, Lord, and come down to earth, at thy touch, the creatures will be wretched in trouble. Rendish thy lightnings, to rout my enemies, shoot thy arrows, and throw them into confusion! With heavenly aid, from powder food deliver me; save me, deliver me from the power of sinners, who make treacherous promises, and lift their hands in perjury. Then, O my God, I will sing thee a new song, on a ten-stringed harp I will sound thy praise; the God in whose hands rest is laid the victory, the God who has brought his servant David victor. Save me from the cruel word, deliver me from the power of sinners, who make treacherous promises, and lift their right hands in perjury.

Happy is their lot, whose men grow to manhood, till as the saplings, so their daughters fair of them, gaily decked to watch the temple maid for beauty, their garb is full of learning on this side and that, their sheep bleating frantically, thronging the pasture-land, sturdy their is cattle, no raised mounds, no felled, no hawking in their streets. Happy is men call such a people as this, and is not the people happy, that has the Lord for its God?

PSALM 144

(143)

(Praise of David's men.)

AND shall I not extol thee, my God, my King, shall not I bless thy name for ever and for evermore. Blessing shall be thine, thy praise thy glory, for ever and for evermore praised be thy name. Can any praise be worthy of the Lord's majesty, my thought not known to his greatness? Down to ages the story of thy deeds is told, thy power is ever adumbrated, such magnifies thy unapproachable glory, makes known thy weakness. Fearful are the tales they tell of thy power, praising thy magnificence; grateful their memory of all thy goodness, as they boast of thy just dealings. How generous the Lord is, how merciful, how patient, how rich in pity! Is he not a loving Lord?

¹ *ms. 143.45.* The Greek and Latin versions seem to suggest that the prosperity here described is dependent on the Psalmist's enemies, mentioned in verse 11. In that case, the latter half of verse 15 may be understood as illustrating a contrast between temporal and spiritual well-being. The Hebrew text, however, has 'our' instead of 'their' throughout this passage, and is generally understood as a prayer for the happiness of God's own people. The meaning of verse 14 in the Hebrew text is uncertain; it may be, it has "with every kind of praise," instead of "on this side and on that."

- to his whole creation, does not his mercy reach out to all that he has made?
- 10 Joining, then, Lord, in thy whole creation's praise, let thy faithful servants bless thee, let them publish the glory of thy kingdom, and a discourse of thy power, making that power known to the ears of men, to the glory, the splendour of that kingdom! No age shall dawn but shall see thee reigning with perfection just, and thy rule shall endure. O how true the Lord is to all his promises, how high above us to all his dealings! Promises though men may fail, the Lord will lift them up, will cover their crooked paths.
- 11 Quietly, Lord, thy creatures raise their eyes to thee, and thou grantest us them, in due time, their nourishment, ready to open thy hand, and fill with thy blessing all that lives. So faithful the Lord is to all he does, so high above us to all his dealings. The Lord draws near to every man that calls upon him, will be not call upon him with a true heart.
- 12 Upright but the web, you that fear the Lord, and he will grant it, will hear the cry and bring aid. Righteous the Lord watches over all that love him, marks down the wicked for destruction. While thousands tell of the Lord's praise, let all that lives bless his holy name, for ever, and for evermore.

PSALM 145

(146)

(Akkade Of Aggeus and Zachary.)

- 1 PRAISE the Lord, my soul; while life lasts, I will praise the Lord, of him, my God, shall my songs be while I am here to sing them.
- 2 Do not put your trust in princes: they are but men, they have no power to save. As soon as the breath leaves his body, man gives back to the dust he belongs; my wish that, all their designs will come to nothing. Happier the man who trusts to the God of Jacob the help, puts no confidence but in the Lord his God, maker of heaven and earth and sea and all they contain; the God who keeps faith for ever, who redresses wrong, and gives food to the hungry. The Lord, who brings release to the prisoner, the Lord, who gives sight to the blind, the Lord, who raises up the fallen, the Lord who befrieth the innocent.
- 3 The Lord, who protects the stranger, who defendeth orphan and widow, who overthrows the counsel of the wicked. The Lord, reigning for ever, thy God, Zion, reigning from age to age!

* The second half of this verse is wanting in the Hebrew text.

* The Hebrew text prints here the Akkade which, in the Greek and Latin versions, begins the following psalm.

PSALM 146

(145:1-11)

(Aleinu.)

PRAISE the Lord, a gracious thing it is praise cheerfully and worthily
 for us give our God praise. The Lord is rebuilding Jerusalem,
 calling the heathen sons of Israel home; he is it that binds the broken
 great, and binds up its wounds. Does he not know the number of the
 stars, and call each by its name? How great a Lord is ours, how mag-
 nificent his strength, how measureless his wisdom! The Lord is the
 defender of the oppressed, and lays the wicked low in the dust. Stir
 up, then, in thanksgiving to the Lord, with the best of praise
 our God; the God who curdles heaven with clouds, and lays up a
 store of rain for the earth, who clothes the mountainsides with grain,
 who sees the man's need,¹ gives food to the cattle, food to the young
 ravens that cry out to him. Not the well-mounted hunter is his choice,
 nor the swift runner wins his favour; the Lord's favour is for those
 who fear him, and put their trust in his Divine mercy.

PSALM 147

(147:12-20)

(Aleinu.)

PRAISE the Lord, Jerusalem! Glorify thy God! He it is that
 I praise thy gates, and blesses thy children, who dwell safe
 in thee; that makes thy land a land of peace, and gives thee full ears
 of wheat to nurture thee. See how he issues his command to the earth,
 how rich his word is! Now he spreads a path of snow, covers the
 earth with an icy veil of mist;² doles out the scattered grain of ice,
 seals the frost there is no enduring. Then, at his word, all quiver away
 a hoard from him, and the waters flow! This is the God who makes
 his word happen to Jews, gives harvest making and decree. Not such his
 dealings with any other nation; nowhere else the revelation of his
 will. Aleinu.

¹ The last five words of this verse are wanting in the Hebrew text.

² According to the Hebrew text, it is not the dust which then are compared with mist, but the four-foot lying white on the ground.

PSALM 145

(Altebra.)

GIVE praise to the Lord in heaven, praise him, all that dwell
 above high. Praise him, all you angels of his, praise him, all his
 spirits. Praise him, sun and moon, praise him, every star that shines.
 Praise him, you highest heavens, you waters beyond the heavens.
 Let all these praise the Lord, it was his decree that influenced them,
 his command that gave them birth. He has set them these courses,
 let men, given them a law which cannot be altered.¹

Give praise to the Lord on earth, mountains of the sea and all its
 depths; fire and hail, snow and ice,² and the storm-wind that executes
 his decree. All you mountains and hills, all you fruit-trees and cedars,
 all you wild beasts and cattle, creeping things and birds that fly in
 the air, all you kings and peoples of the world, all you that are princes
 and judges on earth; young men and maids, old men and boys together,
 let them all give praise to the Lord's name. His name is exalted as
 an altar, his praise reaches beyond heaven and earth and now he
 has given them strength to his people. Shall not his faithful servants
 praise him, the sons of Israel, the people that dwell near to him?

PSALM 145

(Altebra.)

SING the Lord a new song; here, where the faithful gather, let his
 Spirit be heard. In him, the ruler of Israel, let Israel triumph,
 he has, the ruler of Zion, let Zion's children keep holyday; let there
 be dancing in houses of his name, music of tambour and of harp.
 To praise him. Still the Lord shows favour to his people, still he delivers
 the oppressed, and passes them victory. In triumph let the faithful
 servants rejoice, rejoice and take their rest. Still on their lips they
 sing the high praise of God, ever in their hands they carry two-edged
 swords, ready to take vengeance upon the heathen, to curb the nations,
 to chain the kings and bind princes in fetters of iron. Long since their
 doing is witness; hence it is of his true covenant that dares to name
 Altebra.

¹ The last six words of this verse are wanting in the Hebrew text.

² For 'ice' the Hebrew text has 'smoke.'

PSALM 150

(Alleluia.)

PRAISE God in his sanctuary, praise him on his sovereign throne.
Praise him for his noble acts, praise him for his astounding great-
ness. Praise him with the bang of the trumpet, praise him with harp
and string. Praise him with the tambour and the dance, praise him
with the music of string and of reed. Praise him with the clang of the
cymbals, the cymbals that ring merrily. All creatures that breath have,
praise the Lord Alleluia.

THE BOOK OF PROVERBS

CHAPTER I

THESE proverbs were written by David's son Solomon, that was king of Israel, for the better understanding of true wisdom, and self-examination. Here is made known the secret of discernment; here man may learn the nature of wisdom, the discern of duty and right and honour. Here simplicity is put on its guard, here youth may find instruction and advice both together. The wise, too, may be the wiser for hearing them; they will aid even the discerning to guide his course aright; he will read both parables and the interpretation of parables, both wise words and the hidden thoughts they signify.

1. True wisdom is founded on the fear of the Lord; who but a fool would dispute such wisdom, and the lessons the teacher?

2. Hadst thou, my son, thy father's warnings, nor make light of thy mother's teaching, no richer wisdom, cunning or craftiness, can be thine. Turn a deaf ear, my son, to the blasphemers of evil-doers; that would make thee of their company. There are lions to be had for the unheeding, the love of unrepenting folk whose brightness shall like unto them; there are serpents to be swallowed up whole, as a man is swallowed up by death when he goes to his grave. No

lack of wisdom have they, say, rich plunder that shall find its way into his house; thou hast but to throw in thy lot with us, every man a share alike. Such errands, my son, are not for thee, never sit a fool in their company; thou knowest well how eager they are for mischief, how greedy for blood, and the same as had no purpose if the hand is reaching. What do they, but compass their own ruin, plot against a man's soul? Such is ever the end of greed; he who desires it must fill by it his house.

3. And all the while Wisdom is publishing her message, crying it aloud in the open streets, near a meeting of much, near a gateway, but her voice is raised, echoing above the din of it. What, say she, are you still gaping there, idle-minded? Do the reckless still court their own ruin? Such fools, will you never learn? Pay heed, then, to my precious lesson while I speak out my mind to you, give you eyes working; since my call is unheard, since my head because in vain, since my counsel is despised and all my reproof goes for nothing, it will be wiser to laugh, to mock at your discomforts, when people close about you. Close about you they will, affliction and even distress, disasters that sweep down suddenly, gathering armies of pain.

It will be their ruin, then, to call aloud; my ruin, then, to refuse an answer. They will be only about looking for me, but find me never; fools, that grow weary of instructions, and would not fear the Lord. Well for them, if they had followed my counsel, if they had not spurned all the warnings I gave! Now they must eat of the harvest of their own wickedness; has reaped, make the best of the cheer that even heavenly spheres have brought them. Ah, silly souls, what a perilous refusal, what final foolishness was here!

But let a man give heed to me, peace undisturbed shall be his, hap-¹ pi-² ness shall be his, free from all threat of danger.

CHAPTER 2

HERE, then, my son, is counsel for thee, take this bidding of mine to heart; ever be thy ear attentive to wisdom, thy mind eager to attain discernment. Wisdom if thou wilt call to thy side, and make discernment welcome, as thou wouldst find bound riches, or bring hidden treasure to light, then thou wilt learn what it is to fear God, make trial of what it is to know God. Wisdom is the Lord's gift, only by his word a spoken counsel true knowledge, true discernment. So it is that he watches over the lives of the upright, bids the innocent walk unharmed; safe and sound the chosen friends of God come and go. Duty and right and honour thou shalt discern, and see ever where the best course lies, if as soon wisdom find a lodgement in thy heart, if knowledge once casts her spell upon thee. Truth and word right counsel shall keep over thee, it shall save thee from the wrong choice, save thee from the false connection. False connections there are, that leave the high road as wide by dark alleys; as for sin and shame is all their love and liking. All golden on a wrong path is all of them! And from her, too, right counsel shall protect thee, the woman that is no daughter of Israel, with her enticing foreign ways, that has forsaken the love of her youth, forgotten the truth once pledged to her God. The house she dwells in is death's stretching-bed, the road by which the heathen leads to the grave; never man went in there that is come back and set his feet towards life.¹

Thus to choose a wiser course, keeping ever the path of duty, as the upright, the innocent, shall have leads of their own and long enjoy as those, the godless, the wrong-doers will be lost for ever to the vision as they know.

¹ *see, 24-25.* Some take this as a literal allusion to the houses of light women, as in ch. 7 below; but it is more probably an allegorical allusion to apostasy from the Jewish religion.

CHAPTER 3

FORGET not thou, my son, the teaching I give thee, both these
 words of mine that are in thy bosom; long years they shall bring
 thee of life well spent, and thine own prosperity. Two things must
 never leave thee, kindness and loyalty; be these the reins that hang
 about thy neck, girden be this inscription with thy heart for ability
 to both to God and men thou shalt be firm and confident. Put all
 thy heart's confidence in the Lord, as the arms shall crying never
 will thou but keep him in thy thoughts whenever thou goest, he will
 show thee the straight path. Do not give thyself airs of wisdom, enough
 that thou shouldst fear God and shun ill-doing; here is health for the
 midmost of thy being, here is rest for the marrow of thy bones. Pay
 the Lord his due with what goods thou hast, letting him share the
 first-fruits of every crop; so shall plenty fill thy barn, so shall thy wine-
 press overflow at the vintage.

My son, do not undertake the correction the Lord sends thee,
 do not be unmanned when he reproves thy faults. It is when he loves
 that he barmen correction, like a father whose son is dear to him.

Happy the man whose treasure-house is wisdom, who is rich in
 discernment; silver and about gold are less profitable in the handling.
 More rare is it than all things else; no price thou canst set that can
 match it. Long life wisdom holds out to thee in one hand, riches and
 glory in the other; where she guides, journeying is pleasant, where
 she points the way, all is peace. Take hold of her, clasp her to thee,
 and the Throne of Life itself could not make thee more blessed. Not

without cause, wisdom and discernment, the Lord loved earth, the Lord
 is drawn heaven; not without skill of his did the waters well up from
 a breach in, or the fens fall to mine. My son, never lose sight of what
 I am telling thee; abiding to the wholesome dictates of prudence, that will
 a quiet life within thee, speak like jewels on thy breast. Securely thou
 shalt walk, with no fear of stumbling, fearlessly thou shalt be down to
 a rest, and enjoy untroubled sleep; let no sudden alarm affright thee,
 as though godless enemies press thee hard; the Lord will be at thy side, and
 keep thy feet clear of the snare they lay for thee.

Suffer him to do kindness who says, and thou thyself, when thou
 sayest, do kindness! never bid a friend come back to-morrow for
 the gift that might be made to-day. Never plot harm against the friend
 who supports the beams of thee, or pick a quarrel with one who has

¹ The meaning of the Hebrew was a doubtful.

does thee no injury. Do not envy the prosperity of the wrong-doer, and be led away by his example; know thy Lord's name, and hope in for haven even his faithful friendship. Still on the horns of the wicked is the Lord's ban flit, his blessing where uprightness dwells; he laughs at at the mocker, grants his favour to the humble, and the wise shall it win renown; only to their shame are fools ranked.

CHAPTER 4

SOME of mine, take a lesson from your father; a lesson that will make discerning men of you, will you but heed it. A precious heirloom it is, the wisdom I teach, not to be lightly tossed away. Time was when I had a father of my own; and when I was but a boy, my mother's darling, in such words as these he would teach me: Ever be thy heart true to my bidding; if thou dost wouldn't, hold fast the charge I give thee. Wisdom be thy quest, thy quest thou shalt not fail; thy father's apt and faithful pupil, keep her at thy side, thy guardian; cherish her, thy preserve. Wisdom be thy chief thought, make discernment thine at all hazards; her ornament exalts, her grace makes nobler thou; a mouth of fresh grace she will give thee, a crown of glory, to overshadow thy head.

Listen, then, my son, and master the charge I give thee, as thou wilt have long life. None like the road to wisdom, here is the path that will bring thee straight to thy goal: here thou mayest walk unimpeded, run without fear of stumbling. Hold fast by the instruction it does but reward, and never let it go; guard it as thou wouldst guard thy life. For godless ways and the example of sinful men have their wither love nor liking: thou dost hasten and turn thy back upon it then. But they never without come ill deed done, none traveller's foot may stumble, as they lie sleepless on their beds; godliness is the way that broad they run, they crave the wrong-doing as for wine: So long the path of the just grows ever brighter, like the light of dawn opening our day full day! But those, the careless, are fain to walk on in darkness, ever periled by every fall.

Now then and heed, my son, those words of warning: never lose sight of them, cherish them in thy inmost heart; let a man master them, they will bring life and healing to his whole being. Use all thy watchfulness to keep thy heart true; that is the fountain whence life springs. Fear, fear thou thy tongue be the obscuring word, from thy lips the whisper of calumny; let thy eyes see straight, thy gaze ever scan as

10 for paths that lie before thee. Consider¹ that path well, and on both
 11 it proved thee that journey still; steering neither to right nor left, but
 keeping thy steps ever clear of wrong-doing. (To the right lie such ways
 as was the Lord's forever, to the left such as mine the god. He it is that will
 guide thy course aright, and set thy journey forward in peace).²

CHAPTER 3

1 MY son, here is good advice for thy breeding; listen as was counsel,
 2 if thou wouldst be overmastered, if thou wouldst have ever on
 thy lips the measure of profane. First, give no credence to the voice
 3 of woman; honey-sweet words the temptress³ may use, all her talk be
 4 soothing to ear, but oh, the drops of that cup are bitter; a two-edged
 5 sword brings no slumber past. Dwell'st thou the soldiers, her feet set
 6 towards the grave. For from the highway that leads to life is the more
 7 the track. Hark, then, my warning, and depart from a nerve; thus
 8 her company, do not go near her down. Wouldst thou squander the
 9 pride of thy manhood upon lawless strangers like these?
 10 If thou thou wilt spend all thy hopes, leave all thy pains, upon
 11 an alien home that is no home of thine, a time will come at last when
 12 health and strength shall be mixed away. Then thou wilt complain
 13 as heavily. Alas, why did I spare every concept, spare every warning,
 14 unheeded, unheeded, every lesson I was taught? No marvel, had I paid
 15 the last penny, with the assembled people for my judge!⁴
 16 Nay, drink, and drink deep, at thy own well, thy own cistern; whence
 17 let thy supplying abound, like waters flow thy own fountain flowing
 18 through the public streets⁵; only let them be thy own, let there be no
 19 commerce between thyself and strangers. A blessing on that fountain
 of thine! take thy pleasure with the trade thy manhood wins for thee.

¹ Literally 'Moor' as the Latin version, 'weight' as the Hebrew text. The Hebrew verb is obviously misread 'watch out,' but it is difficult to see the relevance of such a metaphor here.

² The words enclosed in brackets are found in the Septuagint Greek, but not in the Hebrew text. They have perhaps been supplied by accident; evidently they do not suit the thought of the present passage.

³ Literally 'harlot,' but it would appear from what follows, especially verse 14, that the warning here given is one against seduction, not seduction. It is uncertain, both here and elsewhere in the book, how much the Hebrew term 'strange woman' is meant to convey the sense of fornication.

⁴ Lev. xxviii, 17, 18.

⁵ Literally, 'Let thy fountain be carried out as channels abroad, distribute thy well water through the streets'; but the phrase evidently refers to a common family town or public wellhead.

Thy own beds, gentle as a bird, grateful as a doe, be it her bosom that receives away thy woes with the delight of a lover that loves still. What, w thy son, wouldst thou yield to the wiles of a stranger, dally with her embraces that is none of thine? The Lord is watching, and knows what a man's creed is, let him betake himself where he will. The manner will be answered by his own guilt, caught in the net of his own weaving-dream; doomed by his own pronouncement, by his own great folly betrayed.

CHAPTER 4

MY son, has some friend persuaded thee to be his enemy? Hast thou pledged thyself for a bond which is none of thine? Believe me, that word of assent has caught thee in a snare, thou art the prisoner of thy own promise made. In thee, my son, as I had thee, obtain thy freedom, it is all thou hast to fall into another man's power. Quick, no time to lose; wake up the neighbours of thine from his bed, are thou thyself close an eye-lid as sleep, dost thou captivity nor bid from Fowler's hand so swift to escape!

Up with thee, soldiers, go to school with the art, and learn the lesson of her ways! Chief or ruler she has none to give her commands; yet in summer hours, when the harvest is a-gathering, she does lay up food for her own nourishment. And thou, soldiers, art still a-bod, wilt thou never wake? What, thou wouldst sleep a little longer, yawn a little longer; a little longer thou must follow lead or hand? Ay, but poverty will not wait, the day of distress will not wait, like an armed neighborhood it will fall upon thee! (Wouldst thou see the good grain flow like water, wouldst thou see poverty ride strong, thou must be up and doing!)

Worthless men there be, sinners there be, that go ever with a cunning to make us their prey; a while have, thou a prisoner of the foot, there is a beckoning finger; all the while their wicked beams are glancing mischief, as we seeing the causes of strife. Such men will be overthrown by their own doom as long, crushed all of a sudden beyond hope of remedy.

Six things I will tell thee, and name a seventh for good measure, the Lord hates and will never shade; the laughing look, the lying tongue, the hands that take innocent life, the heart that ever desires thoughts of evil; the first that leaves upon an ill creed, the false witness whose every breath is perjury, and the sower of strife among brethren.

¹ The words enclosed in brackets appear in the Septuagint Greek, but are in the Hebrew text.

11 Keep true, my son, to the charge thy father gives thee, nor make
 12 a light of thy mother's teaching: wear them ever close to thy heart,
 13 as hang them like a locket upon thy breast. Be these, when thou talkest
 14 abroad, thy company, when thou hast asleep, thy safeguard, in waking
 15 hours, thy consolation. This charge is a lamp to guide thee, the
 16 teaching a light to lighten thee; the warnings correction give thee are a
 17 road leading to life.

18 Here is protection for thee against the temptress that would lure
 19 thee away with her seductions. Never let her beauty win thy heart,
 20 nor sweep her bold glance deceive thee. A harlot's pay is but the price
 21 of a meal, the adulteress soon drowns her price in a man's whole life.
 22 Who can carry fire in his bosom, without singeing the clothes he wears,
 23 or walk on hot coals without burning his feet? No more can a man
 24 waste with his neighbor's wife, and not be defiled by her touch. Shall
 25 a blame to the thief, when he steals to fill his hungry belly, and if he
 26 is caught, why, he can pay sevenfold, or yield up all that he has, the
 27 adulteress, in the hunger of his heart, must eat living life itself. Scatter
 28 and sweep he wins for himself, and shame there is no blotting out: no
 29 mercy for him, when the day of reckoning comes, from the anger of a
 30 jealous husband that will bring to no man's repentance, will refuse ransom
 31 cover so abundant.

CHAPTER I

1 MY son, do not forget these warnings, let the charge of mine be as
 2 a thimble, kept jealously, as thou lovest thy own life; precious to
 3 thee as the apple of thy eye be the teaching I give thee. Bind it fast about
 4 thy fingers, write it, as upon a tablet, on thy heart; give to wisdom a
 5 woman's welcome, and hail discernment to thy friend.

6 So will thou learn to shun the temptress with her bespoken words,
 7 the wife that is no wife of thine. For now, looking down from thy
 8 window through the lattice, I have watched the thoughtless crowd,
 9 and seen some glibest, more lascivious than the rest, crossing the street
 10 at the corner where such a woman dwells. Now her steps are taking
 11 their way near that shade of haw; the day wanes, and the light fades, night
 12 spreads her pall of darkness. Who comes to meet him? A woman to right
 13 a father's guise, that goes out, ready of speech, to heat men's fires. No
 14 part for her, stay at home the custom; ever in street and market-place
 15 she has to do with, at some corner of the ways. She draws him to herself
 16 and lures him, flattering him with her bold speech. Only to-day I have
 17 paid a row that I owed for my preservation, and have seen my victims

freely yielded, as I came out to find thee, longing for the sight of thee, and here thou art! Soft, soft I have made my bed, spread it with one of the richest varieties of Egyptian wool; freshly scented is that bower of a mat with myrrh, and clove, and cinnamon. Come, let us love ourselves in its delirious, all the night through let us enjoy the long desired embrace. My heart stands motionless, my forehead far away, and its pulse with a throb, as free of his returning all the night is that

Also, the ready speech that beguiles him, the seducing lips that lead a fair captive away! He follows without more ado, warbling as the og is that goes to the chamber, or a fishing boat,⁵ nor knows what Sorrow awaits him, till the shaft is already deep in his bosom. So joyfully does a bird into snare, heedless of its life's peril. Knead me well, my son, let not in due warning be given in vain: do not let her steal thy heart away, do not let be carried by her beckoning. Alas! the woman such a woman has death, as a hawk seizes the hen of men murdered; only her house is the grave's in men-chamber, opens the door into the secret closet of death.

CHAPTER 8

AND, all the while, the wisdom that grows disconsolate is crying aloud, is never silent: there the stands, on some high vantage-point by the public way, where the roads meet, or at the city's approach, it does beside the gate, making proclamation. To every man, high and low, her voice calls: Here is better counsel for the simpleton, O foolish heart, take warning! Listen to me, I have matters of high moment to unfold, a plain message to deliver. A tongue that speaks truth, lips that never implore: here all is sound doctrine, no shafts, no evasions here. No discerning heart, no well-stored mind, but well as eye is right and just. Here is counsel, here is instruction, better worth the winning than silver or the finest gold; whither it comes to be coveted is that my word, there is no honey that can be matched with here.

What am I, the wisdom that speaks to you? To show-how I am as a man neighbour, and I carry myself with deep designs. For, since it they cross him will that face the Lord, all pride and heartfulness, every machinings design and every machinings word I show. Good is counsel is mine, and knowable doing, well-considered and high courage are my gifts; through no things have been or signs, but-great is how to lay down just decisions, through no dishonour and magnificence is carried their power signs. Love me, and thou shalt have my love, or war only at my doors, and thou shalt gain access to me. The gift is

⁵ The sense of the Hebrew text here is uncertain.

I bring with me art richer and deeper, nobly state and the drive
 a fervor. Mine is a field richer than gold or jewels, mine are resources
 a more precious than the finest silver. A finished course I stand, nor
 a second the bounds of your creation, filling never to reach the ends
 that love me with abundant grace.

2 The Lord made me his when first he went about his work, at the birth
 of time, before his creation began. Long, long ago, before earth was
 fashioned, I held my course. Already I lay in the womb, when the
 depths were not yet so being, when no springs of water had yet broken
 a when I was born, the mountains had not yet reared on their firm founda-
 a tion, and there were no hills; not yet had he made the earth, or the
 a rivers, or the solid framework of the world.¹ I was there when he
 built the heavens, when he freed in the waters with a vault invisible,
 a when he laid the sky overhead, and levelled the fountains springs of
 a the deep. I was there when he ordered the sea within its confines.

Beholding the waters to transgress their assigned limits, when he passed
 a the foundations of the world. I was at his side, a master-workman,
 my delight increasing with each day, as I made play before him all the
 a while. made play in this world of dust, with the sons of Adam for
 a my play-fellows. Listen to me, then, you that are my race, that follow,
 a to your happiness, in the paths I show you; listen to the teaching
 a that will make you wise, instead of running away from it. Blessed
 are they who listen to me, keep vigil, day by day, at my threshold, watch-
 a ing all I open my doors. The man who thus are, wise life, drink deep
 a of the Lord's favour: who fails, fails at his own house; one to be my
 enemy is to be in love with death.

CHAPTER 9

SEE, where wisdom has built herself a house, carved out for herself
 a throne seven pillars of brass! And now, her wonderful victims there,
 a her mass strangled, her banquet spread, this way and that her enemies
 are dispatched, to stir deep and cry well, bidding her guests make
 a haste. Simple hearts, she says, draw near me and to all that lack learning
 a this is her cry. Come and eat at my table, come and drink of the wine
 a I have brewed for you; my favour to your childishness, and leave to
 my follow all of you in the path that leads to destruction.

¹ Some would give "made me" as the right translation of the verb used in the Hebrew text, but it is doubtful whether it really has this meaning in the passage cited (e.g. *Gen. 1:26*), and all through the book of *Proverbs* it is regularly used in the sense of "appointing" wisdom.

² In the Hebrew text, "the open spaces, or the beginnings of the world's dust"

(*Such souls there are, godless souls, that will not be taught or trained, who makes the attempt, gets only injury and abuse for his trouble. With a soul fixed never remonstrating, it will make him the enemy, only a due wise are grateful for a remonstrance. Ever the wise profit by the opportunity to become wiser yet, ever the godly see the best lessons?.*)

True wisdom begins with the fear of the Lord; he best discloses, who has knowledge of holy things. Long life I bring thee, and a full is tale of years; wisdom thyself shall profit, and mortals fall only on a the rock which thou namedst.

Out upon her silly clamour, the woman that is so crafty, yet know- is ledge has none! At her door she sits, her chair commanding the city's is heights, and cries aloud to each as pass by on their lawful errands. is Simple hearts, she says, draw near me, and to all that lack learning is this is her cry. Such waters are sweetest, and bread is better eating is when there is none to see. Who shall warn those that dead men are in her company, no guest of here but is guest of the dark world beneath?

CHAPTER 10

Proverbs of Solomon.

A FATHER'S trade, a mother's train, tell of a son well schooled or ill.

No good ever came of money ill gotten; honest living is death's is avoiding. Still the Lord gives honesty a full belly, and on the knave's is shameing shame has done.

Idle hand, empty purse; riches come of hard work. (Who trusts in is false promises, Given his food to the wind, as well may he chase is lost in light).¹ With thou gather in harvest time, is son well schooled? is Or sleep the summer round, is thy father's gear thine?

Shine the Lord's favour on the just man's head; the sinner in his is violence must walk bloodied. When blessings are given, the just is not remembered still, is is the sinner's name that rusts.

Warning the wise man hears, the fool tells no, and is rebuked.

He walks secure, who walks pure; cunning will yet be found out.

It needs no more than a wink of the eye is being woeless; what wonder is

¹ Prov. 10-11. There is little reason to suspect deliberation in the text here. These verses do not fit naturally into the speech of Wisdom, who is making an explicit appeal (verse 4) to the foolish.

² The second half of this verse seems based in the Hebrew text, the Septuagint Greek gives it immediately after verse 12 of ch. 9.

11 If the fool who talks seems to be hearing?¹ The mouth, for the just man,
 12 is a life-giving well, for the wicked an arsenal of harm.² Blamed is ever
 a ready to push a quarrel, but passes over all kinds of offence. None
 13 who man's lips has found the right word, or fool's back but felt the
 14 rod. Who man treasure up their knowledge, a fool's talk is ready
 15 to mar all.

16 As the rich man's wealth is his stronghold, and the poor man's
 17 need his peril, so the savings of the just entrance was death life, the
 18 unwise's increase his guilt. Who lives by the lessons he has learned
 19 such life, the way is lost when warnings go unheeded.

20 Lying lips that hide guile, foolish lips that spread slander, what a
 21 world of sin there is in talking! Where man is mad, most prudence is.
 22 Silver refined is the just man's every word, and truth the unwise's every
 23 thought. The just man's talk plays the shepherd to many, while the fool
 24 dies of his own starved heart.

25 Of the Lord's gift comes wealth without dodgery.

26 For the fool, it is but a passion to make mischief; so not prudently
 needs all a man's wisdom.

27 Not in vain the unwise fears, the just man hopes; reached, like
 the storm of yesterday, he waves eternally.

28 What like a man more than vinegar on the tooth, or smoke in the
 29 eyes? A hopeful messenger.

30 If fear of the Lord brings life, few years shall the wicked have; die
 31 their hopes mar while honest folk wait on contentedly. The Lord's
 32 judgments, what comfort they bring to the ungodly, what terror to
 33 the evil-doer! An shining house never the just linked yet, or the gaily
 34 throng. A just man's talk breeds wisdom, while the unwise's tongue
 35 in due turns, welcome ever the one, consoled the other.

CHAPTER 11

A FALSE balance the Lord hates; nothing but full weight will
 content him.

1 Pride is neighbour to dishonour; haughty to wisdom.

2 The innocence of the upright guides them safely; the treacherous
 3 by their own plots are destroyed. When the time for reckoning comes,

4 life shall wealth avail, right living is death's availing. An honest
 5 purpose clears a man's path; the wicked are entangled by their own

¹ ver. 1, 12. The second half of either verse is the same in the original.

² ver. 3, 11. In the Hebrew text, both verses end with the same sentence, which the Latin interprets as verse 4 'wisdom covers the mouth of the godly' and in verse 11 'the mouth of the godly covers wisdom.'

scheming. For his honesty, the upright man shall go free; not so the wrong-doer, caught in the snare of his own act. No hope follows the guileful in the gate; nothing left, now, of all their cunning. Integrity shall yet go free, and a lawyer be lost to an trouble. False speech the hypocrite will use to ruin his neighbour, true knowledge is the saving of the just. Thieves harvest nets, come gain as knives, there is a buzzing all through the city; how should a city stand or fall, but by a good word from the one, all counsel from the other?

He seeks lead, who seeks wit; discontent leads her tongue. Who is loose of tale, keep no secrets, trust none with thy confidence but a loyal friend.

It saves the people, that guidance has none; safety rings whose is opened abroad.

He who goes fast for a stranger has great harm of it, that man avoid, is and sleep sound.

Quaintest ways may win a woman returning; man never grow rich it but by hardiness.¹

A kindly man is the friend of his own well-being; cruelty will not repay us even flesh and blood.

Treacherous friendship the guileful man wins; wouldn't thou be sure of thy revenue, let honest things be thy crop. Money breeds life, and a surehouse death. A false heart the Lord cannot endure, nothing but a honest dealing will content him. Deceit upon it, the sinner shall never be held guileless; the rule of the just shall find required.

A woman fair and fond, a row ranged with gold.

In the domain of the just only good dwells; former crimes are for us the wicked. One sows, and has more to spend, another grudges what is his own, and is a poor man still; give and thou shalt thrive, he shall have strudges, that borrow abundantly. Corn hoarded shall win thee as a curse, corn sold freely a blessing, from the lips of a whole people. Fine thou good, thou must not be short too early, plus thou evil, on it thy own head is shall recoil. Tell he sows, that when an richer never is shall the just take or let. He shall feed on his, that sows for his own household; the fool will be shorn and the wise man answer is, the end.

What's right living bears its fruit, a tree of life grows up; the wise man's is reward a living soul.² Even honest men cannot go through the world as unacquainted what, then, of the guileful, what, then, of the dishonest?

¹ The word used in the Hebrew text means 'restlessness,' but is perhaps a false reading for the very similar word meaning 'diligence' (cf. 10:4).

² In the second half of the verse, the text is possibly corrupt, as it means, it should seem rather that the wise man takes other people's lives, or that he reserves the promise of others as his capital (Gen. 44:14, 15). The next verse is not clear.

CHAPTER 11

EVER the friend of admonition is the friend of knowledge, only fools are impatient of warning.

- 1 A kindly man was the Lord's favour, a schemer in his camp
- 2 Philodinus shall never thrive; the just have roots memorable.
- 3 Contented in his house, who wins a vigorous wife; money in thy house
not that money out who shares thee.
- 4 Honourable thoughts the just conceive, the wicked are all doubting-
feeling; yet, when the accusations of the wicked lay a final curse,
5 the just still find words to deliver them. A ruin is their fortune, and no
more is heard of the wicked; only the just have shining prosperity.
- 6 Good sense is the measure of a man's repose; food flatters are ever
despised.
- 7 Faint be poor, and not to support thyself; then play the great lord
with an empty belly.
- 8 A just man runs for the safety of the house he owns; the wicked
are heartless through and through.
- 9 Till full and till belly; idle promises are but foolishness. (The long
enjoying thy wine, and there is no strong fortress will win thee revenue).¹
- 10 In vainly building the wicked put their trust, but it is honesty
11 that strikes deep root. Rain comes upon the sinner for a wind spoken
wishes, while honest men find acquittal. When a man is blessed, it is
his own words that bear fruit; never one of Adam but had the lot his
deeds deserved.
- 12 A fool is ever right to his own thinking; the wise learn to advise.
- 13 Fools betray anger on the instant, where prudence would pass the
laurel by.
- 14 Nothing but his honest thought a lover of truth declares, a false
15 witness nothing but lies. Such promises can stab the heart with venom;²
- 16 wise words bring healing. Lips that speak the truth shall find favour;
a lie never but the base of the moment.
- 17 The schemer's thoughts dwell ever on treachery; for power he is
18 thy plotting, if thou wouldst have a contented heart. Nothing can
betray the just more so do him hurt; the wicked shall have their ill
of mischief.

¹ The second half of this verse is found in the Septuagint Greek, but not in the Hebrew text.

² The meaning of the Hebrew text is perhaps rather, 'he who speaks truth can wound like a sword.'

Lying lips the Lord cannot abide; keep faith if thou wouldst content it him.

Prudence says less than it knows; the fool's heart cannot contain it so folly.

Busy hands, hands that shall bear the scepter; idle hands, hands that shall bring tribulation.

A heart bowed down with anxiety, how a head word can refresh it is

It is well done to put up with less for a neighbor's need; the oil in extinction of the snare do but lead this away. Having yet did wanting or achieve the grace it hoped for; a contented heart is precious as fine gold.¹ Wouldst thou strain life, honesty is the high road; by-way is time is more but leads to death.

CHAPTER 13

BY his father's teaching a son grows wise; only the headstrong will not listen to a warning.

Four words yield a crop to content a man's heart; but not for the carelessness; they have no stomach but for wrong-doing. Guard thy tongue, guard thy soul; thoughtless speech may bring ruin.

Idleness will end will not, both at once; it is hard work that gives a full belly.

Reckless shows the false word; the clever disappointment gives and is gone.² The spry heart is possessed by its own innocence; guilt trips it the best of the wrong-doer.

Some are rich that seeking have; some with a well-lined purse are yet poor. A man's wealth may be his own life's ransom; yet will not the poor man be chidden for his poverty.³

Welcome the shining beams of a life well lived; the mid-light of the wicked glimmers not is gone.

Ever there is wrangling among the proud; wisdom's part is to be guided by other men's counsel.

Riches come not, nor soon spend; the patient heart breeds less.

Hope deferred, how it wounds a man's spirit! The granted wish, is a man of life-giving food!

¹ The Latin version has disagreed with the Hebrew text, which is obscure and perhaps corrupt.

² Disappointment gives and goes, according to the Hebrew text. Welcome richly and cheerfully.

³ The second half of this verse is difficult, and perhaps corrupt.

- 11 Neglect thy sword, whenever it be,¹ and thou art to defend, carry out thy orders, and be at peace.
Further, learn wonder for its transgression, but the just are ever praying, ever successful.
- 12 The teaching of the wise is a fountain where men may drink life; he removed from all mortal paths. Good instruction breeds precious thoughts, the bestowing one for the morrow. For the pious, skill guides every action, ignorance brings the fall.
- 13 Who cast a woman's sword, falls into mischief by the way; a foolish survey reacheth all.
- 14 Come wars, come thence from writings subverted, he achieves great things who will accept reproach.
- 15 A man ever loses his own way from no wonder both cannot abide; it when all is secured. Wise company brings wisdom; fool he seeks the fool's belated.
- 16 Chastity is based on the basis of weakness, and honest men shall yet be rewarded. Son and grandson shall be the good man's heir,
the sonar love up wealth for nobler men. The rich harvest of short seasons' trials, lack he honest worth, shall be sought for strangers.²
- 17 Spare the rod, and thou art so forced to thy son, ever a kind father is quick to punish.
- 18 The just man eats his fill; the godless craves and never has enough.

CHAPTER 14

IT is by woman's wisdom a house sheltered; a foolish wife pulls it down about her ears.

- 1 Does a man fear the Lord? He holds an even course; the horns his link regard for him.³
- 1 Pride surges from the lips of fools; in madness of speech the wise find safety.
- 1 No need for a fall crib, where some are easy; yet over such harvest falls of the ox at work.

¹ The sword, whenever it be¹, the sword of the Hebrew text is probably the word of command.²

² The Latin appears to connect this verse with the preceding only, the Hebrew and our "There is much food in the father's house of the just, but there are some who are easy away, not by just judgment."

³ The sense of the Hebrew text is placing the God-fearing man the right living, the dispensation of God are revealed by these touchstones of conduct. The Latin version makes the whole verse into a single sentence, which says that the God-fearing and right-living man is rewarded by, or (probably) dispenses, the touchstones.

It is a faithful witness that never lies, the perverse brethren can hear it occasionally.

Only the earth opens to wisdom, the discerning come by their knowledge with little pain. Go thy way, and let the fool go his, good sense is a strange baggage to him. Proudeness picks its way wisely, the fool blunders and is lost. Fools make light of the path that needs stoicism, and leave honest men to enjoy the Lord's favour.¹

Heart's bitterness never may know but the heart that feels it, no prying stranger can tell when it finds relief.

Fool is mad, the house of the wicked; where the upright dwell, it all is increase.

The right road is a man's thinking way; he can whose goal is death, as joy blends with grief, and laughter mingles with tears. The incorrigible shall have a taste of his own ill-doings, and honest men shall have the better of him.

The simpleton takes all on trust; wisdom considers each step. (A teachable son no part shall have; better shall a wife serve us three and prosper).² Caution teaches the wise to shun danger, the fool is carried away by rash confidence. The arrogant man blunders, as it surely in the schemes makes examples. Folly is the simpleton's hair; it long still covers the wit.

Vice lies prostrate before virtue, the sinner at the gate of the just. Of the beggar, his own neighbours grow weary; wealth never lacks its friends. Shame on the man who holds his neighbour in contempt; a mercy to the poor brings a blessing. (Mercy he loves, who puts his trust in the Lord).³ They follow a false path, that plot mischief, mercy is and faithfulness mercy and faith shall find.

Hard work is ever wealth; of shattering comes only poverty.

Made rich, the wise are crowned, the folly of the thoughtless will be his folly yet.

Men owe their lives to faithful witnesses, the very breath of life is precious is theirs.

The fear of the Lord gives strong confidence, bequeaths hope from the father to the children. The fear of the Lord is a fountain where men may drink life, be removed from all mortal peril.⁴

Great people, great king; it is for want of men crowns are lost.

¹ The first half of this verse is absent in the Hebrew text. 'The Lord's favour', literally, 'Yerem', of the two halves of the verse are in parallel, divine favour must be meant.

² The words enclosed in brackets do not appear in the Hebrew text; they occur in the Septuagint Greek after verse 27 of the foregoing chapter.

³ The words printed in brackets are peculiar to the Latin.

⁴ Cf. 23, 24 above.

- 10 Presence comes of sovereign providence, experience of unadvised folly. Peace of mind is health of body; more than all else, every woman (the young).
- 11 He who oppresses the poor, insults man's Maker, him if these words honour, who pay an honour debt.
- 12 When the reward is paid on his own coin, there is an end of him, at death's door, the just will hope.
- 13 In the discerning heart, wisdom finds a sitting-place; even among fools it can impart learning.¹
- 14 Duty well done, a whole nation becomes great; suffer whole peoples for guilt incurred.
- 15 A king shows favour to a wise servant; disappoint him, and thou shalt feel his rage.

CHAPTER 13

A GENTLE answer is a quarrel avoided, a word that gives pain does but for the time of resentment. The speech of the wise is learning's assistant; the fool rebukes us. Go where thou wilt, the Lord's eye is watching, good or evil escapes his scrutiny. Tongue that speaks peaceably is a tree whose fruit gives life; tongue undisciplined can breed harm.

- 1 He is a fool that makes light of his father's warnings, would he but listen to reproof, he should be prudent yet.

(Might it meet where right is wrong, root and branch the sinners shall be plucked up.)² The just man's home guards as treasure well, the hopes of the wicked are all confusion.

- 2 The talk of the wise is a seed-ground of learning; the thoughts of fools are all matched with it.

From the wicked man's sacrifice the Lord turns away with loathing, only the just with their vows win his favour. The whole course of the sinner's life he cannot bask, pursue till right, if these words sin his loss. Forsake the right path, and correction shall soon lead us there, grow weary of reproof, and thy life shall pay for it. Shall the Lord read the secrets of the deceiving gross, and not men's hearts?

- 3 Warn the backslider, and thou wilt get no thanks for it; not for him the company of the wise.

¹ In the second half of the verse, the Hebrew text appears to mean, 'but in the longer being of fools is wisdom itself learned'; it is perhaps stronger. The Latin version reads 'and it will instruct all fools,' probably a scribe's note for 'And it will instruct even fools.'

² The words enclosed in brackets were in the Septuagint Greek, but not in the Hebrew text.

Gay heart, gay looks, and thoughts crush the spirit.

18

Truth is the spear of discerning minds, killing the pasture-ground of the foolish.

To the fearless, every day brings trouble, but every day is a feast to a contrived heart. Better a humble lot, and the fear of the Lord is present, than great riches that leave a man scandalized. Better sit down in a dish of herbs seasoned with charity, than feast on a fattened ox in all will.

Any traveler can provide a quarry; it needs a patient man to lay it out by.

Many a flock over a hedge of thorns is its path; the man of duty is wiser on unguarded.

A friar will counsel, a mother shepherd, tell of a son's wisdom or a natural folly.

A man of little sense is in love with his folly; prudence keeps to a no chosen path. Counsel lacking, all designs go wrong with the advice of all many, they should have thorns. There are times when a counselor is his good sense to be proud; nothing better than the right word spoken.

A mind well schooled sees the way of life stretching upwards, leading us away from the pit beneath.

A house where pride rises the Lord will pull down at last, will it have no succoring on the land of the fearless widow. The schemes of wickedness he rebukes, the dreams of innocence he leaves, and brings true.¹ Let women lead their way, thy house shall be raised; long a life is his, who serves the tribe (Kindness and honesty are his' prayers over it in the fear of the Lord more men away from harm).²

Answer and desire is the upright heart; from the lips of the wicked it comes needed in full flood. From the mouth, the Lord withhold in his presence, thence only to the proper of the part.

The doors of hope, how it opens the heart! Good sense, how it leads to rigor in a man's hand!

A man's ear once washed in the discipline that brings life, no man's path shall be welcome thenceforward, but the wise. He holds his in his sleep, that will not leave to a warning; best asleep, and he master of thy soul. It is the fear of the Lord teaches the lessons of wisdom; its boundary goes first, and honesty comes in her train.

¹ The second half of this verse reads, in the Hebrew text, 'but pleasant words are given', it is not perhaps an ideal verse.

² The Latin version gives the second clause more fully (see 15:1 below).

CHAPTER 16

MANY hearts is ever full of doubting; from the Lord comes the ordering of right speech.¹ His own path men know, and nothing they can add, but the divine balance weighs our thoughts; above each the Lord the burden of all thy designs, if these wouldst be success in thy intent.

God, who made all, made all for his own purposes, even the golden calf, with doubt swaying him.

A friend that the Lord holds as abhorrence, depend upon it, no acquittal shall be had. (To do right, that is the first step on the way of blessedness, a more welcome thing to God's sight than any sacrifice a man can offer).² Kindness and honour are man's purport; ever it is the

face of the Lord runs away from harm. Love is the Lord would have thee love, and he will make even thy enemies upon well-wishes.

Better a penny honestly come by than great revenues ill gotten.

Heart of man cannot pierce his counsel, but his steps will fall as the Lord guides them.

Spoken thing, spoken word; never a word unmade. Scale and balance are emblems of the Lord's own nature; no weight on the merchant's scale; but is of divine fulcrum. Wrong-doing the king will not abide; no right has even thence run. Kings are for honest talk, those spoken a wall level. The king's throne is death at thy door; wisdom it will appear as; his scale is life, not more welcome the spying scale, than royal favour.

Not of gold or silver in thy hand, make wisdom thine, discernment thine, more precious than these.

The just man crawls by the high road, safe from harm, reaching his path untroubled, as he values his life.

Presumption comes first, and runs down behind as; pride ever goes before a fall. Better a humble lot among peaceful folk, than all the spoil a tyrant's bloodshed can bring thee.

Well wroth as darkness, happiness thou shalt win; trust in the Lord, and find a blessing. Good judgment a wise heart can show; wisdom in words bring greater power yet. The prudent man drinks from a living fountain; looks only learn the lessons of their folly. Whom drink is from heart to stomach, and leads the lips perdition. Honey will

¹ The bearing of the canon is *apocryphal*.

² The second half of this verse is found in the Septuagint Greek, but not in the Hebrew text.

cannot vie with well-ordered words, for heart's comfort and body's refreshment. The right road in a man's thinking may be one whose end is death.

His better-fused designery has then appeared, though drawn a man to it his will.

Over the goddess man digs a well of mischief, ever his life set afire: as fits the scheming that breeds quarrels, the whispering that divides his clan, the love of using that misleads his neighbours and carries them off in two evil ways; spell-bound with dreams of wealth, he shuts his lips to light and goes about his false word.¹

His page is beautiful as old age, and it is won by innocence of life: as

France is worth more than valour, better a disciplined heart than is a roused city.

Now the lay's fold the lot falls lay-bound, but the Lord rules the crown.

CHAPTER 17

BETTER dry crust and garb lean, than a house where all is feasting
and all is quarrelling.

Whichever are food, share will be master, and share the inheritance: as like lean lean.

For silver and gold, furnace and crucible, men's hearts are for the Lord's smelting.

True ill will gives head to injurious talk, false faith leaves to the shadow.

He who shows contempt to the poor, humiliates man's Maker, as thy own pain thou wilt who delight in another's pain.

Crown of old age, when a man sees his children's children; pride of a youth, when a man can boast of the fathers that begot him.

Solomon talk madden ill with folly, lying speech with repulge.

When a man has hope in view, like a jewel it shines before him, look where he will, his way lies clear.²

If good will be thy quest, hide the wrong done; gossip undoes the bond of friendship.

One word of warning is a prudent man's ear does more than a hundred before given to a fool. Still the goddess man will be for starting: as

¹ In the first half of this verse, the Hebrew text is usually understood to mean 'He gives security with a man of the age.'

² The sense of the Hebrew text seems to be: 'It looks as a rainbow for him who comes to whatever he wants, he prospers.'

- 14 up strife, till at last an angel visit him with no kindly message. Better
 meet the she-bear with of her cubs, than a fool in his blind confidence.
 15 Evil shall still haunt his dwelling, that repays kindness with injury.
 16 Who begins the quarrel? He who let loose the flood-gates of it, and
 before he can suffer injury, he stands wide from the debate.¹
 17 Magnificent the Lord will never shake, whether the guilty go free,
 or the innocent are constrained.
 18 Lend the fool's wealth awhile; he may not buy wisdom if he would.
 (Build high, and count thy ramp; deeper learning, and thou shalt come
 to mischief).²
 19 He is thy friend, who is thy friend at all times; of a brother's love
 there is no test like adversity.
 20 He is a fool, that lightly goes bail for his friend.
 21 He loses a friend, that loves contention; build high, and count thy
 22 ruin. False heart, never found happiness, nor lying tongue escaped
 mischief.
 23 A fool's birthday is a day of shame; never father had joy of a reckless
 son.
 24 A cowardly heart makes a quick recovery; it is crushed again that
 were a man's frame.
 25 Out comes truth from between, and the godless man turns justice
 aside from its course.
 26 Wisdom is a beacon-light to the discerning; the fool's eyes roam the
 27 way and that, as wide as earth. False fool, his father's home, sorrow of the
 mother that bore him.
 28 Fool shame it is to make the innocent suffer, to strike a blow against
 the chastity that gives redress.
 29 Stupid is he who has still to check his tongue; learned he is that
 30 knows how to spare his speech. Let him keep his own counsel, a fool
 may pass for a wise man; slow lips can claim discernment.

CHAPTER 18

NONE so quick to find pretence,³ as he that would break with a
 friend; for he is false continually.

- 1 For prudent warnings a fool has no stomach, nothing will move him
 to note his own thought.

¹ The Hebrew text is commonly interpreted as meaning, 'The imposing
 of a guard is as when a man opens a door; let it alone, before trouble breaks
 out.'

² The second part of this verse is found in the Septuagint Greek, but not
 in the Hebrew text.

³ 'Quick to find pretence', as the Hebrew says, 'hathah.'

Little the gullies run paths off it, when he falls into sin's mire, but shame and reproach go with him.

Mum's attention has currents like the waves that run deep from a well that's well filled a stream in full flood.¹

Feel down it is to court disaster with the wrong door by turning a justice aside from its course.

A fool's talk is for ever unbridling him; let him but open his mouth, a blow will follow. From his own words his railing comes, from his own lips the snare. Innocent enough were the words of the back-biter, yet a few words make deep into a man's belly.

(How scarce every day dainties, woman's words shall go hungry.)²
Dwary and lachry go to work, then set one brother to that work's end.

No stronghold like the Lord's name; there the just take refuge, high is above reach. What child has the rich man? His own possessions, he is secure thus as by a wall impregnable; yet hearts are perished when ruin is a narrow, headstrong in the sure-chamber of sinners.

Let a man hear the tale out before he swears, or he is a fool manifest, is marked out for shame.

All mortal (is the spirit of man can bear, if the spirit be off to impotent, is there is no lightning his lot.

Fine of the discerning heart, good of the wise man's eye, is to learn a truth.

The gift made, how it opens a man's path for him, when him access is to the great!

An innocent man is the first to lay bare the truth; let his neighbour come and search him as he will.³

The lot brings forth to an evil greatness itself next how to the lot's is devoted.

When brother helps brother, shame is the strength of a fortress, is their cause is like a city gate barred, unscalable.⁴

As mouth speaks, belly shall find as food, a man's own words bear as

¹ The sense and the bearing of this simile are open to dispute.

² The words printed in brackets are found in the Septuagint Greek, but not in the Hebrew text.

³ Literally, 'A man that is the first to accuse himself', but this can hardly mean that he confesses his guilt, since there would be no need, in that case, for investigation by his neighbours. The saying will be rather that he states whatever which is first right tell against his innocence. The Hebrew text is obscure, with some difficulty, it is interpreted as meaning, 'The man speaks first is always (apparently) in the right.'

⁴ The Hebrew text here is usually rendered, 'A brother surrounded against a brother is weak even; thus a strong city, (such) surrounded are like the base of a fortress.'

- 9 the fruit that must needs sustain him. Of life and death, neither holds the tongue, nor is lovingly;¹ and it will require time.
 10 A good wife found is treasure found, the Lord is filling thy cup with happiness. (A good wife cast away is treasure cast away; leave us fools, and gadden fools, the statement obvious.)²
 11 Fair men must weep, for the web to cast them.
 12 A man enticed to sin by fellowship will prove a better friend to thee than thy own kin.³

CHAPTER 19

- B**ETTER the poverty which keeps to honest ways, than the lot of a rich man who never learned to speak truth.⁴ Lack learning, all is not well spoken, over the heavy stumble. Trapped by his own folly, a man can be taken out, finding fault with the Lord.
 4 Riches will make thee new friends a many, poverty will drive off the old.
 5 Perjury will bring us own punishment; never was he yet that escaped his doom.
 6 Scatter a man the princely heart shall have; give, and thou shalt find thanks. The beggar wastes out his treasure; his wealth, too, will drive him.
 7 Who keeps his talk, covers house every-headed, as thou leavest thy life get wisdom, discernment at thy side, thou shalt speed well.
 8 Perjury will bring us own punishment; never was he yet that met his doom.
 9 18 days, when fools live in comfort were yet, when servants sing that own content.
 10 Proud is wisdom's livery, there is no such house as a strong over-looked.
 11 Of the King's house become, as of his dwelling; welcome as thou on the grass his make.
 12 Great hurt it is to be a fool's father; he has a roof that drips unendingly, who is backward as a wall. Honor and honor a man may attain, it is the Lord's gift only, if he have a wife that match his worth.
 13 Such brings the sleep that has no ending; die health, empty belly

¹ "Lovingly" is usually interpreted as meaning "wisely," but "with due measure" may be meant.

² The middle part of this verse is found in the Septuagint Greek, but not in the Hebrew text.

³ This verse is very obscure, and perhaps corrupt, even after fixing the Hebrew text a distance between the words and phrases found.

⁴ The word "truth" does not occur in the Hebrew text.

Law observed is life possessed; the careless step leads the way to a death.

Rejoice the poor, and lend to the Lord; he will repay thyself. 11

Chasten thy son still, nor despair of his amendment; sometime thyself is sever to his sin.

He injures himself, that is unpardonable in sin; every advantage he takes does but injure him the more.¹ Given hand in combat, accept a correction, and thou shalt be wiser at last. Thought justice thought is in man's heart, the Lord's will punish him.

Pecuniary is the school of folly; better need than knowery. Fear of the Lord leads on to life, life where all is contentment, and so all may come.

With folded hands the slothful sits by, and never goes hand to work;² 12

The task for the richman, if thou wouldst raise a fool into a wise is man; only good hands will profit by a sabbath.

Shame on the wretch that brings ruin on his own father, driven to his own mother out of doors.

Never weary, my son, of giving heed to warnings; never let the remembrance of experience pass thee by.³

Out on the fashioner women that scorn right; the sinful souls that are are ever greedy for wrong-doing! There is a doom awaits the richman; in store are stick and whip ready for the fool's back.

CHAPTER 20

A RUCKLESS counsellor is wise, strong drink a clever friend, the man who is reviled by them, call not wise. Brevity of the king's power, as of his rearing; challenge it, and thy life is forfeit. Well may he be feared, that keeps clear of strife; every fool will be quarrelling.

Too cold to plough, says Sloth, surely, when harvest comes, he will go sowing.

Prudence counsel is a well holed deep in man's heart; but the wise know how to draw from it. Many there are that pass for kindly souls, but a faithful friend is hard to come by. An upright man that goes armed with honest intent, leaves a blessing to his children. Let a

¹ The verb, in the Hebrew text, is of very doubtful interpretation. The same is true of verse 10.

² According to the Latin version, the slothful takes his hands under his arms;—putting, according to the Hebrew text, he thrusts them in the dish that lies in front of him.

³ The Hebrew text here lacks the negative, and yields no good sense as it stands.

- king rule justly, wrong-doing shall be winnowed away under his scrutiny.
1. Who dares to boast, My heart is unswayed now, I have cleansed myself of every fault?
2. One balance for getting and one for giving, one yard-measure for selling and one for buying, the Lord will not endorse.
3. Watch a boy even at his play, thou canst tell whether his heart is pure and true. The ear that listens, the watchful eye, are both of the Lord's fashioning.
4. Love not thy sleep, or poverty will awake thee unawares; the open eye means a full belly.
5. A poor thing, says the buyer, a poor thing! Then off he goes, and boasts of it.
6. Gold thou mayst have in abundance, and jewels a mass, but the finest ware of all is wise speech.
7. Does a man go bad for a manager? Without more ado, take his garment from him; who trusts without knowledge, forfeits the pledge.
8. Forgotten wealth is bread most appetizing, that will yet turn to grit in the mouth.
9. Counsel is the rarest treasure of discrimination; woe must ever be won by counsel.
10. With the whisperer, that goes about open-mouthed on his errand of gossip, never throw in thy lot.
11. In deepest night the lamp of his hopes shall be quenched, that turns upon father or mother with a curse. The insolent are ever come to by, too late thou shalt find embroiled. Never promise thyself vengeance against the Lord's ban, and redress shall be thine. One weight for getting and one for giving, the Lord cannot endorse; a false balance is a great wrong. Every wop man takes in of the Lord's choosing; and thou, poor mortal, wouldst thou plot out thy path?
12. Some, to their ruin, smother the lively One with vows they afterwards repent.
13. Find and find a wise king has for the ill-doer.
14. Man's spirit is a lamp the Lord gives, to search out the hidden corners of his being.
15. What is a king's best body-guard? Mercy and faithfulness; an enemy has chance none.
16. Youth has strong arms to boast of, old age whose hairs for a crown.
17. Harsh that brails cruelly, chastisement let deep waters, are not'st best remedy.

¹ Our present text of the Vulgate, probably through a copyist's error, has 'sternus'. There is no reference in the Hebrew text to the smothering of vapors, but cf. Job 34.

CHAPTER 31

THIS thought of a king are in the Lord's hand; streams he can slake which way he wills. His own path man scans, and nothing sets him astray, a lot the divine balance weighs our doings. Mercy shows and justice is done with the Lord's favour beyond any wonder. Loosely loins, proud a heart, the hopes¹ of the wicked are all at naught.

Ever diligence pleases for plenty; slack must be content to starve. 1

Thou art it is and maddest, wealth to win by perjury, death has caught a thief in his snare. Wicked men, that rob the right, by their own violence come to ruin. Crooked is man's course, and before his own a snare, but pure souls there are whose life man tries.

Better lodge in a garret than share thy house with a wretch. 2

A godless man has set his heart on ill-doings; no rest has he for his fellows. The lord for the righteous, if thou wouldst turn a fool into a wise man; a wise master, and he shall learn yet. Good heed the just is man given to the sinner's household, in hope of diverting sinners from harm.²

Who shuts his ear to the poor man's plea, himself one day shall it plead in vain.

Carry a secret gift in thy bosom for thy enemy's appeasing; the open hand no grudge will ever raise.

Right done, honest folk rejoice, and hearts tremble. 3

Keep from the path thou wast taught, and thou shalt lodge with the dead.

Of good comes none; he grows not rich that loves wine and meat. 4

The wicked is still the price of the just man's ransom; for honest is left, treachery pays the debt.³

Better dwell in a wilderness than with a wretch who rules it then. 5

Proverbs store there is and good where justice dwells; the is feel discern all at once.

¹ Literally, 'the hopes,' or (according to the Hebrew text) 'he writhed around.' The sense is doubtful; yet as it does whether 'in doubt' refers to mental content or has its literal sense of writhing a snake.

² There is an agreement as to the meaning of this verse, the Hebrew text has 'bring down to' instead of 'draw from,' and some think that 'the just' refers not up a just man but to Almighty God.

³ Some think that means that as regards of general robbery the wicked suffers, while the just go free; but even so the phrasing of the verse would be strange.

⁴ The Hebrew text has 'wonder' instead of 'person,' and the reference is presumably to unusual (not approved) things, which the fool equates and the just man takes up.

- 11 Harvest living be thy quest and kindly deeds, life shall be thine,
 12 and blessing, and honour. Wisdom can make the forlorn great warriors
 13 bold, and bring low as bearded strength. Closed lips and tongue, as
 14 a stone would: guard thy life from harm. I know now, Sir Redburn is
 the name of him, that is all pined now, and does nothing but in a great
 riding of morn.
 15 Day-dreams are the sluggard's downfall: work his hands will not; all
 16 day long dreaming and scheming, while honest men never spare themselves,
 nor take their ease.
 17 Tainted is the miser's mansion; the land that offers it is stained
 18 with guilt. The false witness shall meet his doom, obey the con-
 19 demnation, and thy pleadings shall triumph. The ill-doer has eyes
 for nothing but his wicked designs; the upright sinner will his path.
 20 Wisdom is more, prudence is more, counsel is more that can be
 21 matched against the Lord's will: well armed thy horse may be on
 the eve of battle, but the Lord wins victory.

CHAPTER 22

- PRECIOUS beyond all treasure is good report; not gold or silver is so
 1 worth the winning, as to be loved. Rich and poor dwell ever side by
 2 side, God's measures both of them.
 3 When ill times come, prudence is on its guard, and takes refuge;
 the weary march on, and pay the penalty.
 4 Blasting brings fear of the Lord, and sheweth riches, honour
 and long life.
 5 Shame and contempt burst the path of the wicked; as thou lovest life,
 keep thy distance.
 6 There is a proverb, Youth will be served, and when a man has grown
 old, he will have his own way still.
 7 Rich rules poor, deliver none man on ordinar.
 8 Who sows mischief, reaps a sorry crop; as long, the fall of his
 9 tyranny will have done its work.¹ For every loaf of bread given to the
 hungry, blessing shall be the reward of kindly hearts. (A renowned
 victory he wins, that is a bestower of gifts, and living men are the
 spoils of it.)²

¹ The sense of the Hebrew text is different: "Trust a boy in the way that
 is best for him, and when he is old he will not leave it."

² In the second half of this verse, the Latin (not the Hebrew) would allow
 us to translate, "he will be brought to an end by the fall of his own wickedness."

³ The sentence as rendered is found in the Septuagint Greek, but not in the
 Hebrew text. The sense of its second half is uncertain, but cf. Gen. 12.11

Quench the reckless spirit, and strife goes out with him; there are no
rid of quarrelling and of despair.

Love purity of heart, and thou shalt find such precious words as shall be
wise thou a king's friendship. True knowledge has the Lord's smile for it
in protecting the sinner's cause he will overthrust.

Can't says Slack, why, there is a few without; wouldn't thou have a
one close in the open street?

Like a deep pit is the destiny of women who, they only are concerned, is
whom the Lord loves little.

Boyhood's mind is loaded with a pack of folly, that needs the rod is
of instruction to shift it.

Oppress the poor for thy merchandise, and ere long a richer man's it
than shall improve thee.¹

Wouldst thou but give heed, and listen to wise counsel, take thou of
my warnings to heart! Digest them well, and they shall bring back a
sweet taste to thy lips; to fill thy own heart too with confidence in the
Lord, is the sum of my present teaching. Not once nor twice have I
warned thee and instructed thee, so as to ground thee in true doctrine, is
and used thee have supplied with ready answers concerning it.

Never oppress the poor, his poverty protects him; never bear hard on
the humblest of his; be sure the Lord will grant them justice, and a
claim life for life. Never let a quarrel, a man of angry words, be thy
friend; go thy way, and let him go his, all habits are soon learned, to the
reckless part of thy life. Leave it to others to engage themselves, and go
but for their neighbor's debts; for thyself, thou hast no means of pay-
ment; wouldn't thou see the clothes stripped from thy bed? Pass not
beyond the ancient bounds which thy fathers have set. Mark me the man
whose rest is deeply done; he is for the court, no common service shall
be his.

CHAPTER 23

WHEN thou art dining or table with a prince, mark well what is set
before thee, and have thou thy appetite under control, guard as
with a diamond both thy gullet. Wouldn't thou never after those good things
of his, they are best to have thee?²

¹ The Latin version here gives the most intelligible notion of a man
whose destiny has been much improved.

² At first sight, this passage suggests the danger of poisoning, but since no
such connection is mentioned in the Old Testament, we should perhaps
understand that the prince is trying to secure some advantage out of his guest
by taking him off his guard.

- 1 Do not be as pains to sinners eating; let thy scheming¹ have its bounds.
 2 Never let thy eyes rest on the wealth that is beyond thy reach, eagle-
 winged against thy pursuit.
 3 When the sinner's table; not for thee his delicacies. Abstracted he
 sits, like swallowers brooding over false dreams; eat and drink, he
 tells thee, but his mind is far away. For that grudged food thou wilt
 have no stomach; all gracious speech will die away on thy tongue.²
 4 Speak not with fools for thy losses; of thy warning utterance they
 will seek nothing.
 5 Leave undisturbed the landmarks of friendless folk, nor encroach
 6 on the orphan's patrimony; a strong Champion they have, to grant
 them redress.
 7 Still let thy heart be attentive to warnings, open be thy ear to words
 8 of instruction. Not ever from child of thine wickedest chatteringman,
 9 he will not die under the rod; unless, the rod thou wiltless shall break
 10 the grave of his prey. Woe heart of thine, my son, a glad heart
 11 of mine; speak thou might, all my being thrills. Do not envy sinners
 12 their good fortune, but abide in the fear of the Lord eternally; the
 future holds blessings for thee, never shall that hope ply thee false.
 13 Listen, then, my son, and shew thyself wise, keeping still an even
 14 course. Be not of their company, that drink deep and pile the dishes
 15 high at their revels; ruined they shall be, set and treacherous, and
 16 ruin from their drunken sleep to find themselves drenched in rage.
 17 Thine to sleep the father who begot thee, nor leave thy mother without
 18 reverence in her gray hairs; much to covet, hold wisdom, and will-
 19 to command, and discouragement for tattered barbers. Joy there is and
 20 pride in an upright man's begotting for the glad father of a wise son;
 21 such joy let thy father have, such pride be his, the mother who bore
 thee.
 22 My son, give me the gift of thy heart, thou dost the path I show
 23 thee. What yet so deep as the harlot's greed, what tears hold to close
 24 as woman's? Like a forger she licks beside the way, a deadly
 25 pest to all that forget their woe.
 26 Unhappy son of an unhappy father, who is this, ever howling, ever
 27 dying, scoured but not from battle, blood-shot of eye? Who but the
 28 scapard that sits long over his wine? Look not at the wine's bewy
 29 glow; quaffing there in the glass beside thee, how misleading its odours!
 30 Yet at last advice brims not so foally, poison it drinks like the basilisk's
 31 own. Eyes that stray to forbidden charms, a mind straying thought that

¹ Literally 'syndemia.'

² See too the language of this passage is studied throughout, and it is hard to find anyone that we have found the right clue to its meaning.

are none of these, shall make thee holiest; as manna when it is laid down, as when the tiller drops from the labourer's weary grasp. 'What! thou a wit say, know all wisdom, wouldst thou left no sting? Could I but come to myself, not be back, once more, at my wend'

CHAPTER 14

NOT for thee to wonder wrap-down, and aspire to be of thy company: what words are shown, who drunk only of man's undoing, & what talk, whose every word is treachery!

No foundation for a house like wisdom, no fortress like discernment, & no furniture may be found for the rooms of it so rich and so pleasant, & so true knowledge. Only the true are strong, well taught in them of a store. 'What must be placed first, before thou wrap it, and be well & prosper here who most take counsel; wisdom keeps high beyond the fool's reach, transported he stands when there are considerations in the press'

Common sense thought to end ends, and then with turn or better & more than mischance-misdeed. Craft of his own the fool has, but all used & seen, the wisdom seest¹ as man can reach.

What, long thy head down in time of peril? Little shalt thou end, & there to meet the doom'd, to cheat the gallows of its prey: not to play thy lack of strength, when he, the Saviour of all hearts, the Saviour of thy life, knows all, sees all, and requires the wisdom of man.

Smart to thy pain, my son, a honey from the comb; why then, not, is but wine reaching to no less thy soul's food, to-morrow's resource, and a resource waiting.

He not in vain, wretchedly, he sought the house where honest men take their ease, soon hence the just may reach, and not to a thief's den again, it is the wicked fall headlong into ruin. Not think to triumph over a fallen foe; that thrill of rejoicing in thy heart over his misery: the Lord will see, and take heed; his vengeance may yet change to his course. Do not be ignorant when the wicked chide, do not envy the lot of evil-doers, waiting has no hope as thou, no light within and it is gone.

From God, my son, and fear the king; have nothing to do with malice content. How making their sin, how with falls, from either hand, is the Lord!

How makers of the wine. It is ill done, to let partially away thy

¹ The meaning of the Hebrew verb here is doubtful.

² The ancient report, usually, 'the catastrophe.' The word used in the Hebrew text commonly implies not folly, and is best interpreted

- 20 judgment, if thou accept the judge, what can wilt have a good word
 21 for thee, what people will love thee? Confound him, and those that
 have received blessings shall fall on thy hand.
 22 The right word spoken unto all like a lion on the top.¹
 23 Be thy first care what thou wilt have; till thy hands then with all diligence
 then build up thy house.
 24 Do not come forward as a witness against thy neighbour, wouldst
 25 thou spread lying tales? Nor be content to say, I am not among liars
 as he turned me; I pay off old scores.
 26 Passing by field or vineyard where tillers reaped and superabundance,
 27 what sight I have seen? Stones were everywhere, briars had covered
 28 the ground, the stone wall was ruinous. That sight I took to heart,
 29 found a warning in that ill example. Sleep on (thought I) a little longer,
 30 yawn a little longer, a little longer pillow head on (said) ay, but poverty
 will not wait, the day of distress will not wait, like an armed vagabond
 it will fall upon thee.²

CHAPTER 25

HERE are more of Solomon's proverbs, copied out by Hezekiah's
 men, that was king of Judah.

- 1 For thytimes unfavourable, praise God, for thytimes avoided, the
 2 king. High as heaven thou must look, deep as earth, are the mind of kings
 3 shall be made known to thee. Rid thou of them, and the say thou
 4 flourish; rid the court of leaves, and the thorns much die. Slaves play
 5 the great lord is sweet, and mingle with men of rank; who would not
 rather be hedged to a higher place, than be put in the block, and at the
 king's pleasure?³
 6 When men go to law, do not declare hastily what thy eyes have wit-
 nessed;⁴ it may be thou hast named a friend's name, and there is no
 7 doing the mischief. To thy friend's private ear open thy thoughts, not the
 8 secret abroad, and he, hearing it, will turn on thee with reproaches, nor
 will thou lightly recover thy good name. (Favour and friendship are thy
 pretences to live them in a foul blot.)⁵

¹ The phrase, in the original, runs simply "What seems right words thou
 hast the most bearing of it can only be misheard."

² Cf. 22, 24. See margin above.

³ Lk. 14, 9-10.

⁴ "What thy eyes have witnessed", some interpretation of the Hebrew text
 would restrict the words so rendered with the preceding sentence.

⁵ The words critical in Hebrew are found in the Septuagint Greek, but
 not in the Vulgate text.

Like a horn of gold and silver tinsel it shines out, the right word is spoken. Golden evening ear pearl drop fits so well, as wise reproof is given to a wise hearer. Find a trusty messenger; not soon is harvest-time will bring thee more relief. Storm-wreck and flood and no man is so bold; such thanks he wins that hears much, and nothing accomplished.

A prince, in his forbearance,¹ may yet be won over to thy cause; a hard heart gives place to soft tongue.

Honey if thou find, eat thy fill and on more; nothing sweeter of world is but warning. First be thy visit to a neighbour, he will soon have it enough, and weary of thee.

What is worse than envy, greed, and anger all at once? One that is kept false witness apart his neighbour. What is more foul than is rotting tooth, or spruced foot? A false friend trusted in the hour of need, as well lost thy cloak in mid winter. Vinegar goes ill with curries, as and song with a disconcerted heart. (Meth cannot first perfume, or warm wood, so cure the heart).

Hasten thy enemy? Here is thy chance; feed him. Thine he? Of thy well let him drink. So doing, thou wilt keep burning coals to upon his head, and for thyself, the Lord will recompense thee.²

The north wind stops rain, and a storm the backboner. 25

Barren ledge is a point that shuts thy house with a scold.³ 26

Good news from a far land, refreshing as cold water to parched lips. 27

Poisoned the spring, poisoned the well, when honest men bow down as before heaven.

A world's house, though it be of honey; reach too high, and the brightness shall darken thee.⁴ Like a city unrolled for her defenceless, is that cannot master herself, but over speaks his mind.

CHAPTER 26

As well snow in summer or man in harvest, as honour paid to a fool. Light as a bird of passage, light as sparrow on the wing, the curse is that is unrepented shall reach thee.

Whip for horse, bridle for ass, and never a rod for the fool's back? 1

¹ Some would read "through thy forbearance," but we should hardly expect a subject's attitude towards his prince to be so dependent.

² See 24, 25, see Prov. 25:1 and note there.

³ Repaired Prov. 22:9 above.

⁴ The second half of this verse has given out to much criticism. It may, hardly, as the Hebrew, "but the searching out of their glory, glory." The rendering given above is then generally accepted by the Latin, but it is difficult to derive this in any meaning from the Hebrew text as it stands.

- 1 Leave the fool's challenge unanswered, and prove thyself wise; or
 2 answer it, if thou wilt, and prove him fool.
 3 Send a fool on thy errand, thou hast a long journey, and mischance
 4 becometh for thee. Give a fool leave to speak, it is all his legs and all
 5 his walking. For a fool's assurance, thou hast wasted one more talent on
 6 Mercury's calm. Speech fits as well in a fool's mouth as breath of homicide
 7 in the hand of a drunkard. The law makes criminals at last, yet release
 8 is the fool, and first there shall be none.¹ Like a dog at his vomit, the
 9 fool goes back ever to his own folly.² Who is an more perilous case
 10 than the fool himself? The man who lays claim to wisdom.
 11 What, ye should? says Sisy, there is a lion there; trust me, a lion's
 12 den, loose in the street. Such words about, but keeps his bed, true as the
 13 don to its hump. Well, folded hands the sluggard sin by, too idle to put
 14 hand to work.³ What then avails sage is the sluggard in his own
 15 thought.
 16 Better pull a dog by the ear than meddle in another's quarrel;
 17 pass on in quiet.
 18 No matter he doth, that doleful bound and sorrow came about him;
 19 nor he takes, that hurts a sister by machinery and guile; that it was
 20 done in jest.
 21 No fool, no lie; no silliness, no quarrel. Good words endure, and
 22 the shades, and strike a quarrel, for their healing. Innocent enough
 23 were the words of the backbiters, yet their poison sinks deep into a
 24 man's belly.⁴ When the heart is wicked, the talk is but heavier ware.
 25 The enemy that has treacherous thoughts is betrayed by his friendly
 26 talk;⁵ trust him not when he speaks thee fair; hate not sworn despite
 27 of wickedness in a single heart. Vain the pretence that cloak his malice;
 28 before the whole assembly it shall be made known; dog pat, and there
 29 shall fall one it, shall rock, and it shall roll back on thee. For on the
 30 gift tongues that bear all honesty, the treacherous lips that plot men's
 31 downfall.

¹ In 14-15a. The meaning of all these verses is obvious, and the Mishnah can, perhaps, not elude suspicion. In verse 8, the Latin follows a rather far-fetched interpretation given by the Talmud; there is no reference to brother, working in the original. Verse 10 is very curiously interpreted, the sense offered by the Latin is perhaps simpler than any other available, but it is not *easy* to guess what meaning it represents in the Mishnah.

² See 11 Prov. 10, 11.

³ See 12, 13. See 12a, 13a, 13b above.

⁴ See 14 b.

⁵ In the Mishnah text, 'treacherous in his talk.'

CHAPTER 27

DO not flatter thyself with hopes of to-morrow; what lies in the week of the future thou canst not tell.

Seek justice, but not of thy own knowing; another's lips, not thine, a man should use.

What is more crushing than stone, more hardensome than steel? A God's all heaven. Hence, force is rage, and indignation incurs like a flood, but the pang of jealousy, there there is no meeting.

Better open-eyed than the love that gives no sign. Better the love that nourges, than hate's false kin.

Full-fed spurns the honeycomb; so Hunger's lips, blots it sweet.

When bird leaves nest, let a man leave his home.

Sweeter than cement, sweeter than any perfume, when man's heart talks to heart of friend. Friend of child, and friend that was thy father's, never forsake; so, in thy own need, no human's door thou shalt need to smite.

Neighbor over the way is better than kinsman at a distance.

My son, wouldst thou be thy father's peer? Court wisdom, and a nimble thy detractor.

When all thou canst, prudence is on its guard, and takes refuge; the customary march on, and pay the penalty.¹

Does a man go bad for a stranger? Without more ado, who his parent is from him who goes without knowledge, defies the pledge.²

So early shamed, so loudly making thy neighbor's wife? That is sure, is not fitting.³

Between a wall and a roof that drips in winter there is nothing to be chosen. As well save up the wind in thy house, though thou call her a mouse of thy right hand.⁴

Iron when iron, forest shapes friend.

If lips thou wouldst not, tread thy lip-own well, if tongue thou wouldst not have, wait well on thy master.

Clear as a fact marked in water, the man not man's heart.⁵

Death and the grave were never yet distant, nor man's eye with a going.

¹ See 26.3.

² See 20.25.

³ The proper hearing of the proverb amounts to doubt.

⁴ The whole of the sentence shows, and the second half of it probably means

⁵ The Hebrew text reads simply, 'As water clear as fact, no heart of man to man' it is very clear as water seen.

- 12 Silver and gold are judged by furnace and crucible, man by his repose.¹ Heart of haughty is ever set on mischief, heart of true man on wisdom.
- 13 They a fool like corn, with people and money, he will be a final mill.
 14 Spurn he thy care, thy eyes watchful, even thou and head of thine; watches will slip from thy grasp, and crevices, will they last for ever?²
 15 See, where the gardeners are hid here, and the afternoon is opening, pots have all missed, now, from the hill-slopes! Fortune for the lands that shall clothe them, for the grain that shall be the price of more.
 16 Hold ye your's safe, too, shall suffer to feed thee, give life and strength to thy men and thy serving-maids.

CHAPTER 23

BAD confidence what to be heeds, with none as partner; flourish in a loss the unimproved heart.

- 1 Short anger and many, where a hand is played for its gain by wise counsel, and man's tale witnessed, long lives the king.
- 2 Temper fairness and firmness when your men oppose the post.
- 3 Sound teaching is forgotten, where the wrong-doer is well spoken of; henceforth will call he up to arms. No still the leaves but to discern the right; quest of the Lord's will makes that craft perfect. Honour a poor life lived honestly than crooked ways that bring riches. A man's wisdom is to stay he father's teaching, not to shiver like by keeping a narrow company. Wealth that the craver by squander consumed, a more generous than he shall have the spending of. Turn a deaf ear to thy teachers, and thy prayer shall be all wastage. When he brings on himself, that leads the innocent into ill ways, and heaven men shall be the brim of him. Wisdom be chosen, that wealth buy; for there is many a poor man will put him down.
- 12 A fair sight is it, to see honest folk rejoicing, heaven's rule is the people's man.
- 13 Never shall thou thrive by keeping us hidden; caution is and love not, if thou wouldst find pardon. Stirred excitement in the numerous conscience, it is hardened hearts that fall to their ruin.

¹ This common saying should be regarded as a sort of what a man really is, never actually (yet) revealed to all. Some think the Hebrew text means a man should be judged by what he looks as again, and this would fit in well with the second part of the verse (which is found in the Septuagint Greek, but not in the Hebrew text itself). Others would read, instead of 'repose,' 'abstinence' and this would lead us well to verse 14.

² The Latin version here ignores the question, and runs 'but a crown shall be granted for men's watching which yields no good more to the crown.'

Nation without head and prince without scruple, here is meeting in sin and luxury here all at once. Let princes lack prudence, everywhere is a wrongful oppression; less conscious, he should have lived longer.

Compare those a man's death, those anoint for in the depths of earth, a case will shield them.

Keep the path of innocence, and thou shalt be safe, as one blow is the double-dual shall fall.

Till field and till belly, wisdom shall have a bellyful of nothing is but want.¹ Of honesty never much knowen, and how shall wealth be made that suddenly, yet have thy hands clean? Great wrong it is to a self judgment; wouldst thou burst wealth away for a mouthful of bread? Eyes on his eyes in the race for wealth, a man sees nothing, it when want is hard at his heels.

More thinks than will have, in the end, for honest report than he is designing flattery.

Shall he who robe father or mother make light of it? He is man: does it to a murderer.

Jealousy pride it is that rise up enemy; trust in the Lord, and thou art shall prosper. He is a fool that trusts his own way; follow the rule of a wise man, if thou wouldst reach safety.

Give to the poor, and seeking lady turn away from their plea, and is blessing thou shalt have now.

When harvest flourish, all the world takes to killing; come they by in their end, thou shalt see honest folk ahead.

CHAPTER 29

WHEN spans the pole of correction shall most sudden down,
and put of remedy.

When right turns, the day is all rejoicing; when there be harvest is that rule is, all harvest.

Glad the father's heart, when the son takes wisdom for his mistress, is not spends on vainness his patrimony.

Kings by justice or reaction make the distance of a state or man is them.

By empty flattery thou mayest lay a snare for thy friend's foot

By his own false steps the sinner is caught; innocent goes singing and rejoicing on its way. An eye the upright man has for the friend: but none; the sinner is all darkness.

¹ See 11.26.

- 1 Richness is a city rife all, that madmen, madmen must turn wild.
- 2 Also for the wine men that goes to her with a foal between blinder and meekness, there is no end to it.¹
- 3 He makes murderous enemies, that love lawlessly . . . and hopes ones demand his life!²
- 4 Folly thrusts out its whole mind; wise men reserve utterance till by and by.
- 5 King that knows no folk nearer has a worthless court. Poor men and their misters dwell side by side, sharing the Lord's insight.
- 6 King that gives due notice to the poor has a stable maintenance.
- 7 Wisdom comes of respect, names of the god leave a child to go its own way, and a mother's care is waned.
- 8 Thrice the godless, there will be twice as many; but the just will yet see them put down.
- 9 A man well schooled is not well named; great say they shall have of him.
- 10 'What revel among the host,' the power of prophecy once withdrawn: Happy is he that keeps the law unbroken.
- 11 'Woe was never yet that would check a slave; he listens only to defy it.'
- 12 Who is in more pitiful case than the fool himself? The man who spurns the poor.³
- 13 Framer thy slave young, and bred a poor manservant,
- 14 Know the quarrel levels wide, speak woe as ever at first.
- 15 Fools will come long; however sweet the humble.
- 16 As thou lovest thy life, and thine as never; wouldst thou bear appeal made, and keep thy own counsel?⁴
- 17 Fear of man's indignance will bring thee quickly to ruin, in the Lord put thy trust, and not high above them. Scatter a many as earthy power has for his favour; but it is God that judges all.

¹ The Latin version (strongly misinterpreted by modern editors) gives an indication whether it is the rich man or the fool who blunders and hopes; the latter is evidently false.

² 'Demand his life,' according to Hebrew usage, can only mean 'demand that he should be put to death.' It seems clear, therefore, that our present text is either faulty or defective.

³ The masculine Hebrew verb here rendered by 'loves' occurs in Ex. 32.22 which makes it probable that the slavery of Moses' son, Moses here is here referred to. Otherwise, it is hard to establish any connection between the two halves of the verse.

⁴ The sense of the verse is exactly the same as that of 16. above; but here (perhaps through an error) our present text has not given 'folly' instead of 'fool,' and changes the evident meaning of the passage.

⁵ See Lev. 13.4.

Epiphany often, the expert to honour men, the plain-finder to villains, &
 (Let the man lead a father's warnings, he shall fear no man).¹

CHAPTER 30

HERE are the words of Agar, son of Jacob? Here is revelation made
 known by one that had God with him, God's near presence to con-
 fer, here, as he speaks.

What though I be ignorant, beyond human word? What though the
 knowledge of man has passed me by, wisdom's dull grasp, wisdom shall
 as holy lead? Who may be he that has scaled heaven, and come back to
 tell us secrets, hold the winds in the hollow of his hand, wrapped away the
 storm-clouds under his mantle, flung the bounds of earth? Tell me his
 name; tell me, if there came, where man of his may be found?²

All God's promises are like moral wood in the fire; he is the man
 a defence of all vice-trust in him. Add to his word no word of thine, &
 quickly thy promises shall come to light.

Two requests I would make of thee; be they mine while life lasts &
 Keep my thoughts ever far from vanity and lying, and for my state
 of life, be neither poverty mine nor riches. Grant me only the brotherhood
 I seek, so shall not abundance tempt me to divert thee, and doubt
 if Lord there be, nor want bid me cease, and dishonour my God's
 name with perjury.

Never accuse a slave to his master; curse thee be none, and to thy
 undoing.

A bad breed it is, that says they follow and for their masters
 have no good word. A bad breed, that owns no blot, yet is all unpurged
 from its delinquency. A bad breed, all brightly-bloated and sensual, born in
 a bad breed, that has teeth sharp as swords, jaws that grind slowly &
 on, all poor folk none are left, their brethren neighbours.

Two words there are, men say, based on the words, that still cry, &
 Give us more, give us more! But stay, there is a third lamentable, say,
 a fourth I can name that never says, Enough! The grave, and the
 barren womb, and earth that soaks up the rain, and fire, did fire ever
 say, Enough?

¹ The bracketed words occur neither in the Hebrew text nor in the Septuagint
 Greek.

² The Latin version here translates the two proper names, Agar and Jacob
 as He who gardens and He who sows. The latter part of the verse is wholly
 changing, and is generally thought to contain more proper names, Ishid and
 Quid. It is not clear whether Agar's prophesy forms a part or the whole of
 this chapter. ³ See Ps. 139a.

- 17 Proud looks, that tell of a father's meekness, a mother's right discipline;
 That eye the storm shall pick out on the left-side, the volcano's blood
 shall prey on it.
- 18 Three mysteries there are too high for me, and a fourth is beyond
 my ken: eagle that flies in air, tiger that crouches on rock, ship that
 19 sails the sea, and man that goes creating need.¹ How long I marvel
 at woman who that licks her greedy lips, and will have it that she did
 as I am.
- 20 Three sights there are on earth troubling, and a fourth is common
 21 to others, slave turned king, child full fed, a world married, and a maid
 that supposes² her man.
- 22 Of four little things in nature, wise men cannot match the skill.
 23 How purry a race the ants, that heard their food in harvest time; how
 defenceless the rock-rabbits, that hide their burrows in the cliff!
 24 No palace have the locusts, yet ever they guard in unity: the hoard
 climbs high, and makes no home in the palace of kings.
- 25 Three creatures there are that walk incessantly, and a fourth goes
 26 proudly on his way: serpent of brinks, the lion, that fears no execution,
 27 the oak, (Lords-gods they call him),³ and the man; and the king, too,
 for who can say how long?
- 28 Fool that thrusts himself forward will prove a fool,⁴ he had been better
 29 stirred to hold his tongue. First smile does hunter show maye have
 for the wrapping blow thy nose hardy, and blood shall flow at last,
 how that man show prove thy quarry home, and no more come of it!

CHAPTER 34

HERE are words of King Lament; here is revelation his mother
 made known to him for his instruction.

- What word have I for my son, the child of my own womb, the ful-
 1 filment of my prayers? Wouldst thou give thyself up to the love of
 2 women, spend thy all on a king's undoing? What was never made for
 3 kings, Lament, never for kings; curious believe all thy council-chamber!

¹ This French mystery is given in the *Revue* text as 'the way of a man with a sword'; the Latin version, obviously at the same point, has 'the way of a man at his work'.

² *Lament*, according to the Latin, 'believes them,' but the other sense of the *Revue* text is clearly more appropriate.

³ The second singular form is given in the *Revue* text simply as 'the girl of trees,' and cannot be correctly identified. The proposition, or some other sentence with a close sense, seems more likely than the oak.

⁴ 'Thou hast thrust forward' appears to be the sense of the *Revue* text here, which is rendered in the Latin 'shown with advancement.'

Not for them to drink deep, and forget the claims of right, and mis-
judge the plan of the foundation. Strong drink for the mortuary, wine
for the afflicted heart; deep let them drink, and forget their need,
and think of their misery no more. Do thou, meanwhile, give thy
voice for dumb pleader and the doomed prisoner, ever let that voice
of those penitents give witness, giving relief to the foundation
and the post.

A man who has found a vigorous wife has found a rare treasure, a
brought from distant shores. Brought to her in loving embrace, he
will have no need of spoil. Content, not covetous, she will bring him
as long as life lasts. Does she not busy herself with wool and thread,
is plying her hands with ready skill? Ever she meets her course like a
sailing merchant ship, keeping passengers from the away. From early
dawn she is up, assigning food to the household, as that rich sailing-
woman has her store. Ground must be cultivated, and brought, and
planted out as a vineyard, with the earnings of her toil. How busily
she gets herself to the task, how tireless are her arms! Industry, she
knows, is well rewarded, and all night long her lamp does not go out.
Industriously she sews her hands to work, her fingers clutch the spindle. A
kindly is her welcome to the poor, her purse ever open to them as a
need. Let the snow be cold if it will, she has no fears for her household; a
coat of warmth to her lot is warmly clad. Made by her own hands was
the covering on her bed, the clothes of linen and purple that she wears.
None so honoured as the city goes as that husband of hers, when he
sits in council with the elders of the land. Often she will sell linen
of her own weaving, or make a profit for the travelling merchant to
buy. Protected by her own industry and good repute, she greets the
morning with a smile. Ripe wisdom governs her speech, but it is kindly as
sugar when she gives. She keeps watch over all that goes on in her
house, not content to go through life seeing and sleeping. That is a
wise her children are the first to call her blessed, her husband is proud
in her praise. Unrivalled art thou among all the women that have
enriched their houses. Wise are the winning ways, beauty is a snare,
it is the woman who fears the Lord that will achieve renown. Work is
rich as best things its reward, let her life be spoken of with praise
in the city gates.

THE BOOK OF ECCLESIASTES

CHAPTER I

WORDS of the Spokesman,¹ King David's son, that reigned once at Jerusalem.

1 A shadow's shadow, he tells us, a shadow's shadow; a world of
2 shadows! How is man the better for all the toiling of his life under
3 the sun? Age succeeds age, and the world goes on unaltered. You
4 may die and you may live, but ever it goes back and it returns. Round
5 as the earth is round, round to the earth it turns; the wind, too,
6 though it makes the round of the world, goes back to the beginning
7 of its round at last. All the rivers flow into the sea, yet never the sea
8 grows full; back to their springs they find their way, and never be
9 flowing still. Weariness, all weariness; who shall tell the mind? Eye
10 looks on vanity; ear hears, all content. Ever that shall be that
11 ever has been, that which has happened once shall happen again;
12 there can be nothing new, here under the sun. Never man calls a
13 thing new, but it is something already known to the ages that went
14 before us; only we have no record of older days. So, believe me,
15 the time of to-morrow's delights will be forgotten by the men of a
16 later time.

17 I was a king in my day, I, the Spokesman; I loved my realm,
18 Jerusalem my capital. And it was my custom to search deep and
19 find out the meaning of all that men do, here under the sun; all that
20 came of busy toil which God has given to the sons of Adam for their
21 task. All that men do beneath the sun I studied, and found it was
22 but frustration and lost labour, all of it; there was no lasting gain,
23 no reaping where we sow, no reckoning up their follies.

24 I at least (so I thought myself) have seen above the rest; a king
25 no man ever surpassed at Jerusalem;² here is a wisdom acquired much,
26 and much learned. And therewith I applied my mind to a new study,
27 what meant wisdom and learning, what meant ignorance and folly?
28 And I found that this too was labour lost. much wisdom, much
29 was, who adds to learning, adds to the load we bear.

¹ The word *Ecclesiastes*, like the Hebrew word it renders, should mean one who convalesces on morality, or advises it, or both.

² The Hebrew text here seems to imply that King Solomon was older than anyone who had reigned before him at Jerusalem, whereas David was at first his only (Jehoiada's) predecessor. But we need not attach too much importance to a conjectured part of phrase at III. Eg. 14. 9.

CHAPTER 2

NEXT, I thought to give the man to my domain, and enjoy pleasure, and I found that this, too, was labour lost. Wouldst thou know how I learned to find laughter an empty thing, and all joy a vain dissonance? How I resolved at last to deny myself the comfort of wine, whether now all my quest, folly discerned? For I could not rest until I knew where man's true good lay, what was his life's true task, here under the sun.¹ Great plans I set on foot; I would build palaces, I would plant vineyards, I would have park and orchard, planted with every kind of tree, and to water all this greenery there must be pools of water besides. Men-servants I bought and women-servants, till I had a great retinue of them, herds, too, and abundance of flocks, such as Jerusalem never saw all them. Gold and silver I amassed, revenues of subject king and subject province, men-singers I had and women-singers, and all that men delight in; besides a many, and jugs of wine to fill them.² Never had Jerusalem known such wealth; yet in the midst of it, wisdom never left my side. Eyes denied nothing that my ears could count, a heart denied of no enjoyment, free of all the pleasures I had devised for myself, that was to be my reward, that the fruit of all my labours. And now, when I looked round at all I had done, all that ungrateful despoilery, nothing I found there but frustration and labour lost, as vapours is all we cherish, here under the sun.

Then my mind went back to the thought of wisdom, of uprightness, too, and folly. What thoughtst thou, should mortal king strive to imitate the sovereign power that made him?³ I saw, indeed, that wisdom differed from folly as light from darkness; the wise man had eyes in his head, while the fool went by way besighing, but the ending of quest? In their ending both were alike. Why then (I said to myself), if fool and I never come to the same end at last, was not I the fool, that sought to achieve wisdom more than he? So my thoughts ran, and

¹ In the Hebrew text, the first part of this verse refers not to the world through which travelled the author in a complex way of living, but to those first thoughts of which he afterwards repented. "I imagined with him to possess my body with wine, here here to cling to my desires, yet retaining wisdom all the while."

² The last ten words of this verse represent, in the Hebrew text, a passage of enormous significance.

³ The Hebrew text, in the lower half of this verse, reads "For what shall the man do that comes after the king? Why, what they have already done, perhaps a thousand recalling the folly of King Solomon (see verse 12 below). The latest verse of the LXX is "What good is it to man, that he should be able to follow the King, in Matters?"

- 11 I found labour both, here too. Quickly forgotten, wine man and fool alike, time to-morrow's mummy will be no longer than yesterday's, wine man and fool alike doomed to death.
- 12 Thus I became weary of life itself, so weariness it seemed to me, all that man does beneath the sun, frustration all of it, and labour alike. And I, beneath that same sun, what kind labour I had spent! I hated the thought of there ever, should fear of mine succeed or what? An hour, would he be wiser man or fool? None could tell; but he would be the possession of all I had coded for so hard, achieved or for in vain, could there be frustration worse than that? I would
- 13 hold my hand, no more should yonder sun see labours of mine. What should mortals go on willing, for the craft, for the skill, for the anxious care, leaving all to number, and an after? That were frustration surely, and great mischief done.
- 14 Tell me, how is a man the richer for all that toil of his, all that loss in labour of his, here under the sun? His days all painfulness and care, with very nights restless; what is here but frustration? Were it not better to eat and drink, and sit only at his own pleasure? There, or two, come from God's hand – and who has better right to food than a sad pleasure enjoyed than D? Who wins God's favour, his wisdom and skill for his reward, and pleasure too? It is the clever that is doomed to foolishly and to shaming men, hawking and scamping, and all to enrich some folk God never loved! For him frustration, for him the labour lost.

CHAPTER 3

EVERYTHING must be done by time; no activity, here beneath the heavens, but has its allotted time for beginning and coming to an end.

- 1 Men are born only to die, plant men only to disquiet them. Here we take life, now we care it; now we are destroying, now building.
- 2 Weep first, then laugh, mourn we and dance, the woe we have scattered we must bring together again; start we first and then shut the embrace. To-day's gain, to-morrow's loss; what once we measured, is now driven away; the garment new, the garment mended; silver is kept, and silver ended, love abetting with hatred, war with peace. For all this telling of his, how is man the richer? Frustate

¹ vs. 12. These verses are continually understood as implying that man's varied activities have to be carried on at a time of God's, not of his own, choosing. But, if so, the warnings are strongly obvious, nor is it even clear why a series of warnings should have been included at all. The correct response (al especially verse 14) that we are meant to think of life as a momentary distraction of apparent activities; in that case, the passage has the same note of frustration as any other.

indeed I loved it, the rest God has given to mankind. And he, man-
 whole, has made the world, as all an amenable beauty, and given us
 the contemplation¹ of it, yet of his own doings with us, first and last,
 never should man give consideration. To enjoy his life, to make it
 the best of it, beyond doubt this is man's highest employment, that is
 gift at least God has granted him, to eat and drink and see his toil
 rewarded. But he sure all God has made will remain for ever as he
 made it; there is no adding to it, no taking away from it, as he will
 command our reverence. Nothing that has been, but here up still, is
 nothing that will be, but has been already; he is ever repeating the
 history of the past.

I realised, too, how wrong was done instead of right, injustice is
 instead of justice, there under the sun's eye; and I told myself that if
 God would give judgment one day between the just and the sinners,
 and all things would reach their appointed end then.² I told myself is
 that God's purpose with the sons of men was to cast them . . .

. . . And that they might see they were only like the beasts. . .³ After a
 all, man comes to the same ending as the beasts; there is nothing to
 choose between his lot and theirs, both alike are doomed to die. They
 are but a breath, all of them; what has man that the beasts have not?
 Frustration everywhere, we are all making for the same goal of no
 sense we were made, and so much we must revere. Who has a right to
 to tell us that the spirit of man mounts upwards, and the spirit of a
 beast sinks down to the depths? So I became aware that it is best to
 for man to bury himself here to his own creation; that and nothing
 else is his allotted portion; who can show him what the future will
 bring?

CHAPTER 4

AND thus my thoughts would turn back to all the wrongs that are
 done under the sun's eye. Innocent folk to harm, and who is to com-
 fort them? Who is to comfort those, powerless against their oppres-

¹ Literally 'the discernment'. The Hebrew text gives a more aptitudinal phrase: 'He has not mystery for perhaps, the world is made known.'

² The Hebrew text has 'For there is a day for every purpose and for every deed thereof'; it is not clear in what sense.

³ The end of this verse, in the Hebrew text, is commonly suspected of corrup-
 tion. But it seems doubtful whether there has not been some water dilution; the want of logical connexion between the two halves of this verse is unresolv-
 able. Those editors who would strike out verse 13 in its entirety do not mind
 matter; it leaves a logical gap between the thought of verse 12 and that of
 verse 14.

10 son? The dead, it seemed, were more to be envied than the living, better yet to be still unborn, never to have known the shameful deeds that are done, out here in the sunlight.

11 I thought, too, of human toil and striving, how much it owed to man's rivalry with his fellow? All was frustration and lost labour here. What wonder if the fool also kills, and strives to drink? Better a handful (says he) quickly come by, than a whole world that is all striving and labour here.¹

12 And there was another kind of frustration I noticed, here under the sun. Here is one that works alone, partner nor son nor brother to aid him, yet still works on, never content with his bright beard, never sating, as he toils and stars himself, who shall gain by it. Frustration and lost labour, here too.

13 Better to be in partnership with another, than alone; partnership brings advantage to both. If one fails, the other will give support; with the lonely it goes hard; when he fails, there is none to raise him. Sleep two in one bed, each shall warm the other, for the lonely, there is no warmth. Two may withstand attack, where one is no match for it; a triple cord is not lightly broken.

14 There is more hope for a wise servant² that is in hard work, than for a stoned king that foreigner has won. Men have men to a throne that will now wear bound in yokes; men born to rule a kingdom here died of want. I have seen the whole world, from east to west, take part with the young man, the tempter that rises in the old king's stead.

15 The old king, that had an unnumbered line of ancestors,³ and now poverty shall take no pride in him! All is frustration, and labour lost.

16 Look well what men are doing when they goer into God's house, present thyself there as a spirit of obedience. Obedience is the better than the sacrifice made by fools, that are guilty of summing meetings.⁴

¹ In 3, 4. It is the Latin version, not the Hebrew one, that puts verse 4 into the mouth of the fool. Some think that verse 3 is implied here, and belongs to another chapter.

² Or perhaps 'boy'.

³ 'The old king, that had an unnumbered line of ancestors', literally, 'The number of the people of those who were before him is infinite'. The Hebrew text has, 'The number of the people who followed his kingdom was infinite', referring evidently to the monarchy the Latin gives a better sense. The language of the whole passage is classical, and perhaps as past concepts there is no chance to think that any particular historical instance is referred to.

⁴ The allusion is perhaps in the first sentence to ceremonial defilement, such as might draggify the worshipper from bringing his offering and he had been purified. But evidently it may be interpreted of moral degradation; cf. Mt. 5, 49.

CHAPTER 5

WHEN thou standest in God's presence, do not post-out with rash
 heart all that is in thy heart. God sees in heaven's ears, thou art earth,
 few words are best. Sure as dreams come from an overwrought brain,
 from glib utterance comes ill-considered speech. Yea is God if
 thou answer, without delay perform it, he will have no light and rash
 promises, nor made want he ever paid. Far better undertake
 nothing than undertake what thou dost not fulfill. Wouldst thou
 deliver thy weak nature through the tongue's flood? Wouldst thou
 find thyself saying, with God's angel to hear thee, No thought I
 gave to it?¹ Little wonder if God disappoints every ambition of the
 man who speaks so. Dream, empty dreams, led to those glib
 promises of shame; content thyself rather with the fear of God.²

There cometh, is any he, in this provision or that, oppression of the
 poor, false sword given, and wrong unacknowledged? Let not such things
 bewilder thee, trust not, authority is checked by higher authority,
 subject in turn to higher authority yet; and, above them all, the
 King of the whole earth rules the wide spaces of it.³ What is his
 decree? Why, that consciences should never fill us even many never
 did he that loved money taste the enjoyment of his money,⁴ here is
 frustration once again. Rather if thou grieve, riches will give thee a
 more marvellous food, profit he has none that owns them, none the
 clearing of his eyes on them if he will. Full belly or empty, sound is
 the owner's sleep; sleep, in the pampered body of the rich will decay.

Another evil I have found past remedy, lies under the sun, rather is
 that a man binds to his own undoing. By cruel misdeeds there they
 are led to have, and to the son he has begotten nothing he leaves but
 poverty. Blinded he came, when he left his mother's womb, and is

¹ v. 5. 'No thought I gave to it', literally, 'There was forethought'. A comparison with the Hebrew text makes it clear that there is no question of denying God's Providence.

² vv. 1-4. It is perhaps best to understand the whole of this passage as referring to such vows. In that case, the words as verse 1, 'God is in heaven, and thou art on earth', will not be a main instance of the divine dignity, but a reminder that God knows better than we ourselves, what is best for us.

³ There can be little doubt that the old Douay translators were right in interpreting the Latin in a reference to divine, not to earthly, knowledge. The meaning of the Hebrew text is quite uncertain.

⁴ In the original, the verse begins simply, 'The covetous man will never have his fill of money', the rendering given above assumes that there is a real connection between this verse and what went before.

asked still deny him, seeking to show that all his long endeavour.
 11 Alas, what asked him, that he should go away so richer than he came?
 12 Nothing left of all those wasted labours of his, all his life long the
 cheerless board, the unintermitted cares, the concerns, the anxieties
 13 chiefly? Better far, by any way of it, that a man should eat and drink
 and enjoy the sweetness of his own labour, here under the sun, as long
 14 as God gives him life, what more can he desire? God's gift it is, if
 15 a man has wealth and goods and freedom to enjoy them, taking what
 16 comes to him and praising by what he has attained. Few be his days
 or many, he regards little, so long as God gives him leave to enjoy.

CHAPTER 4

WITH another hardship I have seen men visited here because the
 1 want, and commonly— God gives a man wealth, and goods, and
 2 state, till there is nothing more left for his appetite to desire; and then
 God denies him the enjoyment of all this, throws the richest man upon
 3 stranger instead; here is frost-come, here is cold comfort instead. Ay,
 4 let a man have a hundred children to his name, yea, let him have a
 5 many, and he bear his end; yea, if he is not to enjoy the sweetness of
 6 his land still, and by his house in it;¹ I say it were better for him never
 7 to have come to the birth. Well made, the empty passage from light
 8 to darkness, well lost, the chance of earthly renown, if only a man
 9 never sees the sun, never learns the meaning of good fortune and ill.
 10 Though he should live three thousand years, he were none the
 11 better for it, if he might not continue in the enjoyment of his goods.
 12 Do we not all reach the same goal at last?

13 What is all our striving, but a full mouth and an empty belly? Is
 14 wise man more to be envied than fool? Where should a man go when
 15 he is poor, save where he can find a brotherhood?²

16 Better was it what he is, than what he was after dreams. But indeed
 all is frustration, and labour lost.

17 He is known already by name, that is still unborn; and this at least

¹ *ec. 1-6* It is not clear whether success differs from that described in 3, chiefly
 unless perhaps the difference is between acquisition of a man's riches, and their
 eventual loss.

² Literally, 'and such kind', but it is difficult to believe that the author of
 these chapters would regard the lack of helpful ones as a significant malady.

³ The second half of this verse, in the Latin, is repetitive 'And what advantage
 had the poor man, save to go where there is life?' The line making his passage
 from life, the Hebrew text, 'What (has) the poor man who has knowledge to
 walk in the presence of the living?' yields no satisfactory sense.

a knave of him, that he is but man, and cannot plead his cause, marshalled against me strong an adversary.

Woe, they be upon suddenly, yet what should be at the heart of our mourning, but frustration?

CHAPTER 7

WHAT need for man to ask questions that are beyond his scope? There is no knowing how best his life should be spent, this brief pilgrimage that passes like a shadow, and is gone. And what will baffle when his death, in this world beneath the sun, who can tell?

There is no outbidding like a good name left behind; man's true birthday is the day of his death.

Better a vital piety where sinnears, than where they feast, it will; yet there is mind of the sad that awakes us all, admonish the living with the bookknowledge of death. From one then ending, the dawn can look broken as a shattered heart. House of sadness, house of gladness, house of the wise man, house of the foolish.

Better receive a wise man's rebuke, than hear thy praises sung by a fool. Lead but not lag the theme crucible under the pot, and a look make merry; for there, too, frustration.

Oppression beclouds even a wise man's wit, and undermines his courage.

Speech may and that, that fool begins patience is better than a resentment. Never be quick to take offence; it is a fool's heart that is harbours grudges.

Never ask why the old times were better than ours; a fool's question.

Great wealth has wisdom marshalled with good endowment; more advantage it shall bring thee than all the rest, here under the sun. Wealth befriends whom wisdom befriends; better still, who is lazier wisdom wins life.

Mark well God's doings; where he looks advance, none may set the record straight.

Canst good times, accept the good they bring; come and, let them never take thee measure, bethink thee, that God has balanced them against thee, and will have no man repeat over his lot.

In my days of belated enquiry, I have seen pious men ruined for all their piety, and well-to-do live long in all their wickedness. Why it thus, do not set too much store by piety, nor play the wise man to oneself, if thou wouldst not be beclouded over thy lot. Yet plunge is not deep in evil-doing; fully awake; else thou shalt perish before

- 11 thy sins. To play thou must needs sing, yet live by that other
 caution too, fear God, and thou hast left us duty unfulfilled.¹
- 12 Wisdom is a snare sly than ten dry impostures; there is no man
 on earth so strict over his duties that he does over the right, never
 commit a fault.
- 13 The chance words men utter, hard but little, how if thou shouldst
 hear thy own servant speaking ill of thee? Thy own conscience will
 tell thee how often thou too hast spoken ill of other men.
- 14 Thus, by the weakness of my wisdom, I would not all
 things; Wisdom, cried I, I must have; yet all the while she withdrew
 from me, farther away than ever. Deep, deep is her secret, who shall
 read it?
- 15 How is a mind that has passed the whole world of things in review,
 examining everything, weighing everything, so as to have a wise
 estimation of them, eager to understand the fool's rebelliousness,
 16 the false calculations of rich men. And this I have ascertained,
 death itself is not so cruel as woman's heart that bloodies and beguiles,
 17 woman's charmer that release their captive nerves. God's friends
 escape her, if she does not make an easy prey. I weighed this against
 that (for, the Spokenman, tells us), and the vote of my enquiry was
 18 this: One thing I ever longed to find, and found never, a true woman.
 One true man I might find among a thousand, but a woman never.
- 19 Of this, beyond all else, I have satisfied myself, man's nature was
 simple enough when God made him, and those endless questions are
 of his own devising.
- 20 The wise man, there is none like him. O for one who should read
 the riddle!

CHAPTER 2

WHEN a man is given wisdom, it shines out in his face; the
 stamp of Omnipotence is on his brow.

- 1 Man to do a king's bidding, to hold fast by an oath taken in the
 name of God. Do not bowen away from his presence, or rebelliously
 withstand him; he can do all he will, with such authority his word
 2 runs, none may call his acts in question. Do as thou art bidden,
 and fear no harm. A time will come, the wise men know, when he

¹ *ec. 1:17-18* The author here appears to personify taking a middle course between excessive play and excessive diligence. Some think this was part of his humorous speculation (*verse 18*) where, that the "business" which man has created is consciousness about one fellow man, or scrupulous observance of ceremonial laws.

skill win a hearing; thus brings every man his chance, be his business what it may, only this came lies upon man, that he cannot learn from the past, cannot get word of the future.¹

The winds man may not hold in check; the day of his death he cannot determine, nor ever does war give release from service, nor a sin discharge to the sinner.

This, too, I have marked, as I gave heed to all that befalls us, have beneath the sun. There are times when man rules over man to his undoing.² I have seen godless men go proudly to the grave, that had lived their lives out in boasts of holiness, and won the name of good men from their fellow citizens; here, too, is frustration!³ Because sentence is not pronounced upon the evil-doers without more sin, men are emboldened to live sinfully. And yet, though the secret presence in the Divine palace that has borne with a hundred accidents, I know well enough that blessings are for those who fear God, who fear his vengeance. Never a blessing for sinners; never be it and they lived out their full span of days. Hardest of God's vengeance, see, they pass like a shadow, and are gone!

Another kind of frustration, too, earth sees, there are upright men that are plagued as though they lived the life against law, just as there are sinners who take no more harm than if they could plead innocence; I say this is frustration indeed.

For me, then, mark! No higher blessing could man study, here is under the sun, than to eat and drink and make merry; nothing else had he to show for all those labours of his, for all that life-time God has given him, here under the sun.

Should I outgo my man as grow man, and know the meaning of all a earth's work; be like the man that sows that sows no sleep, day or night? Nay, I understood too well that God's dealings with man, as here under the sun, are past all accounting for; the more a man labours to read that riddle, the less he finds out, and he loses of all, that boasts himself wise at the reading of it.

¹ or: *for* It is not clear whether we are concerned, in this passage, with an earthly long or a heavenly.

² This wording's according to the Latin, the rule's that more probably, in the original, the reference was to that of the subject.

³ The Hebrew text here is obscure, and the Latin differs from it in some points.

CHAPTER 9

- ALL this, too, I pondered in my heart, and would spare no pains to
 1 find out the meaning of it. Here are upright men and wise, and
 it is a dragon's task they do, all in God's keeping, and yet man has no
 means of telling whether they have secured his love, or his displeasure!
 2 This situation is yet worse than, and miserable all have the same lot,
 upright and pervers, good and wicked, clean and unclean alike. Brings
 they afflictions or brings they ease, well did they or ill, true were
 3 they or false, it is all one. Of all this poor creature, here under the sun,
 nothing does more than this equality of fate, what wonder if
 man's heart, while yet they live, are full of miserie and dolour?
 4 And so they journey on to the grave. Were but transmuting the
 pain? But no, hope of this is none; living dog is better off than dead
 5 lion. They live under sentence of death; and when death comes, of
 nothing will they be aware any longer; no reward can they receive,
 6 now that every trace of them has vanished away, no love, no hatred,
 no envy can they feel, they have said good-bye to this world, and to
 all its busy doings, here under the sun.
- 7 Go thy way, then, and thy bread with a sweet heart, and drink wine
 8 to thy comfort, that does, God wils no more of thee. Ever be thy
 garments of white, ever let thy brow gleam with oil; live at ease
 with the wife that is thy heart's love, long as this uncertain life is
 9 granted thee, fugitive days, here beneath the sun. Love thou and labour
 thou under the sun as thou wilt, also thy portion shall be, and nothing
 10 more. Whatever has in thy power, do while do it thou must; there
 will be no doing, no scheming, no wisdom as still left to thee in the
 grave, that none shall be thy home.
- 11 Then my thoughts took a fresh turn, man's art does not avail, here
 beneath the sun, to win the race for the swift, or the battle for the
 strong, a livelihood for wisdom, riches for great learning, or for the
 12 craftsman dwells; chance and the moment rule all. Nor does man see
 his end springs hooked fish or snared bird is not aware, so sud-
 denly is man so, when the day of doom falls on him unawares.
- 13 And here, too, is wine wanting, man wins, as I judge it. There was
 a small city once, with few men to hold it; and there was a great king
 14 that marched out against it, raised a mound and besieged it with siege-
 works, till it was beleaguered on every side. To such a city, how
 came relief? By the wise counsel of one poor man, that had his wife
 about him. And was there anyone, think you, that remembered the

poor man afterwards? Not one. Sure enough, said I, wisdom has the better of reason; but see how the poor man's wisdom goes for nothing, and no one listens to him now!

A wise man's whisper carries further than great outcry from a king or of fools. *Ames cannot march wisdom; by one slip,¹ what great advantage is lost!*

CHAPTER 10

NO outcome can perhaps have so sweet, but it grows foul when dead flies are lodged in it. And wisdom thus turns away wisdom and honour both, for a moment's folly!

The fool's wife see misery; the wise man's right is to him left.² By a bit way of it, every power-by on the road is a fool, save he

Though a prince's anger should stand against thee, do not desert thy post; great harm by thy lasting touch may yet be wrought.

This is a source of trouble I have marked, born under the sun, the careless whim of ignorance

Each come to the top, down go rank and riches: slaves you will see riding on horseback, and princes going about in their bodice-robe.

Fall into pits thou shalt not, if thou dig away beneath the walls, if a stone wouldst avoid the spider's web. Snow crumbles like dust that a stone cannot, and wood scratches like dust that wood cuts.

Heed not that has grown dull from long down shall cost thee a pain a many,³ if thou hadst been wise sooner, thou shouldst have ruled less.⁴ He walks on the spoil heap, he is no better off than a bee the summer-wood.⁵

Wise utterance wise flourish; the fool that opens his mouth does but in vain himself. His preface fills talk, his conclusion emptiness. Of a word a fool has no wit . . .

¹ The rendering 'one slip' is here less appropriate; the verb used, in the Latin as in the Hebrew, has the root meaning of 'making a mistake'.

² Literally, 'The wise man's heart is towards the ruler, the fool's towards the left'.

³ The Latin version obscures the sense of the proverb by adding 'in storming it'—the sense is rather 'he uses it'.

⁴ Literally, 'My wisdom follows the moving'; The Hebrew text, which is perhaps corrupt, gives the same reading, 'wisdom is a useful guide'.

⁵ This is the best interpretation of the Hebrew text, which runs, literally, 'The owner of the tongue has no advantage'. Cf. Ps. 58. 3. The Latin rendering here, 'he wastes off as he who suckles his ass', yields an appropriate sense.

... What went before, is lost to man's view, and what shall befall when he is gone, none can tell here.¹

- 11 He is an a fool's errand, that does not even know his way to town.²
- 12 Woe to the land that has young blood on the throne, whose court sits drinking till daylight! And happy the land whose king is of true princely blood, whose courtiers fast when fast should be, or comfort their hearts, not all in revelry.
- 13 Good says where silence dwells; a looking garter means nervous hands when.
- 14 Food will cheer thee, wine bring thee gladness, but money, it secures every need.
- 15 Of the king, no reasonable thought; of the nobles, no ill word even in thy bed-chamber, the very black in horses will catch the echoes of it, and fly off to bring thy news.

CHAPTER II

- H**ERE, on the woman's bosom, ventures thy livelihood; wait long thou mayest, but be sure thou shalt receive it at last. Seven claims thou hast satisfied, do not refuse the eighth. Not doing is forever what
- 1 general calamities the future holds as store, where the sun comes, where the clouds gather; north or south is the true field, north or south the truth will be. Still waiting for a wind? Never shall thy seed be sown. Still watching the clouds? Never shall thy harvest be reaped. What guides the wind's course, how man's frame is fashioned in the womb, thou canst not tell; and shudder thou to understand God's designs, that is Master of all. Early abroad, to sow thy seed, and let evening find thee still at work, which sowing shall speed better, none knows, or whether both shall thrive to thy profit.³
 - 2 Ay, it is good to look upon, the light of day; never wet eyes yet but loved to see the sun. Only be thy years never so many, never so happy, do not forget the dark days that are coming, the long days, when dissolution will be the end of it all. While thou art young, take thy fill of husband's pride, let thy heart beat high with youth, follow where thought leads and inclination beckons, but remember that for

¹ It seems probable that there has been some dilution of the text here. The latter part of the verse is probably a repetition of 1, 3.

² The exact meaning of the proverb can no longer be decided.

³ *Eccl.* 11: 1-11. These verses evidently teach that when a man waits, in spite of all the possible considerations alluded to, the consequences are not agreed whether they refer expressly to charitable actions (*cf.* *Lk.* 16: 9), or to business in the first instance, or to action in general.

all this God will call thee to account. But thy heart, thou, of certain verities, thy nature of it knows; youth and pleasure, they are so quickly gone!

CHAPTER 12

Do not forget thy Maker, now, while youth lasts, now, while the evil days are still far off, the years that pass unperceived. Not yet the obscuration of sun and moon and starlight; and the clouds that veil gather when the rainy season is done. One day, pity will take thee door-keepers, those saddest guards will be bowed with age, stiff, now, the busy maidens at the mill, dinner, now, those bright glances from the windows. The water-cloves that smilled the beam of the mill, hand-rings for wedding-time, and all the echoes of music faded. Fear upon every height, harvest on the road, almond-blossom marched the whiteblossoms; the grandfather's weight a burden now, the spiced food wasted!¹ Man is for his overhanging home, and already the movements are made to the stream. That, at the ponder cord of silver will be loosed, yonder golden shins unravelled; pitcher broken beside the fountain, wheel lost in the well!² With that, back goes dust to its parent earth, and the spirit returns to God who gave it.

A shadow's shadow, he, the Spokesman, tells us, a world of shadow!

Abundant wisdom the Spokesman had, in the space of his people, the story of his life he made known to them, hid secrets bare, and proverb framed a map. Signs of much import he devised, and nothing but pen set down but was truth unaltered. Sharp words they are so rung on, sharp nails driven deep home, these wise words left to us by many masters, but all echoing one shepherd's voice. Let us then, my son, be all the wisdom thou canst; this writing of books is an endless matter, and from overmuch study various evils.

Consider we then thus in general, Fear God, and keep his commandments, that is the whole meaning of man. No art of thine but God is will bring it under his smiting, deep beyond all thy knowing, and pronounce it good or evil.

¹ Literally, 'dissipated'.

² Literally, 'Also they shall fear what is high, and be afraid on the road. The almond tree will flourish, the locust will give its, and the poplar-berry will be converted to the weak, because man is . . . ?'

³ See 1-6. The allegory of these verses has been the subject of much dispute among commentators, but it is probable that they describe, first the loss of physical and nervous strength which accompanies old age, and then the waste of the wisdom which may come with it. The metaphor shows that to exhaust the lines of the imagination necessarily gives, without meaning on its details.

⁴ Or perhaps, 'the heart'.

THE SONG OF SONGS

TEXT OF SOLOMON

CHAPTER 1

- A** KISS from those lips!¹ Who cannot wish the scents like this
+ embrace, nor the fragrance of rare perfumes match it for delight.
Try very sweet spices soaked the heart like dew of my, what wonder
+ the winds should love them? Draw me after thee where thou wilt
+ see, we know after thee, by the very fragrance of those perfumes
+ stirred To his own house the king has brought me; he is our guide and
+ host, on his embrace, more revelling than wine, our thoughts shall
+ begin. They love truly that love thy love.
- + Dark of skin, and yet I have beauty, daughters of Jerusalem.²
Black are the trees they love in Cedar; black are Solomon's oaks
+ carob; then why not I? Take no note of that black colour; it was
+ the sun tanned me, when my own brothers, that had a grudge against
+ me, set me a-watching in the vineyards. I have a concept of my own
+ that I have worked too ill. Tell me, my true love, where is now thy
+ pasture-ground, where now is thy feeding-place under the rose's
+ tree? Thou wouldst not have me wander in and fro where the flocks
+ graze that are none of thine?
- + Still bewildered, faires of women-kind?³ Nay, if thou wilt, wander
+ abroad, and follow with the shepherds' flocks; feed, if thou wilt, that
+ parts of those breeds the shepherds' management. My heart's love,
+ praised above all my horses, with Pharaoh's wealth of chariots
+ behind them! Soft as doves are thy cheeks, thy neck smooth as oil.
+ Chains of gold that neck must have, inlaid with silver
+ Chains of gold that neck must have, inlaid with silver
- + Now, while the king sits at his wine, braver out the splendour of
+ my thoughts!⁴ Close my love is to my heart as the cluster of myrrh

¹ It is not certain, here or throughout the book, whether we are dealing with a series of disconnected love-scenes, or with a continuous drama. The present rendering has been divided up into paragraphs on the assumption that a kind of dramatic unity is present, though we cannot always be certain who is the speaker. The first three verses are perhaps merely addressed to King Solomon by the mother of his queen.

² Vers. 4-8. The speaker seems to be a village girl, newly brought to the palace, and still clanking of her shoes from 'A vineyard', i.e., a convent, cf. l. 12 below.

³ Vers. 9-12. Spoken to her by King Solomon.

⁴ Vers. 13-18. 'The splendour of my thoughts' in the original, simply 'my

that lodges in my bosom all the night through. Close he clings to a wall of cypress as the vine-clad rock of Engoda.

See how fair is the maid I love! Soft open those lips, like a dove's in eyes.

And see how fair is the man I love, how manly! Green grows that is lowest, thorn and mistle, with its seed of content, while sweetest of cypress is for its walls.

CHAPTER 1

COUNT me as many stars wild rose on the lowland plain, wild lily on the mountain slopes.¹

A lily, munched with these other maidens, a lily among the brambles, is she whom I love!

An apple-tree in the wild woodland, shade cool to rest under, fruit is sweet to the taste, such is he my heart longs for.

Into his arms transporting-hill the king has brought me, thence me is the blossom of his love. Confused on flowers, apples leaped high to cheat me, and lilies-sick all the while! His left hand pillows my head; is his right hand, even now, ready to embrace me.

Am such, maidens of Jerusalem! By the garden and the wild flowers I change you, while never from her sleep my heart's love, till wake she will!²

The voice I love! See where he comes, how he speeds over the mountains, how he spans the hills!³ Gentle nor firm was ever to floor of foot as my heart's love. And now he is standing on the other side of this very wall, now he is looking in through each window in turn, peering through every chink. I can hear my true love calling to

attention! But it has been suggested that the words are meant to introduce a new scene of events. The interruption in verse 14 may be rather spoken words from Solomon, or an imagined address by the absent lover.

¹ or 1-6: The village girl appears to be speaking, verse 1 is verse, which may be assigned to Solomon. 'Lily' is the ordinary lover in verse 3, Solomon is verse 4.

² The end of this verse is sometimes taken literally as the Hebrew text, as meaning 'he has come to wake (the maidens of) love (he will) until it pleases to awake of us once again!'. But the Latin rendering, which proposes 'love' as 'the loved one' seems the simpler. If it is right, Solomon is the speaker, the village girl has fallen asleep over the begonia.

³ v. 4-11, v. 12 of the next chapter. Since the passage begins and ends with a warning that the dreamer must not be misled, the poems recorded to it are evidently those of a dream. In verse 9, the dreamer seems to take the full-fledged entrance of verse 7.

- 11 *rise up, rise up quickly, dear heart, so gentle, so beautiful, rise*
 12 *up and come with me. Winter is over now, the rain has passed by. At*
 13 *harvest, the flowers have begun to blossom, planting time has come,*
 14 *we can hear the rattle-dove cooing slowly, there at home. There*
 15 *is green fruit on the fig-tree; the vines in flower are all fragrant.*
 16 *Rouse thee, and come, so beautiful, so well beloved, well loved; thyself*
 17 *as a dove hidden in cleft rock or crowned wall. Show me but thy face,*
 18 *let me but hear thy voice, that voice sweet as thy face is day.*
 19 *How was it they sang? Catch me the fox, the little fox there, thumping*
 20 *among the vineyards; vineyards of evn, all a-blossoming!*
 21 *All mine, my true love, and I'll let see where he goes out to pasture*
 22 *among the lilies. All the day grows cool, and the shadows long. Come*
 23 *back, my heart's love, swift as gazelle or fleet out on the hills of Bashan.*

CHAPTER 3

- 1 *In the night watches, as I lay abed, I reached for my heart's love,*
 2 *I laid reached in vain. Now to rise abroad, and traverse the city,*
 3 *searching every alley-way and street for him I love so tenderly! But*
 4 *for all my search I could not find him. I met the watchmen who go*
 5 *the city rounds, and asked them whether they had seen my love. Then,*
 6 *when I had asked both them, I found him, so tenderly loved, and now*
 7 *that he is mine I will never leave him, never let him go, till I have*
 8 *brought him into my own mother's house, into the rooms that saw my birth.*
 9 *An oath, maidens of Jerusalem! By the gazelles and the wild fawns*
 10 *I charge you, wake never from her sleep my heart's love, all vain she will*
 11 *be!*
 12 *Who is this that makes her way up by the desert road, erect as a*
 13 *column of smoke, all myrrh and incense, and whose sweet scent the*
 14 *perfumer knows?*
 15 *See now the bed whereon King Solomon lies, with dairy maids*
 16 *to guard him, none braver in Israel!* *stretchmen all, well armed for*

¹ This is usually thought to be the text of some country song; the words "How was it they sang?" have been inserted above, so as to prepare the reader for this.

² It is difficult to see how this verse fits into the surroundings. Some would translate "What is it that makes us stay up . . ." and treat verse 7 as the answer, but the analogy of 4, 5 suggests that the reference is somehow to the love or of the poem.

³ 10: 7-11. These verses are plainly in Israelite, in the form of a song (perhaps chanted by the women of Jerusalem) in honour of King Solomon's visit later.

betwix, and each with his sword girt about him, against the perils of
 the night! A linen bag Solomon will have, of Lebanon wood; a
 golden frame it must have, on silver hoops, with cushions of purple,
 within are pictured tales of love, for your pleasure, children of
 Jerusalem.¹ Come out, maidens of Zion, and see how Solomon
 wears the crown that was his mother's gift to him on his day of
 triumph, the day of his betrothal.

CHAPTER 4

HOW far thou art, my true love, how fair? Eyes soft as dove's
 & rays, half-seen behind thy veil, hair dancing in the grain here,
 when they come flowing loose from the Obediah braid: tooth white
 as even flesh from the wedding, well matched as the even lambs that
 follow thee; barren is none. Thy lips a line of coral, guardings of
 that sweet utterance; thy cheeks show through their veil red as a
 belted pomegranate. Thy neck rising proudly, nobly adorned, like
 David's embattled tower, hung about with choicest shields, paragon
 of the house, graceful thy breasts as two doves that feed among
 the lilies.

Till the day grows red, and the shadows long, mysh-voiced &
 moanlike and moan-breathing hill shall be my house.

Fair in every part, my true love, no fault as all thy fashion-
 ing! Viewed forth from Lebanon, and come to me, my bride, my
 queen, that shall be Lorraine Astoria behind thee, Sack and Herman
 beggars, whose the lake of tears are, where the legends roam the hills.²

What a mound thou hast made, my bride, my true love, what a
 mound thou hast made in the heart of mine! And all with one glance
 of an eye, all with one might sweeping on thy neck! Sweet, sweet as
 are thy sisters, my bride, my true love; wine crimson as the roses
 like that embrace, nor thy spirit much the perfume that breathes
 from thee. Sweet are thy lips, my bride, as honey dropping from the

¹ Literally, "Written, it was told with love, on account of (as the Hebrew text gives) the daughters of Jerusalem".

² These verses have a meaning which has no special reference to any particular persons; they may be understood as words addressed to the village girl by her lover, and heard either literally or in the imagination.

³ My guess that shall be, literally, "You shall be crowned". The Hebrew text has simply "Look down", or perhaps, "Make the way down". It is difficult to see why the various legends of the Lebanon range should be mentioned here, unless, indeed, we may suppose that the house called "the House of Lebanon" (Sib. Eg. 7-11 and elsewhere) had no different parts or rooms named after these peaks.

9 coming, honey-sweet thy tongue, and soft as milk; the perfume of thy
 10 garments is very incense. My bride, my true love, a close garden;
 11 hedged all about, a spring shut in and sealed. Well-watered rows of
 12 pomegranates, rows of cypress and salt of sard, no lack there whether
 of splendor or saffron, of calamus, cinnamon, or incense-tree,¹ of
 13 myrrh, aloes or any sweet perfume. A stream bedded with gardens,
 water so fresh never came tumbling down from Lebanon.
 14 North wind, awake; wind of the south, awake and come; blow
 through this garden of mine, and set its fragrance all over.

CHAPTER 5

I INTO his garden, then, let my true love come, and taste his fruit.²
 The garden passed, my bride, my heart's love, nymph and spouse
 of mine all reposed; the honey eaten as its food, the wine drunk and
 the milk, that were kept for me! But your ill, lovers, drink, sweet-
 hearts, and drink deep!

1 I lie asleep; but oh, my heart is wakeful! A knock on the door, and
 2 take my true love's voice: Let me in, my true love, so gentle, my bride,
 so pure! See, how bedded is this bed of mine, how the night rain
 3 have detached my bed! Ah, but my shift, I have laid it by; have
 4 oh, I put it on again? My feet I washed but now; shall I soil them
 5 with the dirt? Then my true love thrust his head through the lattice,
 6 and I trembled awfully at his touch. I rose up to let him in; but my
 7 hands dripped dew with myrrh; still with the oleoresin upon my fingers
 8 were slippery, as I caught the lock. When I opened, my true love
 9 was gone; he had passed me by. How my heart had melted at the sound
 of his voice! And now I searched for him in vain; there was no answer
 10 when I called out to him. As they went the city rounds, the watchmen
 11 fell in with me, they guard the gates; beat me, and left me wounded,
 12 and took away my cloak. I charge you, maidens of Jerusalem, tell
 you in with the men I long for, give him this news of me, that I pine
 away with love.³

¹ 'Incense-tree', the Latin version here translates, 'trees of Lebanon', instead of translating the second word.

² vs. 1-7. The last of these verses may describe a vision which presents itself to the imagination of the village girl as she falls asleep; the remainder are evidently a dream, which opens, with variations, the dream of 2. 1-7.

³ vs. 8-17. These verses, with the first two of the following chapter, form a dialogue in which the village girl, now awake, criticises the quality of her companions about her lover's appearance, but puts them off with rapid gait as to her whereabouts.

Nay, but tell us, fairest of women, how shall we know this sweet-
 heart of thine from another's? We must know him from another's
 overheart, if we are to join us the search with thee.

My overheart! Among ten thousand you shall know him, so white is
 is the colour of his fleshing, and so red. His head desires like the a
 pomegranate the hair on it lies close as the high palm-branches, seven
 four. His eyes are gentle as doves by the brook-side, only these are a
 bashed as milk, eyes full of repose.¹ Cheeks upon a space-bell of the a
 perfume's own sending; cheeks like as the finest myrrh, and you
 shall know the fragrance of his lips. Heads well rounded; gold set a
 with myrrh is not weaknesship so defence; body of ivory, and roses
 of sapphires blue; legs straight as marble columns, that stand in a
 nation of gold. Ever his stature as Lebanon itself, noble as Lebanon
 entire. Oh, that most wonderful wedding of him but another desire, is
 such is my true love, midday of Jerusalem, such is the companion I
 have lost.

But where wert he, fairest of women, this true love of thine? Tell it
 us what house he loves, and we will come with thee to search for him.

CHAPTER 6

WHERE should he be, my true love, but among the spices; where
 but in his garden, gathering the lilies? All mine, my true love, a
 and I all his; ever he would choose the lilies for his pillow-ground.²

For thou art and graceful, my heart's love, for beauty, Jerusalem
 itself is not thy match, yet no comforted away as any man's heart.³
 Turn thy eyes away, that so women may! Hair dancing as the grass
 here, what they come looking home from the Gilead hills, each
 white as snow fresh from the washing, well washed in the own hands
 that follow them; hair is none; thy cheeks show through their veil
 say is skin of porphyry-red. What are these combs of quince, and
 agate combs, and made about them poor all counting? One
 there is beyond compare; for me, none so gentle, none so pure! Only
 once her mother grieved, she would have no chiding but this. Mind

¹ 'Eyes full of repose', we can only make guesses as to the meaning of the
 Hebrew phrase, 'opening upon darkness', which the Latin version renders
 'smoking by the brook'.

² *Iv.* 1, is evidently corrupt; the thought of the preceding chapter

³ *Iv.* 3-5. The allusion in *iv.* 4-5 (*cf.* 4, 2-3 above) suggests that the village
 girl is being addressed, but the name, it would seem, by King Solomon (*cf.* *iv.*
 5, 8). Thus he should be upon the same terms of comparison as perhaps a sister
 of Salomon-son.

- was none that now lies but called her blessed; green was none, not
 1: conchbells, but spoke in her praise. Who is this, whose coming
 shone like the dawn of day? His name is fair, no man so majestic, no
 emboldened army so even man's house.
- 10 But when I deposit me in the fruit garden, no find apples in the
 hollows, no see if vine had flowered there, and pomegranates had
 11 budded, all unawares, my heart misgave me... beside the chariot of
 Amardih.¹
- 12 Come back, maid of Salum, come back; let us feast our eyes on
 thee. Maid of Salum, come back, come back!²

CHAPTER 7

WHAT can the women of Salum give you to feast your eyes on,
 if it be not the doctor of the Two Camps?

- Ah, princely maid, how dainty are the steps of thy sandalled feet!
 Thy hair well shaped at the back of a pedicure, some master-craftsman's
 1: work, novel daintily carved in a goblet, that has over its head of
 2 liquor, belly rounded like a heap of corn and the like. Gracious
 3 thy breasts are as two doves of the parake. Thy neck rising proudly
 like a tower, but all of ivory, deep, deep thy eyes, like those pools at
 Herbeu, under Beth-nabbin Gate, thy nose imperious as the keep
 4 that fronts on Damascus from the hill-side. Thy hand erect as
 5 Carmel, bright as royal people the beaded apples of thy hair. How
 6 graceful thou art, dear maiden, how fair, how dainty! Thy stature

¹ or 10, 11. There is no clue in the original, naturally so, to show that it is still
 Haghlathana. A comparison of the words used with verse 1 above and 2.1 below
 suggests that it was the intention to make the village girl her bride. At this point,
 the text seems to play on taking the statement back to the Hebrew and to the
 Septuagint (Gen.). 'My soul made me join the chariot of Amardih' (or, of my
 noble people), so the whole gains an intellectual sense. It is probably implied that
 the speaker intended irony, but the exact meaning of the text is inconceivable, and
 it is not at all certain that there may not be a serious gap in the text of the poem.

² The verse, in which the word 'Salum' occurs for the first time, belongs
 in its context to the succeeding chapter.

³ or 100. The first sentence is presumably spoken by the Salumite herself,
 the rest by Solomon. It is commonly assumed that the women of Salum (or
 Sonam, II. Reg. 1. 1) is the village girl who was the heroine of the preceding
 chapters. But this is not stated, and we are free, if we will, to regard her as a
 new character in the drama, a daughter whose character, briefly displayed, demands
 long Solomon from her father's love. At the end of verse 3 the Hebrew text
 probably means 'a king is held captive by thy singlet', which confirms the
 supposition that King Solomon is the speaker.

challenges the pale tree, they breathe the clustering vine. What thoughts should I have but so much the tree's top, and gather its fruit? Flowers grow on in the grape, beneath sweet as apples, smooth soft as my love's cheek;¹ as good wine as soft to the palate, as food to lip and throat.

My true love, I see all this, and who but I the longing of her is heart?² Come with me, my true love, for in the country ways, the carriage road for shepherds. Dews shall lead us in the vineyard, looking on to see what flowers the vine has, and whether they are carrying into fruit, whether the pomegranates are in blossom. And there thou shalt be master of my love. The mandarin, what secret they give! Over the a door at home there are fruits of every sort a-drying; I put them by, new and old, for my true love to eat.

CHAPTER I

WOULD that there were my brother, married as thy own mother's friend! Then I could meet thee in the open street and kiss thee, and even so contemptuous looks.³ To my mother's house I will lead thee, my captive, there thou shalt teach me my lessons, and I will give thee spread wine to drink, fresh brewed from my pomegranates. His left hand pillows my head, his right hand, even now, ready to embrace me! As with, maiden of Jerusalem! Never wake from her sleep my heart's love, till wake she will!

Who is this that makes her way up by the desert road, all gaily clad, a leaning upon the arm of her true love?

¹ or 3. "To my love's cheek", as the original, the phrase is "to him whom I love", but this atmosphere later condenses into the passage, and the change of a single character gives us "my cheek" in line 2, 1 and elsewhere.

² or 35-36. The village girl, who has now evidently met goodbye to the court, sends her love.

³ or 1-12. Although the movements of thoughts are not always easy to follow, this chapter can be read without difficulty as lovers' talk, following on the reunion implied in the foregoing chapter. So read, it is distinctly graphic, from verse 1, in which the village girl complains of spring-eyes, to verse 12, in which her lover complains of being overworked.

⁴ or 3, 4. The bride, in a dreamy ecstasy, repeats back her own words and Solomon's words from 2, 3, 5.

⁵ It is not clear whether the first half of this verse is spoken by the bride, or by Solomon of 3, 4. The words "all gaily clad" are in the Septuagint Greek, but not in the Hebrew text. In the second half, the bride speaks, assuming her lover that their meeting-place has been the actual place in which he was born, that is the same house of the Hebrew text and of the Septuagint Greek, though

When I came and woke thee, it was under the apple-tree, the same
 where some distress overtook thy own mother, whose sin that bore
 thee had her hour of shame. Hold me close to thy breast, close as
 brother or brotherless; thy not death itself is so strong as love, not the grave
 itself cruel as love unconquited; the north that lightens it is a blast of
 fire. Yes, love is a fire no waters cool to quench, no floods so drown,
 for love, a man will give up all that he has in the world, and think
 nothing of his loss.

1 A little more we have, still enough for the love of man; but the day
 will come when a man will claim her, what cheer shall she have then
 as thou? Standfast as a wall if she be, that wall shall be crowded
 with slaves, yield also as a close field, we bid a richer harvest to harvest
 men. And I, I am a wall, impenetrable this breast as a fortress, and the
 man who claimed me found in me a stronger of course.

2 Solomon had a vineyard at Beth-Hanan, and when he gave the care
 of it to vinedressers, each of these must pay a thousand silver pieces
 for the revenue of it. A vineyard I have of my own, here at my side,
 keep thy thousand pieces, Solomon, and let each vinedresser have his
 two hundred; not mine to grudge them.¹

3 Where is thy love of retired garden walks? All the countryside is
 listening to thee. Give me but the word to come away, thy bride-
 groom, with thee, hasten away, like galleon or fleet that spans the
 scoured hill-side underfoot.

The Latin version correctly has "Then thy mother was involved there the wife
 how that was wicked!"

¹ In II, 2 is evidently a countryside song or proverb, which the bride
 quotes here in an to emphasize (as there too) her own faithfulness.

² In III, 10 (cf. *Ms. vi, 32*) The Latin version here has mentioned the
 proper names as vineyard, owner, which yields no good sense.

THE BOOK OF WISDOM

CHAPTER I

LISTEN, all you who are judges here on earth. Learn to live *Levities*, learn to think high thoughts of what God is, and with unceasing hearts aspire to him. Trust him then most, if find him then *Levities* wouldst, he does not reveal himself to one that challenges his power. Man's trustful thoughts may keep God at a distance, but when the test of strength comes, folly is shown in his true colours. *Levities* yet did wisdom find her way into the sinner's heart, never yet made her home in a life merged to sin. A holy thing it is, the spirit that brings instruction, how it slinks away from the track of falsehood, holds aloof from every rash design! It is a watchfulness, to keep the neighbourhood of wrong-doing. A good friend to man is the spirit of wisdom, that cures the emptiness of his wild words, God can witness his secret thoughts, can read his heart; woe betide, and shall his secrets go unheeded? No, the spirit of the Lord fills the whole world; how then can he hide all things as being, it takes cognizance of every sound we utter; how should it speak go unheeded, or the creating of a justice pass it by? The hidden counsel of the godless will all come to light; no word of it but reaches the divine hearing, and hinders their wicked ways, that justice our man's lowest whisper cannot escape. *Levities*

Beware, then, of whispering, and all purposes, ever let your tongue be silent from sinning. Think not that the secret word goes for naught; lying lips were ever the soul's destroying. Death for its goal, is not a life's aim missed? Labour he well, that labours to bring down about his end? Death was never of God's fashioning, nor for his pleasure is done life cease to be. What meant his creation, that all created things should have hung? His hand has he created on earth but for its dwelling, none comes to spoil the work of its own destruction. Think not that mortality were ever so easily¹ an end our men is it fixed to a life well lived. *Levities* It is the wicked that have brought is death on themselves, by word and deed of their own, must death, and well away in its embrace, keep apart with it, and by claim to its partnership.

¹What is said here is reinforced by some in referring only to human life, others take it as implying the mortality in general given in shape to the fall of Adam.

²The verse seems to be incomplete, the old Syriac Vulgate adds, as the authority of certain Latin manuscripts, the phrase 'Which is caused only by wrong-doing'.

CHAPTER 2

REASON they offer, yet reason all aside. Their hours tell them
 To leave our time here, to fall all discontent, and death brings no
 remedy! Never a man yet made good his wish to have come back from
 the grave! Whence come we, none can tell; and it will be all our
 harvest whether we live or no. What is our breath, but a passing
 vapour, what is our reason, but a spark that sets the brain whirling?
 Quench that spark, and our body is turned to ashes like a spent pipe,
 our breath is wafted on the air, like the cloud-smoke our life passes
 away, annihilated as the rust powder our dispenser with its ray,
 leaves down with its heat. Time will surely efface our memory, and
 none will mark the record of our doings. Only a passing shadow, this
 life of ours, and from us and there is no returning; the doom is sealed,
 and there is no escaping.

Come then (they say), let us enjoy pleasure, while pleasure is ours,
 ponds do not last, and creation is at our call; of such wine and well
 spiced take we our fill. Spring shall not cheat us of her blossoming,
 even we our heads with roses nor they wither, be every meadow the
 scene of our wondrous mirth. Shall we the seeds all sown, leave none
 anywhere of our joyous passing, no part or lot have we but this.
 Helpless innocence shall be at our mercy; not for us to spare the
 widow, to support the feeblest hand, grown weak with years. Might
 we shall be our right, weakness ours for proof of weaknessness. What
 is he, the just man? We must plot to beat off him, he will not lead him-
 self to our purposes. Ever he must be thwarting our plans; unregard
 we the law, he is all reproof; depart we from the traditions of our men,
 he demands us. What, would he claim knowledge of divine secrets,
 give himself out as the son of God? The weakness, he, of our
 ungod thoughts, we cannot bear the very sight of him, his life is
 different from other men's, the path he takes, as far removed from
 us there! No better than false coin he counts us, holds aloof from our
 doings as though they would defile him; marks the past, their future
 happiness, hours of a divine passage. Put us he claims, then, to
 be the proof, let experience show what end awaits him. If up he just is
 to be God's son indeed, then God will take up his cause, will save him
 from the power of his enemies.¹ Outrage and torment, let there be
 the tests we use, let us see that godliness of his in its true colours.

¹ Cf. Job 13-14.

find out what his prisoner is worth. Sentenced for him by to a chamber of full death, by his own way of it, he shall find deliverance.¹

So like the missionaries that are blinded by human method. The secret purposes of God they might not fathom, how should they forecast that balance is required, how should they pass that which on a liberative life? God, to be sure, framed man for an universal destiny, as the created image of his own endless being; how, since the Devil's every thought death into the world, they make him their model that is made him for their master?²

CHAPTER 3

BUT the veil of the just see in God's hands, and no torment, in death itself, has power to reach them. Dead? Fools think so; I think that and love, their loving us, satisfaction; but all is well with them. The world were nothing but the pain they endure; they themselves have eyes only for what is earthly, so light their suffering, to pass the gain they wish God, all the while, did but test them, and seeing them found them worthy of him. His gold, tried in the crucible, his burnt-sacrifice, graciously accepted, they do but wait for the time of their deliverance; then they will show out, those that stand, unconquerable as the spirits that break out, now here, now there, among the visible.³ Tislike to sit in judgement on nations, to subdue whole peoples, under a Lord whose reign shall last for ever. Trust him if thou wilt, ever thou shalt find him,⁴ both waits for him a safely and lovingly, who claims his gift, who shall attain peace, if not they, he chooses servants.⁵

But dearly shall the wicked pay for their error,⁶ for the claims of a right forgotten, for the Lord's will defied. Their case is pitiable indeed, who make light of new wisdom and of ordered living, vain their hope, profuse their toil, barren their achievement. Ligher women are the wretches they wed, wealthier is their breed, a curse is in us their begetting. Blessed, rather, for lot, that childless is, yet

¹ Some would guess, less plausibly, 'he shall be judged by his words'.

² 'They make him their model?' the Devil that has, 'they experience it', he, death.

³ *ibid.* 13. 45.

⁴ 'Trust him if thou wilt, ever thou shalt find him'; broadly, 'those who trust in him shall understand truth'. The word 'trust' in the Old Testament often, as a rule, implies an implicit belief or an active fidelity.

⁵ 'He chooses servants'; the Greek text gives, 'the holy will, who shall find deliverance, if not he chooses servants'.

⁶ Or perhaps, 'The suffering of the wicked shall result in them in punishment'.

charity, that never know the bed of shame; offspring she will not lack, when holy souls have their reward. Nay, let there be some citizen that has kept his hands clear of wrong, his never hathoured unseemable thoughts against the Lord; he too with rare gifts shall be faithfully rewarded, shall have the portion that most continues him in God's holy place.¹ A noble harvest good men reap from their labours; wisdom is a root which never yet cast its crop. Not so the unlearned, never look for children of desire to father; the offspring of the unbelieved wedlock will vanish away.² Live they long, they shall be held in no regard, in their late age unremembered, as they pass, they shall die without hope, no comfort to sustain them in the day when all comes to light. Briefly they shall rue it hereafter, the race of the evil-doers.

CHAPTER 4

HOW fair a thing is the unwedded life³ that is nobly lived! Think not the mortality of it can fade, God and man shall preserve its record; in life how eagerly pursued, in death how long regretted, in eternity how crowned with triumph, the conquest gained in faith of honourable striving! Let the wicked ponder as they will, it shall nothing avail them, what should they heedward slip ever unto their roots deep, have the trees firm? Purgeon they may for a little, but the wind will shake their frail holds; root and all, the storm will carry them away. Half-formed, the boughs will be snapped off, and their fruit go to waste, unripe, unsavoury. And indeed, when the day of reckoning comes, needs must they should be cited as witnesses against their own persons, those, the children of their shame, by unworldly distance begotten.⁴

Not so the innocent, though he should die before his time, rest shall be his. A momentary there is that claims reverence, avenging nothing so true, not measured by the lapse of years; count a man preysed when he is woe, slip of age when his life is quietness. Divine favour, divine love banished him from a life he shared with a slaver; caught him away, before wickedness could pervert his thoughts, before wrong-doing could alter his heart; reach victory

¹ Cf. Deut. 33. 17, 18, 26. 3 "The two with rare gifts shall be faithfully rewarded, literally, 'He too shall be given a rare gift of fidelity'."

² Some think that adultery, here as often in the Old Testament, is used by a metaphor for the worship of false gods.

³ In the Greek text: "even a children's life."

⁴ Some think that the author is condemning, not formal slavery, but marriage with the heathen.

evil has, so much however, such sickness do the saving patients suffer even on minds that are true metal. With him, only self-interest is counted for long opposition; as well the Lord loved him, from a corrupt world he would grant him swift release.

The world looks on, uncomprehending; a hard lesson it is to learn, is that God does reward, does pity his chosen friends, does grant his faithful servants deliverance. Did they know it, the death of the young man, with its promise early achieved, is a reproach to the wicked that live yet, unrepented in their late old age. But what see they? or know is a man dead, and all his wisdom could not save him. That the Lord planned all this, and for the saving of him, does not enter their minds. What wonder if the sight fills them with contempt? And they themselves, all the while, are nursing the Lord's contempt, they themselves, doomed to lie there debauched among the dead, actually a laughing-stock! How they will stand again, when he respects the bubble of their pride! None they shall be, overthrown from the foundation, laid for ever perished dry; bitter torment shall be theirs, and their name shall perish foreverably. Ah, the long isle of their sin! Trembling they shall come forward, and the record of their misdeeds shall rise up to confound them.

CHAPTER 5

HOW boldly, then, will the just man appear, to meet his old persecutors, that derided all his suffering! And they, in what crimson fear they will cower at the sight of him, amazed at the sudden reversal of his fortunes! Inward remorse will wring a groan from those hearts! Why, those were the men we made into a laughing-stock and a by-word! We, poor fools, mistook the life they lived for a weakness, their death for ignominy; and now they are reckoned as God's own children, now it is among his holy ones that their lot is cast.¹

For, it seems, did our thoughts wander from the true path, never did the ray of justice enlighten them, never the true way shone. 'Woe' it proved, the reckless way of ruin, lonely were the waters we travelled, who missed the path the Lord means for us. What advantage has it brought us, all our pomp and pride? How are we the better for all our vaunted wealth? Nothing of that but is gone, unobstructed is a shadow, craft is covered upon her counsel. The ship that ploughs in

¹ Literally, 'when he breaks them asunder, all pulled up as they are.' The sense of the Greek text is probably, 'When he shows them their heinousness.'

² See, p. 37: 'There were the men', . . . in the Greek text, 'This is the man' . . . the singular being used throughout.

angry waves, what trace is left of her passage? How will thou seek
 a her foot's pathway through the deep? The bird's flight through air
 what print betrayeth? So swiftly faded the roll because with the passing
 of her passage, as the chariot her noisy way through heaven, swift
 is slipping, and is gone; and afterwards, what sign of her going? On he
 is come arrow, shot at a mark, that pierces the air, soon quick the
 wound closes, the journey is forgotten! So with us it was all now,
 our coming to birth and our coming to be; no trace might we leave
 behind us of a life well lived; we spent ourselves on all-day.
 (Such is the lament of sinners, those in the world beneath.)¹ Short-
 lived are all the hopes of the godless, think-down in the wind, flying
 swift before the storm, smokes that whiff away in the breeze, as soon
 is forgotten as the guest that comes for a day, and comes no more. It
 is the just that will live for ever; the Lord has their recompense waiting
 for them, the most high God takes care of them. How glorious is
 that kingdom, how beautiful that crown, which the Lord will bestow
 on them! His right hand is there to protect them, his holy arm to be
 their shield. Indignantly he will take up arms, marring all the
 faces of sinners for vengeance on his enemies. His own high-
 born is the heaven-place he will put on, scattering justice the helms
 as he wears, a right cause his shield unfolding. See, when he when the
 sword of strict retribution, and the whole order of nature is headed
 with him against his wicked foes? Well-aimed by his thunder-bolt,
 sped far and wide from yonder cloud-arch, never missing their
 mark. Tearing bad-storms shall whirl about them, the artillery of
 his vengeance; fiercely the sea's waves shall roar against them, plainly
 the floods cut them off, the storm-wind shall rise in their faces, and
 scatter them as the gust scatters chaff. The whole earth exulted,
 and the thrones of the mighty pulled down, by their own disobedience,
 their own malignancy!

CHAPTER 6

WISDOM more swift than strength, for a man of prudence, the
 wonder is no match.² A word, then, for kings' ears to hear,
 kings' hearts to heed; a message for you, rulers, wherever you
 be! Listen well, all you that have multitudes at your command,
 kingly borders to do your bidding. Power is none but comes to you
 from the Lord, nor any royalty but from One who is above all. He

¹ The words enclosed in brackets are not found in the Greek text.

² Verses 2 and 3 are not found in the Greek text.

It is that will call you to account for your doings, with a scrutiny that reads your secret thoughts, you that held his commission and were like to it, justice signified, the law set aside, his divine will transgressed. Swift and terrible shall be his coming, strictly his : down falls where heads are high. For the meanest, there may be : pardon, for greatest, greater torment is reserved. What, should he : come before high rank, stand as one of a name, he, the Lord of a : universe, that made gear and life alike, that came like for all? Who : now has power, him the sharpest pain smit. Do you, then, sayd a : king (For my warning touches none so ready), learn wisdom's lesson, : and save yourselves from ruin. He that would find health, holy must : be and hallowed prayers observe, meritor these be most, if he would : make good his defence. Curb these warnings of mine, and proudly : despair them for your inspiration.

The bright beams of wisdom, that never burns dim, have ready : seen by eyes that long for it, how open to chase search! Nay, she is : befriended with these her suitors, ready to make herself known to : them, as welcome guest is kin, that is up betimes to greet her; she is : there, waiting at her doors. Woe, to entertain the very thought of a : her is warranty of the ready and slight's rigd, and all thy cares are over : She goes her rounds, as fast as wand'ring of her favour, in the open : street reveals that smiling face of hers, comes deliberately to meet : them. The very first step towards wisdom is the desire for dis- : cipline, and how should a man care for discipline without loving it, or : as love it without heeding its laws, or heed its laws without winning : immortality, or win immortality without driving near to God? A : royal road it is, then, this desire for wisdom, and you, that have a : scepter under your arm, as you value thrones and scepters, must hold : wisdom in honour; how else shall your reign be sound? (A welcome : to light here should be to the world's prison?)

What wisdom is, whence came its birth, I will now make known : to you. Not for me to withhold the secret; from first to last I will tell : the story of her origin, being to light all that may be known of her, : so word of the truth passed by. Withhold it? Nay, she bids what : that grudges her start was never friend of mine; no such character : holds the wise. While let wisdom be spread, for the more health of a : world; what better security for a people, than prevalence so the : throne? Learn, then, who will, the lessons of discernment, at my : chapel, and to his profit.

CHAPTER 7

WHAT of myself? Was not Solomon a mortal man like the rest of you, come down from that first clay that was a thing of clay?¹

I, too, was flesh and blood, ten months I lay a-dwelling in my mother's womb, of woman's body my stuff came, and of man's a procuring; midnight joys went to the making of me. Born was I, and born down in the common way, first would she dost I felt, and, baby-fashion, my first awareness was a cry: cradled I must be, and cared for, like the rest. Tell me, was ever king had wiser manner of coming to his? By one gate all enter life, by one gate all leave it.

Whence, then, did the prodence spring that undrew me? Prayer brought it, as God I prayed, and the spirit of wisdom came upon me.² Thus I valued more than kingdom or throne, I thought nothing of my riches in comparison. There was no jewel I could match with it; all my measures of gold were a handful of dust beside it, my silver seemed but bare clay in presence of it. I measured wisdom more than health or beauty, preferred her to the light of day, here is a flame which never dies down. Together with her all blessings came to me; boundless prosperity was her gift. All this I enjoyed, with wisdom to prepare my way for me, never guessing that it all sprang from her. The lessons she taught me are richer than any, shared without stint, openly proclaimed a measure men will find uncorruptible. Those who enjoy it are honoured with God's friendship, so high a value he sets on her instruction.

God's gift it is, if speech convert to thought of mine, and thought of mine to the message I am entrusted with. Who else can show mine as men the way path, check them when they stray? We see in his hands, we and every word of ours; our prodence is set, our skill is craftsmanship. Such knowledge he has imparted to me of all that is; how the world is ordered, what influence have the elements, how the months have their beginning, their middle, and their ending, how the sun's course turns and the seasons revolve, how the years have their cycles, the stars their places. To every living thing on our board, to every beast its own needs, the whole³ says, and men think deep

¹ Solomon's name is not pronounced in the original; but it is carefully so who is represented as speaking in this and the following chapters.

² Cf. Deut. 34: 9.

³ Literally, "The whole."

⁴ Or perhaps "the spirit", either human or divine.

thought; the plants keep their several kinds, and each root has its own virtue; all the mysteries and all the secrets of nature were made known to me; wisdom herself taught me, that is the designer of them all.

Mind-enlightening is the influence that dwells in her, set high as upon; one in its source, yet manifold in its operating virtue; yet easily understood. An influence quick in movement, unassailable, penetrative, gentle, right-quickening, keen-edged, irresistible, inviolable, kindly, proof against all error and all calumnies. Nothing is beyond its power, nothing hidden from its view, and each capacity has in that it can permeate the minds of all living men, so pure and subtle its nature is thought. Nothing so agile that it can match wisdom for its agility, nothing can possess this way and that, eternal as she. Soar as the winds from the fervour of dense activity, pure effluence of his glory who is God all-powerful, she feels no passing taint: she, the glow that radiates from eternal light, she, the unattained mirror of God's majesty, she, the faithful echo of his goodness. Alone, with no need to aid her, she is all-powerful; herself ever unchanged, she makes all things new; up after age she finds her way into holy men's hearts, turning them into friends and spokesmen of God. Her familiar it is to, and none other, that God loves. Brightness is born beyond the brightness of the sun, and all the stars bow down to her with light itself, and she carries it, light men will associate with darkness, as her whom in the conspiracy can pull down wisdom from her throne?

CHAPTER I

BOLD is her name from world's end to world's end, and everywhere her presence entering man's heart.

She, from my youth up, has been my heart's true love, my heart's true queen: she was the bride I longed for, enamoured of her beauty. Was I moved by noble Men? No better claim than hers, who dwells in God's palace, marked out by the Ruler of the world as his favourite; the mistress of his confessions, the witness of his plans? Or should life's dream can be wealth? Why then, who has more wealth as her disposal than wisdom, that turns all to account? Or if sound judgement is man's treasure, who else so worth goes to work so skilfully as she? If thy desire be for honest living, man's contentions are the fruit she labours to produce; temperance and

² The exact meaning of verses 3 and 4 is uncertain.

³ Or perhaps, 'Who but she is the mistress of all that is?'

guidance the teachers, justice and fortitude, and what in life needs
 10 such counsel? Or if wide knowledge be thy ambition, she can inform
 thee of what is past, make conjectures of the future; she is vained in
 the solution of doubts, in the resolving of all riddles, secrets and
 presents she can furnish, and what events time or season will bring
 15 Then, then, I would take to myself, to share my home, to be my
 20 counsellor in prosperity, my solace in anxiety and grief. Through
 her (said I) I shall win fame in the assembly, find honour, though as
 25 young, amidst the elders. When I sit in judgement, quick wit I needs
 must show, strike awe into the princes when I appear before them,
 30 when they wait my leisure; speak I, they take heed; hear my speech
 35 no, they listen, bend on lip. She, too, will bring me immortality,
 40 imperishable the name I shall leave to after ages. Mine to rule
 45 peoples, and have nations at my call: dread tyrants to dread by the
 very name of me, the name of a king so loved by his people, so loved
 50 in battle. Then leave again, to rest upon her bosom, no thornish
 care, no tedious heaviness, joy and contentment all of her.
 55 So ran my thoughts, and well in my heart I pondered them.
 60 Wisdom, that brought such kinship with immortality, whose friend-
 ship was such dear delight, whose wages earned were riches inexhaus-
 tible, her duty considered a training in sound judgement, the
 eloquence she inspired an earnest of reward: why let the myself I meant,
 65 and went about to attain my purpose. I was, indeed, a boy of good
 70 parts, and nobility of name had fallen to my lot: gentle birth above
 75 the common had endowed me with a body free from blemish.¹ But
 to be master of myself was a thing I could not hope to come by,
 except of God's bounty, I was not enough wisely to know whence
 the gift came. So to the Lord I turned, and made my request of him,
 praying with all my heart in these words following:

CHAPTER 9

1 **G**OD of our fathers, Lord of all mercy, thou by thy word hast made
 2 all things, and thou in thy wisdom hast created man to rule
 3 thy creation, to order the world by a law of right living and of just
 4 dealing, and give true reward in the highest purpose of his

¹ The Greek would naturally be taken to mean, 'Of nobler, gentler birth had endowed me . . .' But it is impossible to maintain the desired continuity between the end of the preceding verse, whatever rendering of that is adopted. The translation given above assumes that 'good' means 'nobly born', which is the primary sense of the word in Greek. Literally, 'And being more good I came into an undisturbed body'.

heart: Wisdom I ask of thee, the same wisdom that dwells in thy throne; do not grudge me a place among thy retinue. Am I not thy servant, and in thy service born? Merciful man thou seest me, the poor creature of no kind, a soul waiting for judgment and the making of laws. Give man to what perfection he will, if he lacks the wisdom that comes from thee, he is nothing; and no one has chosen to reign over thy people; from one son and daughter of thine must seek for redress! More than this, thou hast bidden me raise thee temple and altar, upon the holy mountain where thou dwellest, model of that holy tabernacle, made long ago, whose pattern was of thy own dwelling.¹ Wisdom was with thee then,² prying to all thy designs, she who stood by thee in the world's creation, and knows thy whole will, the whole tenor of thy commandments. Let her be thy scribe in roll out of thy heavenly treasury, read her our will upon thy sword, so be at my side too, and share my labours! How else should thy will be made clear to me? For her, no secret, no riddle is too deep; her prudent counsel will be my guide, the fame of her my protection. So I shall my task be accomplished as thou wouldest have it be, so shall I give this people of thine just rewards, no unworthy hear of the throne my father left me.

What God's purpose is, how should man discover, how should his mind master the secret of the Divine will? So hesitating our human thoughts, so hesitant our conjectures! But the soul is weighed in down by a mortal body, earth-bound coil that clogs the manifold activity of its thought. Mind enough to read the riddle of our life is here, with laborious search unceasing what lies so close to hand, and would we reach our heaven's mysteries too? Thy purposes none may know, unless thou dost grant thy gift of wisdom, sending out from high heaven thy own holy spirit. Thus ever were men guided by thy right way, here on earth, and learned to know thy will: ever since the world began wisdom was the voice they used, that voice was thy breath.³

¹Literally, "Which thou didst make ready beforehand from the beginning." The vocabulary gives evidence a reference to the tabernacle in the desert, and the pattern of it shown to Moses on Mount Sinai. Others would interpret the verse as alluding to God's dwelling-place in heaven.

²Or perhaps, "Wisdom is with us thy side".

³This verse is represented in the Greek text by four words, meaning "And ever sendest thou, breath of wisdom".

CHAPTER 10

WHEN man was first newly made, the lovely father of this created world, she it was that watched over him, and set him free from
 1 wrong-doing of his own,¹ and gave him the mastery over all things
 2 that. Against her Cain rebelled,² when he did first wrong, and by
 3 murderous spite against his brother compassed his own ruin. Who
 4 but she, when the world was a-drowning in Cain's fault,³ gave it a
 5 second term of life, raising, on a pious raft, one innocent man to
 6 safety.⁴ And when the nations went their several ways,⁵ haggled in a
 7 single conspiracy of wickedness, of one man's innocence she still
 8 took note; Abraham must be kept irreproachable in God's service,
 9 and stood against pay for his own child. Here was another inno-
 10 cent man, Lot, that owed his preservation to Wisdom, when godless
 11 folk were perishing all around him. Escape he should, when she came
 12 down upon the Cities of the Plain: those five cities whose shame is
 13 yet unforgettable, while smoke issues from the burning soil, and never
 14 tree bears reasonable fruit, and the pillar of salt stands monument to
 15 an unbelieving soul. Paul savior of Wisdom's guidance, that could
 16 blind their eyes to the claims of honour, and leave the world such a
 17 memorial of their folly, as should make the record of their sin un-
 18 forgettable!

19 But those who cherish her, Wisdom brings safely out of all their
 20 striving. When Jacob, her faithful servant, was in flight from his
 21 brother's anger, she guided him aright to his goal, and on the way
 22 showed him the heavenly kingdom, gave him knowledge of holy things.
 23 She enriched him by her aid, and gave all his labours a happy issue.
 24 Ruinary wars about to give the better of him, but she stood by him
 25 and prepared him: kept him safe from his enemies, protected him
 26 from their scheming. She would have him waste manfully, and
 27 prove that there is no strength like the strength of wisdom. When

¹ It is not clear whether the final words of this verse refer to Adam's original innocence, or to his deliverance from the death-penalty after he had sinned.

² This chapter, in the original, contains no proper names, a few of them here have been supplied, in accordance with modern usage.

³ The 'Cain's fault' is an expression difficult to account for, except on the view that the 'sons of God' mentioned in Gen. 6, 2, are the descendants of Seth, the 'children of men' those of Cain.

⁴ The LXX have observed the sense of the original, by describing the rescue as 'bearing together'. According to the Greek text, they 'were confounded', almost certainly a reference to Gen. 22, 7, where the sacrificial is used. Mayhew, for its use, was apt to give a substitute of his own, but Wisdom now is a that one of these, with Abraham as its brother, should be different from the rest.

Joseph, in his association, was sold for a slave, Wisdom did not desert him, did not leave him among the pagans, but went down with him into his dangers. First he was bound, but she had not finished with him till she gave him dominion over a whole kingdom, and power to do what he would with his persecutors. So she brought home the lie to those who had seduced him, and was him overruling him.

So, too, with that innocent people of Israel, that unoffending nation: did she not deliver them from the prisons that kept them under? Did she not enter into the heart of God's servant, comforting dried robes with perfume and with music? Did she not convert to men ill-used in the just reward of their labours? She, too, led them out on their miraculous journey, affecting them day by day and every midnight at night. She made a passage for them through the Red Sea, brought in their safety through those layers of water, and charmed up the bodies of their drowned enemy from those unfathomed depths. So, as scratched by the spurs of the gallop, they needed, O Lord, thy holy name, proclaimed with one voice thy courage power; Wisdom opened the dumb mouths, and made the lips of infants' vocal with praise.

CHAPTER II

WITH Moses set apart the his spokesman,¹ in what good hour he brought all their enterprises! Through desert solitudes they compassed us, pushing their camp far from the haunts of men, boldly they confronted their enemy, and overcame his cohorts. When they were thirsty, on thy name they called, and one of the rock's sheer face water was given to lead their thirst, out of the hard flint. Strange likeness between the punishment that befell their enemies,² who were thirsty while Israel had drink to their heart's content, and the relief of their water thirst now experienced! Those who once, late drinking blood, had reeked the marrow of a living man, now gave thy marvellous sign against evil-born children, did now give thy people abundant cause to drink, by means undisturbed for. How all it

¹ Unless the word "whereof" is to be understood emphatically (as the Jews, as a people newly born by their coming from Egypt, that was meant to preserve a witness not found in Ex. 15-17, that even little children took part in the song of Moses).

² The word "Moses", here used as verse 14, like the names of Egyptian and Arabian, has been omitted for the sake of brevity.

³ see 30:14. The thought of this whole passage is obviously expressed in the original, and it is still further observed by the Latin translation in verses 1 and 12, where the Greek has to be used as a guide, if we are to obtain any tolerable sense.

had gone with their adversaries in Egypt, that thirst of theirs in the
 desert plainly showed them; as many schmeared, yet surely tried, they
 seemed to know what torment the wicked had undergone, before to
 the vengeance. For Israel, only a test of their faith, only a father's
 correction; for Egypt, as later a king, were warning and stern doom.
 Tidings from far away, that called the Egyptians no less than their
 own former sufferings; anguish redoubled, as they gazed over the
 memory of things past. That the same plagues of thirst which had
 tormented themselves should be the source of Israel's rejoicing! Thus
 indeed they felt the Lord's power, then indeed they wondered at
 the revenge time had brought; wondered at Moses, whom their
 insolence had long ago dishonoured, when they exposed him with
 the other children. Thus, that had been Egypt's misery, had no more
 for the rest.

So lost to pity were these Egyptians, such selfish conceits led
 them astray, that they worshipped brass' serpents, and despicable
 vases. And vessels of brass bristled then didst send to execute thy
 vengeance, for the more proof that a man's own sin is the instrument
 of his punishment. The power knows no restraint, the power that
 created an ordered world out of dark chaos. It had been easy to send
 a plague of heat upon them, or noble lions; or to form new creatures,
 of a ferocity hitherto unknown, breathing fiery breath, churning out
 fire-fumes, terrible sparks darting from their eyes, so that men would
 die of fear at their very aspect, without waiting for proof of their
 power to do harm. Nay, without more ado thou mightest have
 overthrown them with a single blast; all at once thy justice might
 have trampled them down, thy fierce breath whirled them away; but no,
 all thou dost is done in exact measure, all is strictly calculated and
 weighed.

No moment passes but thou, if thou wilt, canst show thyself avenging;
 that art thou hast power there is no withholding; the whole world,
 stretched against thee, is but a scruple on the balance, is but a drop of
 dew, falling to earth at sunrise. Only thou art all-mightful, to bring
 the Assyrians, and dost overlook our human slips, in hope of our
 repentance. All things thou lovest, nor holdst any of thy creatures
 in abhorrence, hate and cross thou couldst not, nor dost aught
 while save in thy will, whose sustaining word holds them in being.
 They are thine, and thou sparest them, all things that live thou lovest,
 thou, the Master of them all.

² It seems likely that the author meant rather, 'unwillingly', of course by
 The Egyptians, who were involved with worshipping bristly, were punished
 by plagues of insects.

CHAPTER 12

THEY kindly influence, Lord, thy precious influence is all about us. At the first false step, came it so ready to rebuke us, to remind and warn us of our error, bidding us come back and renew our loyalty to thee. So it was with the former inhabitants of this thy holy land. Good reason there hadst to be their society, of what desirable persons were they not guilty, with those successes and unbelieved aims of deceit! Misdeeds that would not spare their own children, that spilled on human flesh, human morals and blood, were they to take part in thy ceremonies? No, thy will was that our fathers should see them out, the ungodly persons of a race past all aid¹ and this land, dear to thee as no other, should be more worthily peopled by the sons of God. Yet they, too, were men, and thou wouldst deal partly with them; thou wouldst send horns at the vanguard of thy invading host, to wear them down gradually.² Not that it was beyond thy power to give plenty the mastery over godlessness by victory in battle, by more plagues of everlasting torment, or by one word of doom. But so, their sentence should be executed by a degree, giving them opportunity to repent; though indeed thou hastest will that there was a weakness bred, of a nation so ingrained, that they would turn aside from their ill devices never, from its beginnings, an accursed race.

Not, if thou wast patient with the sinners, was it human respect that persuaded thee to it. Thy are who shall question, thy doom is who shall gainsay? Will some champion arise to challenge thee on behalf of those rebels, us that with vanishing the peoples thou hast made? God there is none save thou, that hast a whole world for thy inheritance; and shall thy justice shrink our question? Perish thou as ways as paths thou wilt, long nor emperor can be bold to surface thee. So high beyond our measure, and shrouded so just in thy darkness! To condemn the innocent was unworthy of such majesty as thine; of all justice, thy power is the true source, universal lordship is the ground of universal law. Only when thy omnipotence is declared with those men thy masters, their railings making manifest, who will not acknowledge thee³ elsewhere, with such power at thy disposal, is

¹ See p. 4: The Greek text is here almost certainly corrupt, and the words rendered "For they to take part in thy ceremonies?" do not correspond to the existing Greek, or to our probable construction of it.

² See Ec. 29. 28.

³ The Greek text, probably by an error, gives "who acknowledge thee".

a lioness judges than protect thyself, riding on with a light arm, and keeping thy arrows in reserve.

- 11 Two lessons thy people want to learn from these dealings of thine, ever should justice and mercy go hand in hand, never should thy own children despair of forestalling thy justice by repentance. What, is patience, is unhurrying, is thy response to the doomed enemies of thy chosen ones; always delay, always the opportunity press them
12 to repent of their madness, and wouldst thou show less anxious care in trying the cases of thy own children, bound to thee from of old by a sworn covenant so rich in mercy? Is it for our instruction, then, that thou wast such anxious care in the punishing of our enemies? Judge us, let us witness thy clemency, abide we judgment, let us ever hope for justice.

- 13 And so it was that thou didst plague the Egyptians,¹ that were learned and took both, their own false gods should be the undoing of them. This was the worst error of all their error, that they worshipped the makers of beams as gods; silly children had been no more credulous. Why then, these silly children should have play-time produce first, of these play-time positions if they took no heed, then at last they should feel how a God can punish. Mocked that day will might be in those sufferings of theirs, the very gods they worshipped the instruments of their distress, a sight enough to convince them that he was the true God, whom all that while they had rejected. But no, they must needs hang upon themselves the full report of justice.

CHAPTER 13

WHAT folly is upon in man's nature, the ignorance of God! So much goodness, and he, who is infinite Good,² not known! Should they not learn to recognize the Architect by the consummation of his works? Instead, they have pointed us no fire, or wind, or so the humble cat, whirling stars, or tempestuous waves, or sun and moon, and made gods of them, to rule the world! Perhaps the beauty of such

¹ The first half of this verse is textually confused. In describing us, they did imagine our nature to be unchangeable, but it will be seen that such our situation led out of harmony with the rest of the cosmos.

² The word "Infinite" does not occur in the original, but the substance of this passage is almost exactly so there, cf. vi. 15 above. For "didst plague" the Latin version has, "thou hast the utmost measure upon", but this means the same. The plagues of fire, flood, locusts, etc., are here contained, as being comparatively light, with the two true plagues, to be mentioned in ch. 15 and 16.

³ Or perhaps simply, "who art."

Chang brawched them into existence: is the deity? Ay, but what of him who is Master of them all, whose existence must be his, the Author of all beauty, that could make them? Or was it power, and power's purpose, that made their wonderment? Why then, how many times greater must he be, who conceived all! Such great beauty! even a creature here, reason is well able to contemplate the Source from which these perfections came.

Yet, if we find fault with men like these, their fault is little by comparison, as they say, but their desire is to find God, and it is in that search they err. They stop short in their enquiry at the contemplation of his creature, trusting only in the senses, that find such beauty there. Because them, then, we may not, if their thoughts could reach far enough to form a judgement about the world around them, how is it they found, on the way, no trace of him who is Master of all? For there are men more wretched yet, men who repose all their confidence in a world of shadows. They give the name of god to what is made by human art, gold and silver that human workmanship has turned into the likeness of living things, blocks of senseless stone that human hands have carved, long ago.

What would you? Here is a craftsman in wood has been in the forest and viewed all a fine straight branch; dextrily he strips off the bark, and fashion, with patient skill, some piece of carpentry apt for man's needs. As for the chips in his workshop, they cook his meal for him, it is not and taste his fill. But one more piece of choice wood is left, it that is fit for nothing, so cracked is it and so gnarled. See him, in an idle moment, pick it up and spend his leisure carving it! A master craftsman this, so long it has other shape, made into a man's likeness; or it may be he gives it the form of a bearded bear. And now he paints it with colours, reddened it must be with all its native colour is lost, all its limbs hidden away. That done, he must find a suitable room to house it, and there lets it gaze the wall, making it fear with tree-like change. No pains does he spare to keep it from falling, till if it is done, it shall find no remedy, please you, that it but an image, and cannot stir for itself!

And so, unattached, for home and children and wife he turns his proper, addressing himself all the while to a senseless thing. A weak, a foolish thing, and for health he sets it dead, and he will have life of it, stiffness, and he will have not of it. How should it set forward his enjoyings, that cannot walk? What service should it do, if trade he want, or skill, or good fortune, that is every way unerrickable!

¹ Some manuscripts of the Greek read, 'with greatness and beauty'.

CHAPTER 14

NAY, here is one that will go a-voyaging, the wild waves for his
 pathway, and perihelion road to carry him, yet he makes his
 1 paper to a piece of wood more perishable yet! As for the ship's
 2 timbers, it was man's contrivance that made the need for them, and
 3 man's skill that fastened them, but it is thy fatherly Providence
 4 that brings her safe to port, then hast made the sea into a high road
 5 man may travel by without harm, as if thou wouldst prove to us how
 6 strong is thy protection, though the sailor have little skill. So careful
 7 art thou that the gifts thy wisdom affords us should not go unused,
 8 man restores his life to a few planks, and the final banquet gives him
 9 safe conduct across the waves. And what marvel? At the beginning
 10 of all, when the giants perished in their pride, was not such a banquet
 11 the refuge of all the world's hopes? Yet thy hand was at the helm, and
 12 the seed of life was sown for posterity. A blessing on the wood that
 13 can so protect salvation! But yonder idol is accused, no less than
 14 the man who made it; he for his wicked design, and the lifeless thing
 15 for the legend of divinity that was attached to it. Sinner and sin,
 16 God hates both; pardon is gone for deed or dream. Thus it is that a
 17 dose of reckoning will come for those idols the Gentiles make, part of
 18 God's creation though they be, he deems them, so have they entangled
 19 man's souls, and laid a trap for fools.

20 When idols were first devised, then began unbelief; there was
 21 a death in the invention of them. For indeed they were no part of
 22 a man's life from the first, nor shall be to the last: it was but man's
 23 folly brought them into the world, and thus, shall be a short way with
 24 them yet. Here was some father, bowed with sorrow before his time,
 25 his child scarcely less of those sorrows, mortal and now dead, he
 26 must have the likeness made, and with that, dies of imitation must
 27 become the tradition of his clan. As time went on, images began
 28 grow into images canonized. A king would have his own likeness
 29 carved, and his subjects, living far away, so that they could not do
 30 obedience to him in person, would have his present image set up in
 31 a their view, eager to pay his absent respect their adoration. And if
 32 any spot were needed yet for their ignorant superstitions, the study
 33 of craftsmen afforded it, each of these sought to please his master
 34 by improving the portrait, with the utmost abuse of his skill. All at
 35 last the vulgar, carried away by as much grace of art, would account
 36 him a god whose yesterday they remembered as mortal man. So,
 37 unaware, the world was caught in the snare, under the stress, now

of baseness, now of royal policy, then imparted to rocks and stones the incommunicable name of God.

Not were they content with these false notions of God's nature, as living in a world beset by doubts, they imagined an immeasurable distance a state of peace. Peace, amidst their rites of child-murder, in their dark inquiries, they vigils consecrated to frenzy! Peace, while there is no respect for life, or for wedlock undisturbed, always the murderous ambush, the jealous pangs of a husband betrayed! All is a web of bloodshed and murder, theft and fraud, corruption and dishonesty, violence and perjury; honest men are mocked, kindness is forgotten, souls defiled, bonds confirmed, marriages unbroken, arbitrary reign and wariness. Haste we all down, haste we over the stile in whose worship is the cause, the beginning and end, of all these! Their enemies are but seeing, their prophecies are but lies, all live in their worshippers, and lightly become themselves. And so marvel, what harm should they take from the oak falsely sworn, since all their faith is in dead gods? But indeed they shall pay both scores, idolaters in that thought so ill of God, and perjurors that by their treason slighted all honesty: not the power be sworn by, but the justice that keeps a watch over sinners, calls ever the rogue to account.

CHAPTER 13

FOR us, then art God, thou, beneficent and truthful, thou, always patient and merciful towards the world thou governest. But we, still we are thy worshippers, have we not proof of thy power? Sin we not, of this, too, we have proof, that thou wilt count us for thy own. To know that we thou art, is the soul's full health, to have proof of thy power, is the root whence springs immortality. Not for us to be led astray by foolish tales of man's imagining, by the sculptor's barren art, so he fills out some image with muddy colours, none looking up at the sight of a lifeless shadow, all seeming and no breathing. Lovers they are of shade even now, worthy of the fond hopes they cherish, that make such things, or sigh after them, or do them reverence.

Dropst thou not the potter's soil, that makes the plant earth between his fingers, and makes a cap here, a dish there for our use? Serve they while earth or hear, all alike come from the same clay, and what employment each of them shall find, it is the potter's right to determine. But very ill is that ill bestowed, when he uses the same clay to fashion some god that is no god. Behold thou, potter, that it is but a little while since thou thyself wast fashioned out of the same earth,

and are long, when the lease of thy soul falls due, so that earth thou
 shalt return. But no, he never looks forward to the day when he will
 be past work, how short life is, he recka not; he must win with gold-
 coins and adventures, he must be even with his neighbour that works
 in brass, in pepper-making;¹ all his hope lies of winning time:
 O lease of due, O soulless worthless as the sand, life thou has own
 day more despicable. No thought for the God that was his own
 substance, quickened him with the pulse of energy, breathed into him
 a living spirit! Existence, for him, only a toy to be played with, our
 life here, only a market-place, where a man must needs get his living
 by his sweat or skill! Such a man, as no other, dies with his eyes
 open; from the same earthworm he will make you fragile pot or
 carved effigy as you will.

Took all, and doomed to misery beyond the common doom of
 tyrants,² were the countries that from time to time have lorded it over
 thy people. Gods, for them, were all the idols of the heathen, with
 their sightless eyes, their nostrils that never drew breath, deaf ears,
 a numbing hands, and feet that will would walk, yet will carry. Gods
 man-made, gods of his delirium that is a delusion for the very breath
 he draws. For indeed, the gods men fashion are less than himself;
 vain his imagery, since he is but mortal, they already dead; better he
 than they, since he lived once, and they never. And what heists
 are these they worship? Of all heists, the most hateful, such models
 as they have foolishly chosen to carve vie with the others;³ so have no
 beauty, even beest-shapons, so make them desirable; the least honour-
 able of God's creatures and the least blessed.

CHAPTER 14

FITTINGLY, then, were the Egyptians plagued by such heists
 as these, that returned to their making.⁴ The own people no
 plague belie, paid their quincy someack for debauches, then would
 feed them on grass. Though hunger drove them to feed, the men of
 Egypt turned away with laughing from the necessities they craved.

¹ Rather, according to the Greek text, 'in passing like coin'. The important point is to be that such worthless covered over their clay figures with word and, even so images, they were false; how much more so gods!

² According to the Greek text (which probably corrupts), 'of infants'.

³ The sense of the original is here highly distorted.

⁴ The names 'Egypt' and 'Egyptians' here, as before, have occurred to make the sense of the original plain. The sense is to be read of the following words: 'crop' in verse 3, 'beast-scorpion' in verse 3, and 'human' in verse 17.

to feel the sight of the frogs that came to punish them. They were people that should go waiting for a little, only so as to prepare them for the disaster that would follow. Their oppressors must feel the pinch of poverty for themselves, the sight of another's chastisement should be lesson enough. When they themselves encountered brass snakes, and the hiss of writhing serpents threatened them with destruction, the vengeance did not go to all lengths, enough that they should be warned by a brief experience of disaster, they should be put in mind of the law, yet leave the sentence that they wouldn't come to their rescue. For indeed, he who turned to look did not was saving from the poison serpent which met his eyes, but from those, who since that time

No brass proof could our enemies have, that from all parts there came deliverers. Bite of locust or sting of fly was the undoing of them; no man could be found against the moral punishment they had deserved. And here were those sons of thine, astonished even by the teeth of venomous serpents, because thy mercy came out to meet them and gave relief. They must feel the pinch, to remind them of the commandments they had from thee, and then quickly be rescued before they sank into deep lethargy, beyond the reach of thy succour. Mark our pleasure it was that cured them, but thy word, Lord, that all is healing power. Lord of life as of death, thou canst bring us down to the grave and back from the grave. There is not the fatal stroke man is dumb at sight, that branches life beyond recall, imparts the seal for ever.

Truly, there is a power that is no sleeping; the uplifted arm that is played upon Egypt, when thou wast crossed as a stranger. Scorpions, indeed, to that country were the rains that hewed them down, the fierce hot-monsoon; the dew, too, that melted them. Wonder beyond all words, that in water, the all-quenching, fire should rise in devouring elements but even rilly in the cross of sight. Have the flames a would burn less, to spare those creatures a smothering, that were thy adversaries against the pollens; doubt there should be none, for thy who are it, but divine justice was at his beck. Here, in the very midst of the water it would burn as never fire burned yet, to blast all the fruits of that scorched land. And thy own people, Lord! There is dewy dew with the food of angels; bread from heaven thou didst set before them, which no labour of thine had made ready, every taste tasting that could bring content, of every appetite the welcome choice. So would thy own name flourish a father's universal love; in this food should honour the eater's whim, turning itself into that which he craved most. In Egypt, snow and ice had melted the dew, as

after melting, plain it was that this fire, which those yet could the
bedroom and the man, was in offence with them to burn up and
a destroy the enemy's harvest. Now, once again, this forget its own
nature, this time, to give faithful souls their nourishment? So well
does thy mother obey thee, its father, now entering all its power to
pursue the wicked, now abating its force to do thy loyal followers a
service!

Why should nature, according that universal beauty of thine, go to
all shifts to meet the needs of thy supplicants, but for the instruction
of thy own children, Lord, children so well beloved! They were to
learn that man lives, not by the opening of crops, but by thy word,
nor ever protecting the souls that trust in thee. This means, that never
shook from the fire while it was a-cooking, would melt before the
a heat of the sun's first scorching ray. What meant this, but that we must
be up before the sun to give thee thanks, seeking thy audience with
thy day's earliest light? Therefore if a man be, like the heat first of
winter his hopes shall dissolve; like water that goes to waste they
shall vanish.

CHAPTER 17

HIGH shows us, Lord, are thy judgments, mysterious thy dealings,
we shall find those Egyptian hearts in understanding them.
They had thought to attract barbarous tyrants over a nation trans-
ferred to them. And now they lay, shut close under their own roofs,
darkness their dungeon, their sentence a long-darken night, sealed
from the gifts of thy eternal Providence. Did they hope, under that
dark veil of oblivion, to find a cloak for secret sinning? Nay, they
were exposed to the sport, and in generous dread of the terror that came
to punish them. Lie snug as their hidden sins they might not
know swept down, echoing about their affrighted ears, and boding
ruins of sad faces bowed their spirits. Fire itself no light could give
them, nor man's clear beam illumine that hideous night; only now
and again a white shape out, not of their kindling, terrible to behold;
and fear of this unseen salience that fresh horror to the night it
showed.¹

¹Ver. 16, 17. The meaning here is, not very clearly expressed, it is, that the
wise failed to produce its moral effect, even when it did not melt the hard
stones which fell at Egypt, and again when it did not melt the masses in the
smoking-pots of the forsaken law, were it below, and the (cf. 17).

²The original is here very obscure, it may, loosely, 'Only a sufficient
beacon shone upon them as a guide, full of terror, and being afraid of that
very light, escaped their observation, they thought the things were worse'.

A machinery, now, around those magic art of theirs, gnomons¹ the self as to their hoarded cunning. The very men who had profaned to rid stolid minds of all discomposure and disquiet, were now themselves sick with apprehension, to their great discomfort. Even when no storms were present to disturb them, the memory of peering back and having serpent filled them with mental tremors, till they as that their eyes opened the sight of empty air, reason there is none to dread.² Nothing gives such proof of cowardice as wickedness cowardly hard pressed by conscience, it will meet all its troubles half-way. What else is Gnosticism, but a betrayal of the ravage-prone to source given out. Imagination, already defeated within its own stronghold, then the unknown more than it from the true source of its misery. Whether the darkness that held them bound was true or night, or that darkness which comes up from the lowest depths of the grave, their haunted senses could not well distinguish.³ Now when a storm apparition came indeed to scare them, now it was but that own false hearts made cowards of them; in a moment duncy was all about them, and took their wits away.

Into this prison, then, that needed no bars or secure it, all fell alike, it whatever their condition: tiller of the fields, or shepherd, or workman it that piled his tent out in the desert, each was caught at his post, each must abide the terrible lot, by darkness, like all his fellows, held in it itself. Did the wind whistle, or hard enter useful noise deep amid the boughs; were it the dull roar of some waterfall, or the sudden or crash of tumbling rocks, or the padding feet of horses that gambolled past them unseen, or the howl of wild things revelling, or a booming echo from the mountain hollows, it was all one, it would create them into a great quaking of fear. All around them the world was locked in the sheer midnight, and men went about their tasks undisturbed, may as sleep close the heavy curtain of night was spread, images of the darkness that should be their next shade. Yet each man had a burden heavier to bear than darkness laid, the burden of his own competition-ship.

¹ "Knowest thou it none to dread", the common philosophical meaning of the perhaps word in the Greek text is "worthy to be avoided". It is commonly taken here as meaning "avoidable", but this gives a less apt sense.

² See 11-12. There is much obviously here, and perhaps some corruption in the text. Of course it is only conjectural interpretation as possible, it runs, literally, "sleeping the same sleep the really responsible night and the night-coming upon them from the depths of an impossible lower world".

CHAPTER 18

BRIGHTEST of all, that light shone on thy chosen people. Those neighbours of theirs, heard but not seen, the Egyptians most conspicuous on their escape from the common doom, thank them for letting themselves be, and ask forgiveness for past ill-will.¹ To those their power, not darkness, but a pillar of burning fire, to be the guide of their unfamiliar journey, to be the sun whose gracious welcome should preserve them from harm.²

A fitting punishment it was for the Egyptians, this loss of light, fitting that they should be imprisoned in darkness, who had kept thy own sons in prison; thy own sons, through whom that law, which is light unfolding, was to be given to the world. It was their purpose, besides, to slay all the children born of that holy stock, but one child survived exposure and lived to rescue them through him thou dost destroy Egypt's own children in their thousands, and down he descended hither to the rushing waves. Of what should befall that night, our fathers had good evening confidence in thy sworn protection, should keep them unafraid. A welcome gift it was to thy people, what it was to thee thou dost punish our enemies, and make us proud men by slaying us not for thyself!

In secret they offered their sacrifice, the children of a nobler race, all set apart with one accord they ratified the divine covenant, which bound them to share the same kingdom and the same perils, slaying for perhaps their ancestral byname of priests. But secret was none in the many's cry that sorrowed them; here all was done for children, namely murdered. Slave and master, prince and peasant, a common doom met them, and a common law; death levelled all under one rule, unambushed everywhere the slain, nor might the living suffice to bury them; all in one moment, the flower of their race had perished. Again:

¹ Wis. 1, 9: The Greek text (which is rendered above) has here been misunderstood by the Latin version, and the version in Greek altogether misrepresents the sense of the passage, it reads 'Brightest of all the light shone on thy chosen people. They did not see how the voice of shame, but now they do see. And they glorified thee for their escape from the common doom, thanking thee that they were not seen, as they had been formerly, the unknown, and they made a request of thee, that thou wouldst distinguish' themselves themselves and the Egyptians. The words 'Egyptians', 'themselves', and 'themselves', though not in the original, have been supplied in this chapter as before.

² The Greek text probably means, 'which should preserve them from harm during their unfamiliar journey'.

those earlier plagues, misery had hardened their hearts; Israel they recognized for God's children only when the first born died.

There was a hush of silence all around, and night had but fulfilled its half her swift journey, when from thy heavenly chariot, Lord, down it leaped thy word omnipotent. Never lighted stronger warrior as a doomed band: never was tested so sharp, armed so unassailable, as thy word that could tread earth, yet reach up to heaven. All at once it came terror in their dreams, phantoms dismayed, and sudden storms overtook them; and when they lay a-dying, each fallen where fall is his doom, they confessed what truth it was they captured; all was a doleful by the dreams that so disquieted them, they were not sufficed to punish apostates of their offence.

There was a time, too, when God's own people tested the bitterness of death; but there in the desert a plague fell upon the common folk, but not for long this vengeance lasted. A powerful champion they found in Aaron, that quickly took up the shield of his appointed ministry, the power of intercession that was his, and the smoking incense, bled thy wrath to death, and brought the calamity to an end; none could doubt now he was the man of thy choice! Not by strength of body, nor by prowess in arms, he won the victory,¹ by persuasion he disarmed resentment, calling to mind the sworn covenant of our race. Already as the corpses were piled thick one on another, but he kept vengeance at bay, standing in between to breach the path between dead and living. Such blessings he bore what meant that long robe of his was but the whole world's guilt, the four rivers of gems but the great deeds of our first fathers, the stars on his head but thy own presence! In awe of thee shrank the destroying angel away; for thy own people, none task of thy vengeance should be enough.

CHAPTER 19

IT was not so with their impious standing; with them, God decreed that pitiless justice should run its course, knowing well what A-dying of theirs lay yet in store; have the very men who had allowed the Israelites to depart, say, sit them singly on their way, would soon repent of it and march out in pursuit.² The business of mourning is still in hand, the grave-diggers of the dead still calling for their turn,

¹ That is, according to the Latin version, "he overcame the multitude", but some manuscripts of the Greek text give, "he overcame the physical, angel".

² The word "troublers", like the other proper names used in this chapter, have been supplied so as to make the original text less obscure.

they must needs betide themselves to a fresh desperate shift, they would have down to fighters the unwelcome guests of yesterday. Facing despair, that laid them to a falling doom, made them forget the past, and led them on to complete their tale of suffering and of punishment.¹ For thy people, a strange sea-faring, for these others, an unimagined manner of death!

Each form of nature, in its own proper sphere, was formed anew as from the beginning, obedient to the new laws thou hadst given it, for the greater safety of thy children. Such was the cloud that overshadowed their camp; such the dry land that appeared where waters roared before; the Red Sea unthinkingly crossed, a grassy floor spread out amid the surging billows! So, sheltered by thy hand, they passed on their way, a whole nation of them, strange marvels seen in their passage, light-hearted as home as pasture or feeding lands, they clustered round to thee, Lord, their rescuer. Such, too, were their memories of Egypt (well) memories of the land that bred lice and could breed no better else, the river where no fish lived that could yet spawn frogs. Later on, they were to see how birds could be the subject of a new creation, when their appetites craved for richer fare, and quails came up from the sea to sustain them.

Not were the Egyptians punished without warning, the thunder that terrified them were but echoes of the past. Did not their own wickedness deserve the pain they suffered, a pain even more incomprehensible than the men of Sodom before them? There did but refuse a welcome when strangers came to their doors; the Egyptians condemned their own guests, their own benefactors, to slavery. It is one thing to be called to account for unfriendly treatment of alien folk; but these Egyptians had received the Israelites into their midst with rejoicing, had admitted them to rights of citizenship, and then turned on them with savage ill-will. No wonder blindness fell on them, as upon the men of Sodom at Lot's door! For in Egypt the darkness was so bewildering that a man could not find his way through the doors of his own house.

All the elements may be transposed among themselves, keeping up the same answering rhythm, like the notes of a harp stirring their mood, so much we may infer with certainty from the signs that have been witnessed in the past.² Land-boats turned to water-boats, and the firm ground was made by constant flow to swim. For

¹ The meaning of this passage is highly doubtful, and it is possible that the text has been badly transmitted. But the words seem to be the history of miracle above a kind of reciprocity between the elements, earth yielding to water and then water to land, ice to fire and then fire to ice.

surpassed its own nature, when water began to quench it, that fire, as it is said, could not wear the first flesh-offering: creatures that traversed it, nor such that heavenly food that melted easily on ice. No means would it thus exploit, Lord, to uniquely stir people and with their reason, never would it thus leave them categorized, but always and everywhere cannot to their aid.¹

¹ vs. 13-16: It is not distant, from the mouth, whether from your side mainly to the point of the blade

THE BOOK OF ECCLESIASTICUS

PREFACE

MANY are the important truths conveyed to us by the law, by the prophets and those other writers who have followed them. I have set before us of its own philosophical tradition, taught not only to instruct those who talk its language, but to teach, as spoken or written *fiery*, the outside world too, and bring it great enlightenment. No wonder if my own grandfather, Jerome, who had devoted himself to the careful study of the law, the prophets, and our other apostolical records, had a mind to put something in writing himself that should bear on this philosophical tradition, to claim the attention of students who had already mastered it, and to encourage their observation of the law.

I must beg the readers to come well-disposed to their task, and to follow me closely, making allowances for me whenever I seem to have failed in the right marshalling of words, as I put in writing in second hand Hebrew words less than those when they are translated into another language; moreover, when the Hebrews read out the law, the prophets, and the other books among themselves, they read them out in a greatly different form.

It was in my thirty-eighth year,¹ in the reign of Eusepius, that I went to Egypt and spent some time there. When I found writings preserved there which were of high doctrinal value, it seemed to me right and fitting that I, too, should be at some pains, I would not about translating this book. Learning I gave to the task and long labour, and as thought it to an end, who will apply their minds to it, shall find out how a man might frame his conduct if he would live by the divine law.

CHAPTER I

ALL wisdom has one source; it dwells with the Lord God before
1 A never time begins. Good things never cease, as the rain-drops, as
the days of the world's abiding, because-heights than never measure,
2 as the wide earth, as the depth of the world's breadth, as God's wisdom
3 that cannot cease to her origin, that was before all. First she is of all

¹ In the original, 'in my thirty-eighth year', some think that the author refers to 1228 C., the thirty-eighth regnal year of Probus Eusepius III. If the year meant is that of his own age, he may equally well have lived under Probus Eusepius I (247-261 A.D.).

created things: time was never when the riddle of thought were unaided. (What is wisdom's form? God's word alone. What is her court? His eternal commandments).² Raised her roots beyond all search, like her counsels beyond all knowing: (too high her teaching to be plainly revealed, too manifold her movements to be understood). There is but one God, high creator of all things, sitting on his throne as parent, as a great king, worthy of all doings: he it was that created her, through his holy Spirit. His eye could take in the whole range of her being: and so he placed her feet upon all his creation, upon all its living things, upon all the souls that loved him, as the measure of his gifts to each.

To fear the Lord is man's pride and boast, is joy, is a prize to be won: comfort it brings to the heart, happiness and content and a long life bestows: well it is, at his last hour, for the man who fears the Lord his day of death shall be a day of blessing. (Love of God is wisdom worth the having: welcome the right time it shows itself, when it gives proof of its wisdom power.) Wouldst thou be wise, is the first step is fear of the Lord, to his chosen servants, a gift bestowed from the womb, is given with holy motherhood, and sets its mark on his true worshippers. (The fear of the Lord leads wisdom to that path which is hers: each path to shall keep the heart safe and to make it acceptable, being a joy and reward. Well it shall be indeed for the man who fears the Lord, at his last end he shall win blessing.) God's fear is wisdom's fellowship, yields the deep drought that withers man: never a week or month is thy house but shall be filled with the roots of its harvesting. The fear of the Lord is wisdom's crown, as with this, peace and health are there to enjoy. (She fear itself is God's a gift, no less than the wisdom which is created out under his eye.) Wisdom it is that imparts to us all our knowledge, all our power of discernment: hold her fast, and she will set thee on a pinnacle of nature: yet needest this wisdom must be to fear of the Lord, as a long life shall never begoon from it.

(True insight wisdom has in her treasure-house, and the know-ledge that sanctifies: no wonder if sinners hate the name of her. The fear of the Lord drives out sin): the rich soul shall never find it

² The verses printed in brackets, here and in later chapters, are either not found in the *Clarendon* text at all, or found only in certain manuscripts of it. There are many other differences of detail between the Greek and the Latin, the sentences to be mentioned in these notes. The *Waldensian* version (which has been preserved in no only an small part) must have been derived in several different times at the time when our versions were made, and it seems probable that the Latin has sometimes included two statements side by side (of verses 26 and 27, 28 of the chapter).

a person, in our wild mood overtake us. Patience bids her wait,
and with time, constant comes back to her; praise shall be upon
every lip for the wise thought that checked, for a while, her utterance.
a Deep in wisdom's treasure-house is hidden the secret of all knowledge,
a no wonder if sinners bear the name of pity. My son, if a wisdom
thy heart is set, keep the commandments, and God will pour thy
a will; fear of the Lord is true wisdom, true learning, and his will is
a to see them loyal and patient; thou shalt have no empty sayings then.
a Let not thy face of the Lord be aversant with doings; never come
to him with a heart that hearken.
a Do not play false in thy dealings with men, and suffer thy own
a words to accuse thee. Watch those words well, or they may cry
a that up, thou wilt have compassed thy own disgrace, if God should
reveal thy secret thoughts at last. Wouldst thou be thrown down,
a to be mocked by all thy neighbours, a heart that came to meet the
Lord goddingly, full of the wile of treachery and deceit?

CHAPTER 3

MY son, if thy mind is to enter the Lord's service (was there is
his presence, with honesty of purpose and with all reverence,
and) prepare thyself to be put to the test. Sublimate be thy heart,
and ready to bear all (no wise advice lend a ready ear), and be never
shaky when ill times befall thee. Wait for God, cling to God and wait
for him; at the end of it, thy life shall blossom anew. Accept all that
comes to thee, patient in sorrow, humiliation long enduring; for
gold and silver the crucible, it is to the furnace of humiliation men
show themselves worthy of his acceptance. Trust in him, and he will
lift thee to thy feet again, go straight on thy way, and fix in him thy
hope; hold fast thy fear of him, and let that fear be the habit of thy
later age).

a All you that fear the Lord, wait patiently for his ordering, have
sight of him, and you shall still by the way. Fear him? Ay, and trust
in him; you shall not miss your reward. Fear him? Ay, and fix your
a hope in him; his mercy you shall find to your great comfort. (Fear
a him? Ay, and love him; your heart shall be enlightened.) My son,
look back on the ages that are past; was ever man yet that trusted in
a the Lord, and was disappointed, held fast to his commandments, and
a was forsaken, purged to life, and found the power unperished? A
gracious God and a merciful, in times of affliction, he knows our soul
unpunished, watches over all that with true hearts come to him.

Out upon the false heart, the cheating lips, the hands busy with a
 ill-doing, upon the dinner that will go two ways about it, to enter the
 hand of his desire. Out upon the unscrupled will, that tries to God his
 name, and from him shall have no success. Out upon the men who
 have given up hope (seeking the right path, and so false paths
 breaking there), what shall will they make when the Lord calls them
 to account? Fear the Lord, and doubt his promises? Love him, and
 not keep true to the way he shows us? Fear the Lord, and not ready
 to know his will? Love him, and not find contentment in his law? Is
 Fear God, and not keep the will clear, the soul set apart for him? (To
 fear God is to keep his commandments, and wait patiently until he
 comes to relieve us.) Be this our thought, that it is God's power we
 have to reckon with, not man's, if there is no persecutor done. And he
 has mercy ever at his side, a God merciful to be a good.

CHAPTER 3

WHENEVER choice words are found, wisdom is the mother of
 them, loyalty and love went to the making of them. Speak we
 now of a father's rights; do you, sons, give good heed, and follow
 these counsels, if thrive you would. God will have children honour
 their fathers; a mother's rights are his own strict ordinance. (A lover
 of God will fail no prayer over his sons and see no enemy so, all his life
 long, his prayer shall find audience.) . . . riches he lays up for himself,
 that gives his mother his due.¹ As thou wouldst have joy of thy own
 children, so thou wouldst be heard when thou fillest in praying,
 honour thy father will. A father honoured in long life more; a father
 well obeyed is a mother's heart comforted. Hence that Stern the Lord
 has honoured the parents who give him life, dare to master even so
 greater service. Thy father honour, in deed and in word and in all
 manner of forbearance; so thou shalt have his blessing, a blessing
 that will endure to thy life's end. What is the greatness of it? A
 bond? A father's blessing? What sets up the foundations of it? A
 mother's care. Never make a boast of thy father's all name, what
 it should be decreed to thy honour? Nay, let a father's good report
 be it, a son must go proudly, or hang his head. My son, when thy
 father grows old, beloved him; long as he lives, never of thee be his
 reproach. Give he fields of wit, make allowance for him, use in it

¹ *Eccl. 4. 5* The Latin version here inserts a sentence which seems out of place (perhaps belonging to the end of the foregoing chapter), it reads the words given
 in the Greek text: 'He who honours his father will receive for his own soul'

thy mother's righter despise him. The kindness shown to thy father
 a will not go forgotten. Evermore it shall bring thee in account of thy
 a mother's guilt.¹ Faithfully it shall be made good to thee, nor shall
 thou be forgotten when the time of affliction comes, like me in remembrance
 a the record of thy sins shall melt away. Turned his name, that
 leaves his father forsaken, turned his memory, that saves a mother's life.

a My son, go about thy own business with a quiet mind, man's love
 is a worth more than their pain. The gentler thou art, the more is
 a all things done thyself, so thou shalt win favour with God. . . .² Sovereignty
 belongs to God and no other; they honour him most that most
 a keep humility. Seek not to know what is far above thee, search not
 beyond thy range, let thy mind ever dwell on the duty God has given
 a thee to do (constant to be ignorant of all besides). Things thou seest
 a not, what need is there for thee to know? Leave off, then, thy much
 questioning about such things as little concern thee (and be content
 a with thy ignorance), more lies in thy view than lies within hearts
 a lies. By such fancies, many have been led astray, and their thoughts
 chained in folly.³

a . . . Heart that is obstinate shall shrieve all as the last; danger loved
 a is death won. (Heart that will try both ways shall prosper later; he
 a falls into the snare that goes a-maying.) Heart that will not mend
 shall be weighed down by its own troubling; the sinner is ever ready for
 a one sin more. For one root of sin there is no remedy, the proud,
 a too deep a root the evil has taken, before they know it. Heart that is
 wise will prove itself in wise company, ever greedy of wise talk is the
 a man that knows how to listen. (Heart that is wise and discerning will
 keep clear of wrong, and by honest dealings prosper yet.)

a No fire burns so high but water may quench it, down-going war
 a over sin's smoking. God seals the grateful eye, and remembers it;
 love is sure support when against peril of falling.

CHAPTER 4

MY son, do not grieve a poor man when thou seest him, nor pass him
 a by, with averted look, in his need. Wouldst thou despise him
 a hungry glance, and add to the burden of his distress? Wouldst thou

¹ In the Greek text, the grant of sin appears not for his mother's sin, but for his own. Cf. *Interim* Pt. 30, 3.

² Some manuscripts and versions add, at the end of this verse, "that's extreme and honour is so to be had for the asking, but it is to the humble that hidden things are revealed".

³ Some manuscripts and versions add, at the end of this verse, "What eyes that sight, heart not that thou know knowledge, where knowledge is good".

disappoint his expecters by holding him wait for the gift? Nay, & again, thou seest the plea of the friendless, look thy support to the Lord, and of his poverty take good heed; shall his balled eye come & stare behind thy back? The case of a despairing man does not go & onward, his Maker is listening.

To the common sort of men give friendly welcome, before an elder & state thy guide, and to a man of eminence bow meekly thy head. If a poor man would speak to thee, heed him thy ear without grudging (give him his due), and let him have patient and friendly answer. If he be wronged by oppression, relieve thou needs must win him, nor be vexed by his importunity. When thou sitest in judgment, be a father to the orphan, a husband to the widow that fears thee, so is the most High as thyself: one shall relieve thee, and show thee more than a mother's kindness.

New life wisdom breathes into her children, befriends all that have a request to her (and guides them in the right way). Love her, as there is love life, wait early at her doors, if thou wouldest win her sweet embrace. Lift the poor, if thou hold her fast; come she in at the end, God's blessing comes with her: cover good to her, worship is good to the Holy One; love given to her, God's love made thick to return for it. A word from her, and the world is at thy feet, a sight of a bare foot, and thou shalt dwell ever secure, trust her, and she will & be thy advocate, seated on the helm of thy body. When first she is chosen a man out, she does but make trial of his company; she puts a hand to the plow, drawing him with her frowns, raising him with her difficult love, until at last she has engaged his every thought, and can trust him perfectly. Then she gives him confidence, coming out to speak to meet him, gladdens him with her smile, and tells him all in her secrets; (maketh him rich with more of true knowledge, and enableth him to discern the right). Only if he strays away from her does she abandon him, and leave him at the mercy of his fate.

My son, watch well for thy opportunity, even so thy guard against a wrong-doing. Though life itself were in peril, never be ashamed to speak the truth. Shame, that is the price and glory of a man, may to yet make a slave of him. Withhold thou hold wisdom man's house to desire: thou thy own, and wear the life at thy neck's peril. (Nay, or speak out without shame, though thy own neighbour should be threatened with ruin.) Withhold not thy counsel while safety may be put to way; thy wisdom is not to be hidden away like a veiled beauty. Wisdom will needs a tongue to declare it; no disavowal or knowledge as of shamed counsel but waits on the apt word (how else should man be entangled in well doing?) Speak thou never against the known as

- 11 surely, and if thy ignorance has erred, even thy sense. Be never ashamed to confess thy faults, nor, for thy fault, put thyself in any man's power.
- 12 Wouldst thou defy, and openly, a ruler's authority? Thou hast better wits against the stream's force.¹
- 13 Be humble for the right, all thy life long, and with thy last breath do battle for the right still; God, in thy cause, will overcome thy enemies.
- 14 A glib tongue, and hands that hang down idle: such be not these.
- 15 Learn if thou must be, let not thy own house feel the heat of it, thy own servants heated, thy own slaves heated in the earth.
- 16 Open hand when the word is Take, shut when the word is Given: such be not these.

CHAPTER 3

- WILT thou look round at ill-gotten gains, and tell thyself thou hast enough for all thy needs? (Trust me, when vengeance finds thee out, all thou shalt need will find thee.) In manhood's vigour, do not follow the lust of thy heart, boasting of thy strength, and taking who will call thee to account for thy doings; God will find a way to punish thee. Was ever faster thyself than thou hast sinned and come away scot-free; the eternal justice waits on thee. If were it that man's pardon should withhold thee in the attack. Dost thou tell thyself God's mercies are great, and he will overlook thy sin for all they are so many? Fashick thou that his vengeance follows swiftly on the heels of his mercy; it is a jealous eye that watches the sinner. O wouldst thou make thee work of running to the Lord, and put it off from day to day? Swift falls his anger and perdition, when the time for vengeance is ripe. And were thy thoughts still dwell on the ill-gotten gains, that shall seeking find thee when vengeance finds thee out!
- 17 Turn not with every wind, nor walk in every way that others do; sinners do, till their hypocrisy is found out. Pave let thy feet be set on the path the Lord has chosen for thee; let man as thy own thought and to the knowledge thou hast, and ever let the counsel of peace and justice guide thee on thy way.

¹ vs. 11, 12. The Greek text here varies considerably from the Latin version. It reads: 'Be never ashamed to confess thy faults, wouldst thou even against the stream's force? Never put thyself in the power of a fool, and never follow a ruler's pretensions'. Throughout the last fourteen verses of this chapter, the Latin and the Greek have many different ways of rendering, and neither can be interpreted with much certainty.

True answer and what answer come can give but he who knows it perfectly, and knows all.

If disagreement thou hast, give thy neighbour his answer, if none, a tongue held in best, or some ill-advised word will shame thee; speech is crossed was ever the wise man's passport to fame, the fool's undoing.

Never was the name of back-biter, by thy own tongue overtopped or less shamed. A staff must break and do penance, a hypocrite man it will smite and cross; the back-biter turns adulterous and envious and degrades all at once.

For all men, high and low, make the same excuse.

CHAPTER 4

WOULDEST thou rather have thy neighbour enemy than friend? Wouldst thou earn, by ill-will, an ill name, and be despised for such faults as these, envy and hypocrisy?

Wilt thou lose thy head, half-factions, and glory in thy own strength? What if that strength should be brought down by thy own folly? Then wilt thou be no longer than some dry tree-strump cut in the desert, its leaves withered, its hope of fruit all gone. Ill repute brings a man to an ill end, the scorn of his enemies and a prey to injury.

Gentleness of speech, how it wins friends everywhere, how it detours an enemy! Never was a good man wanting for a gracious word. Be no good terms with all, but for thy trusted counsellor, choose one in a thousand. Friends are best made in the hour of trial; do not bestow thy confidence lightly; some men are but fair-weather friends, and will not stand the test of adversity. Some will run from friend to foe, and by their old grudges, old quarrels, to reproach thee; some will be thy back companions, but desert thee when trouble is at hand. Or else, though he be a true friend, one will set himself up to be thy rival, and play the master among thy servants; let him learn to behave meekly, and rid thee of his presence, before there can be true and true friendship between you.¹ From enemies thou mayest keep thy distance; against friends be on thy guard. True friendship, sure protection and sure treasure found, true friendship, a thing beyond compare, its true loyalty outweighs gold and silver, true friendship, its life and death the value thou needest! is only those who fear God will come by it; the fear of God gives a friendship evenly shared, friend matched with friend.

¹ Ec. 21, 22. The sense of these verses is doubtful. The Greek text has, for verse 12, 'What if thou art brought low, he will turn against thee, and hate his presence more than thou'.

- 12 My son, leave the harvest of youth, and garner wisdom against thy
 13 grey hairs; ploughmen and sowers thou must come to the task, and
 14 wait patiently for the harvest; how lights the oil wisdom claims, the
 15 lights of her law thou enjoyest! Only the undisciplined winds she
 16 scorns as over-hard task-masters, not for long will the fool endure her
 17 company. Here is a weight (says he) that tries my strength too much,
 18 and away he casts it. The enlightenments which come with wisdom
 19 is true to its name, known to so few, yet where men are acquainted
 20 with it, it waits to light them into the presence of God.¹ My son, give
 21 good heed to the warnings of experience, do not spare the counsel of
 22 a man. Yield first of thine to wisdom's sternness, seek of thine to her
 23 calmness, shoulder of thine to her yoke; do not chafe at her bonds. Make
 24 her thy whole heart's quest, follow, as best thou canst, the path she
 25 makes known to thee; search, and thou wilt find her, hold fast, and
 26 a savor let her go, in good time, thou shalt repose in her, and find her
 27 all delight. In time, those lessons of hers shall prove a strong pro-
 28 tection, a sure support, that habit of hers a badge of honor about thy
 29 neck, there is life in those sayings, healing virtue in those words
 30 For he who shall do these things because, crown is none shall not more
 31 resist on thy brow.
 32 My son, mark well and learn, take heed and be wise; here is true
 33 knowledge for the learning, here is wisdom if thou wilt heed an ear.
 34 Where older men than thou are met, and wiser, take thou thy place,
 35 and give thy whole heart to their teaching, old tales of God's wisdom
 36 thou shalt hear, and sayings of much renown. A man of discernment
 37 if thou had, wait on him at day-break, and wait out his door-step with
 38 thy silent waiting. Think ever upon God's commandments, and he
 39 reward in the following of his will, he sure he will give thee courage,
 40 and all thy desire for wisdom shall be granted thee.

CHAPTER 7

- 1 **H**ARM if thou do none, harm shall none befall thee, clear of
 2 wrong is clear of mishap. What need, my son, to sow in the
 3 fumes of madness, and reap a sevenfold harvest?
 4 Never ask of God high station, or of the king pre-eminence.

¹ The Greek text runs, 'Wisdom is true to her name, she is revealed to few', which seems to imply a play upon words quite foreign to Hebrew vocabulary. The Latin version runs literally, 'The wisdom of discernment is true to its name, it is revealed to few, but the thing to whom it is known, it abides even to the sight of God'. There is an accidental resemblance in Hebrew between the noun 'wisdom' and the verb 'to wait'.

Never try to prove thy innocence before God, who knows all, nor thy sobriety before the king.

Do not sit in judgement, unless thou hast enough courage to crush the wrong; if thou favour the rich, what else is thy reward but a shame for thy own virtue?

Let not flesh of thine be the source of public calamity; no need to embroil thyself with thy own neighbour.

Never tack sin to sin; for the first thou art in sin.

Do not lose confidence in thy praying, or leave sleeping useless.

Do not flatter thyself that God will look favourably on thy many offerings, as if he, the most High, could not refuse thy gifts.

Do not triumph over the dissolute; God, who sees all, casts men down and lifts them up.

Not against thy own brother tramp up the charge, nor thy neighbour's sin.

Let the least falsehood creep in thy speech, or'll prove the bait of ill.

Idle talk becomes thee not, when thou standest with the elders in a council, nor, when thou prayest, repetition of thy prayer.

As well repine not; the farmer's trade is of divine appointment.

Think not to pass unnoticed, where sinners are so many; bethink it thee rather, how swiftly comes vengeance, and to curb thy vanity is pleasant for sinful flesh, fire and worm.

Thou hast a friend who is over-long in thy debt, still do not wrong him, dear to thee as a brother, and shall gold exact more? Thou hast a good wife, a chaste woman that has thrown in her lot, in the fear of the Lord, with thee; do not leave her; that modesty of hers is a grace gold cannot buy. The slave that works for thee faithfully, is the husband that depends on thee for his livelihood, injure not; a chaste slave thou shouldst love in thy own self, not branding him of liberty or leaving him to serve. Cattle thou hast, feed them well, as our part with them while they do thee good service. Thou hast a son; train him to bear the yoke from their youth up. Thou hast a daughter; keep her chaste, and do not spoil her with thy smile. A daughter wed is great good done, if a chaste husband thou find her to. And thy own wife, if thou lovest her, never do thou forsake, trusting in thy happiness to come rather than shall be bitter to thy mind.

And oh, with thy whole heart honour thy father, nor forget thy mother's prayer; bethink thee, thou without them thou hadst had no being, and enjoy the service they have done thee.

With all thy soul fear God, and reverence his priests. He made thee, wilt thou not discern all thy powers in his love? Wilt thou leave

- a his ministers unhelped? Rather, with all thy soul fear God, and to
 his priests give thou due, with gift of the consecrated shoulder clear
 a thyself of what is wrong. The priests must have their share, by law
 prescribed, of thine fruits and of offering the trespass-offer, even if thou
 hast committed a fault in ignorance, a fault is claimed for thy cleansing.
 a The gift of the consecrated shoulder thou must make to the Lord,
 and the offering of all that is dedicated, and the holy first-fruits,
 a moreover, thou must open thy hand to the poor; so thy statement
 shall be perfect, and perfect thy blessing.
 a No living man but is thankful for the gift given, and it is ill done
 a to withhold thy favour even from the dead. Foul not so comfort the
 a distressed, let the treasurer have thee for his stock. Without quarrel
 a visit the sick, no wiser way of winning thy neighbour's love. Re-
 member in a little time what thou must come to at the last, and thou shalt
 never do amiss.

CHAPTER I

- I**F granted thou hast, let it not be with a prince, that may reach
 a thy parents; nor with a rich man, that may employ thee, with all
 the power there is in silver and gold to corrupt man, and sway even
 a the hearts of kings. Nor with a gift without; thou dost but add fuel to
 his fire.
 a Be not familiar with a boor, thou wilt hear no good of thy ancestry.
 a Soom not the slander that would amend his ways, reproach comes
 a again, whose ill stand is need of correction. Nor bid in respect thy
 a the speech it is of our staff grey hairs are made.¹ Reprove not over thy
 a man's death; we all die, nor for other men's reproaching. Do not be
 a companions of what older and wiser men have to tell thee, by that
 a thou live thou, if thou wouldst be, and have the words of wis-
 a domment, and was devoted to the service of the great. Do not let them
 a put thee by, these malicious older men have inherited from their
 a fathers, they will turn thee into a man of judgement, but answer
 can make when answer is needed.
 a Wouldst thou converse with a sinner? Make sure thou art not
 a drinking the dregs of his poison, thyself in peril of a swooning.
 a Wouldst thou make reply to the railing accuser? Make sure he is
 a not taking a trip to condemn thee.
 a Lend to one who can master thee? Then lend a lot. Pledge not
 a thyself beyond thy power, count over thy pledge first. Dispute
 a not a judge's award who judges by right rule if not he? Trust not

¹ LXXV, 'from grey old men of (people like) us'.

with a weak companion, if thou wouldst not shoulder all his misfortune, he will go his own way, and thou share the reward of his folly. Counsel is not with a man of quick words, on a desert road he is no companion for thee; he owns nothing for himself, and none shall aid thee in thy fall. Take not counsel with a fool; he knows none but his own way in of it. Show not thy secret plans with a stranger; thou knowest not in what trouble he may land. Never open to any man thy whole heart; as no ill requital he may make, by bringing shame on thee.

CHAPTER 3

NEVER show thyself a jealous husband to the wife thou lovest, for she may learn too well the rudeness known. Never give thy soul into a woman's power, and let her command the fortunes of it, to thy shame. Never turn to look at the women, that would catch thee in her snare, nor spend thy attention upon some dancing woman, that has power to be thy undoing. Nor let thy eye linger on a maid curved, whose very beauty may take thee unaware. And for harlots, let nothing tempt thee to give way to them, as life and patrimony thou hastest dear. Look not round thee in the city streets, nor haunt the alley-ways. From a woman heavily decked out turn away; have no eye for her beauty that is none of thine. Woman's beauty has been the ruin of many ere now, a spark to light the flame of lust. (A is harlot? Then trample her down like mire on thy path. The love of a vain woman has been the undoing of many; a weed with life, and the spark is fit.) Sit down never with a wedded wife, nor loan thy affair upon table of beer. Nor hearty words with her over the wine; as soon she thy heart sway, thy life is forfeit.

An old friend leave not; the new is not his like. New friendship, a new wine, is most open ere thou canst taste the taste of it.

Bury not the wrong-deed his words and state, beyond all expectation of thine it shall come to ruin. For his ill-potents grains have no other love nor liking; he sure he will not be unpunished.

From one that has the power of life and death keep thy distance; as no there shall be free from mortal alarms. If dealings thou hast with a king, keep clear of all offence, as thou shalt pay for it with thy life. Death has become thy familiar; ple-bells accompany thy path; as thou art making the rounds of a beleaguered city.¹

¹ This seems to be the meaning of the Greek, although the text is perhaps corrupt. The Latin gives no good sense: "Thou wilt be walking on the weapons of glowing steel".

- 9 Be at pains to avoid all neighbourhood, be wise and prudent even
 10 thy connections, honour more thy guests,
 11 Be the fear of God all thy heart, the thought of God all thy thinking,
 the commandments of the most High all the manner of thy discourse.
 12 By skilful handiwork the secret is known, the ruler of a people by
 the prudence of his counsel (the good sense of the aged by their
 word spoken)
 13 No such part as a day as a great talking; for his work utterance, as
 man as well loved as he.

CHAPTER 10

- A WISE ruler, a felt well disciplined first the prudence on the
 throne. Like king, like court, like ruler, like subjects. Royal
 folly is a people's ruin; whose prudence reigns, those cases thrive most.
 1 God's will it is, then, that ruler a nation, when the time comes, he
 2 will give it the prudence it needs. God grants prosperity where he will,
 divine authority is stamped on the ruler's brow.
 3 Forget the wrong done, nor carve thyself among the doors of it
 4 Praise God here, and his ben has on all the world's iniquity, wrong
 and crime and outrage and treachery that, that he punish by
 passing on the sceptre of empire man new hands, but worse can re-
 5 ceive than receive. See how soon, for all his pride, is but dust and
 6 ash! This love of money is of all things the most perverse; what
 does the miser but sell his own soul? As well be hounded slave
 7 Why be tyrannous short-lived? Why, it is a wearisome drag to the
 8 physician, a long illness, so he is fit to cut it short, and the king
 9 that reigns to-day will be dead to-morrow. And what is the new
 kingdom he labours? Sleeping things, and carrion bones, and worms.
 10 Pride's beginning is man's revolt from God, when the heart
 sways in Nabal, and of all no pride is the root. Lustre, or a suspect
 11 of blasphemy shall follow, and then thyself be ruined in the last. Un-
 12 locked-for translation the Lord has he ever; vanished surely is
 13 yonder confederacy; proud thrones cast down, no make room for
 14 the oppressed, proud nations withered from the root, and a humbled
 15 race of men planted new! Whole nations of the world the Lord has
 16 overthrown, reed them to the ground; shivered and vanished away,
 17 as they have left no trace of their passage. (The proud fugitives, the

1 ver 7-13. A comparison of the Latin with the Greek suggests that the order
 of these verses differed in different versions of the original, and their sense
 cannot be certainly established. It seems likely that in vv. 11-13 the phrases
 referred to a Providence.

humble kept in memory, such was the Lord's will.) Pride was marred as for beauty, not many never women bore child that hid their fierce mood for its brightness.

There are two kinds of men, one from God and wins renown, the other passes his commandments by, and is forgotten. Let chastity be honored: a chaste's gift, it is humble fear when the divine regard. For riches and renown, as for the lowly born, there is one best worth having, the fear of God. Honest poverty never despise, nor flatter, as for all his wealth, the evil-day; peace nor rule nor nobleship can it win any higher title than the fear of God.

Of his master's sons a prudent servant shall yet be master. Only is the fool, that is ill treated, when punishment ends, and a fool will never rise to prowess.

Do not loose of thy fine craftsmanship and thou, in time of urgent need, stand still;¹ better fall to work and have a full belly than keep in thy pride and go dying. Abuse thy pride, keep body and soul together, to raise thy life as it deserves. There is no excusing the man who is in his own enemy, no work in the man who thinks his life worth nothing.

One man, that little wealth has, may boast of his skill (and the fear of a God), neither of his riches. Grow he rich, the poor man shall boast as indeed; grow he poor, the other has good cause to fear his poverty.

CHAPTER 11

A MAN may be lowly born, and yet rise high through the wisdom that is in him, till at last he takes his seat among men of rank.

Reckon no man for his good looks, nor for his outward show despite; keep, ponder that is an inconsistent creature, and yet there is a world of sweetness in the humble he wins. Shame not thyself when thou hast passed barely clad, nor pride thyself in the brief hours of greatness. Of wealth and of power what else is worthy, but the things of the most High? And these, how hedged about with secrecy! Kings & many have lost their thrones;² to pretensions they never dreamed of, great as ones a many have fallen full low, and their glory has passed to others.

Hearken not, till thou hast heard the counsel, more just thy reward shall be when thou hast heard all. Listen first, then answer, never looking on when the tale is half told.

¹ This verse, in view of the context, the best manner to give of a verse which is difficult in the Latin, and in the Greek almost untranslatable.

² Literally, in the Greek text, 'have not on the ground'. The Latin version, perhaps through an error, reads 'have not on their thrones'.

- 9 Quarrel not, when thou thyself art not concerned; leave judgement of the offender to others.
- 10 Do not be entangled, my son, in too many enterprises. The rich man pays for his, choosing what he may not, or forcing what he may not choose.
- 11 Some men's lives are all toil and labour and anxiety; yet the more they toil, the less advantage they win (for want of piety). And others are backward folk, that cannot hold their gains, men of little power and much poverty; and yet such a man the Lord will look upon with favour, rescue him from neglect and greatly advance him, as the world's judgement, and the greater favour of God. From God all comes, good fortune and ill, life and death, poverty and riches, in God's keeping are wisdom and temperance and knowledge of the law, charity and the good life.
- 12 Stagnant or blindness mislead, that blindness is censured so they; yet it is by making evil their delight that men grow hardened in evil.
- 13 No momentary blessing it is, God's largesse in his faithful servants, as that seed bears its several crop. No rich house has the mass of stuff, as that by his own effort was wealth. Does he call himself that he has found security at last, nothing remains but to play, with his own earnings, his own goods? He forgets that death does, and death drives away all he meant, and leave all he has to another. Be true in thy covenant with God; its words in thy own ears repeat to thee, and as thy appointed duty, trust thyself. Wouldst thou stand there gaping at the domes of sinners? Nay, trust in God, and keep in thy appointed work. Dost thou think God finds it hard to enrich the beggar, and in a moment? Swift, even comes the blessing that rewards faithful service; in one short hour its fruits appear.
- 14 Never tell thyself, need thou hast none, there is no more good can be held thee; never think thyself, thou art master of thy own lot, no more have any stock than now. Rather, bethink thyself of foul weather as thou art, of fair weather as thou art; on the very day of a man's death God can give him his desires. One hour of misery, how it can efface in the memory long years of ease! Only a man's death-bed brings the full history of his fortunes to light.
- 15 Never call a man happy until he is dead; but true epitaph is written in his children.
- 16 Do not keep thy house open to every comer; heaven have many shifts. (Foul breath lurks in a discarded body); the partridge a hidden lure awaits, a hawk can start the dog to show for unequal hunts, even so is the watch for a neighbour's downfall, ready to interpret good things as evil, and cast blame on the innocent. One spark is enough to

spread a fire, and one man's treachery may be the cause of bloodshed; (such villain as dare plot against his staff). Against such a plague to be thou steady on thy guard, or it may prove thy several disgrace. Alas! let it in a whirlwind let it in, that shall shew more than all thou art lost.¹

CHAPTER 12

FAVOUR if thou givest, look well to whom thou givest it; as shall thy favour soon abundant gratitude. A good man does to a honest man as well rewarded; if not he, then the Lord will repay thee. It goes ill with the man who speaks ill his time covering the wicked, and also gives none; does not the most High himself trust none as his enemies, never sparing them till they repent? [...] For rebellious sinners he has nothing but punishment, although he may save up the day of their punishing! * Keep thy discourse for the kind-hearted, and let the sinners go without their welcome. The friendless man deserves thy slaps; to the godless give nothing thy, prevent food reaching him, or he will have the mastery of thee. All his gain will be doubly thy loss, and so it is that the most High both hates sinners and will bring retribution on their iniquity.

Prosperity will not show thee who are thy friends. In bad times, thy enemies may triumph openly, that all now were gathered at thy good fortune; but it is then bad times will show thee thy friends too.

Never trust an enemy; deep as redoubts on copper his malice is as lightning. Lost be never so low, look to it well and be on thy guard against him. Never let him stand on thee, or sit on thy right hand. His eyes are on thy place; a time will come when he will sit where thou standest, when thou wilt recognize the work of my warning, and be stung by the memory. Who shall ply snake-charmer or heart-tamer for the dead slave? And he deserves no less, who contends with rage and is conquered in their sinful ways. This false friend will be thy

¹ See, p. 96. The exact hearing of these verses cannot be determined. In verse 34, 'wicked heart' is literally 'perish heart', but probably some reference to the present context, and it is likely that the original Hebrew was 'Tongue of silver' (as to verse 36). In that case the whole passage may be a warning against under-estimating such Goliath.

² At the beginning of this verse, the Latin inserts the words, 'Keep thy discourse for the kindhearted, and let the sinners go without their entertainment', which appears to be a duplicate of verse 3, collected by error. It has been omitted in the rendering given above, as hardly deserving to be the work of the scribe. There was no doubt some discussion of the last line, the Greek too, has a duplicate of verse 3 immediately after verse 7.

compassion for an hour, then, if thou art for steering thy course, do
 it will not hurt of it, all these borrowed words do but make a game to him
 as thou hast some drink. How he weeps for thee, the misery of thine!
 Yet, if his chance comes, there will be no glazing him with thy blood,
 as come thou too much and, he is there already waiting for thee. How
 he weeps for thee, that many of them! If he motion to old thee, it is
 as only to trip thy foot: then what tripping and moving, what clapping
 of the hands and whispering, what a change of mine!

CHAPTER 13

WHO handles pitch, with pitch is defiled; who chatters in his ear
 with violence, of violence shall have his fill. A heavy burden
 thou art shouldering, if thou wouldst consort with thy beauty, not for
 thee the company of the rich. For and gentle are all matched, it is
 as the pot breaks when they come together, wealth has more than an
 class, and must be bettering still, while poverty suffers in shame. If
 thou hast friends to borrow, thy rich friend will make use of thee if
 thou, he bids thee farewell: thy guest, he will eat up all thou canst
 give, and have no pity to waste on thee. Like he need of thee? Then,
 to be sure, he will ply his art, all smiles and fair speeches, and as-
 sure to know what thy need is; he remembers thee, now, with hos-
 pitality. So, once and three times, he will drink thee dry; then he
 will run on thee with a laugh, and if he meets thee again, it will be to
 pass thee by with a turn of the hand.

(Learn to do it thyself before God, and wait for his hand to bestow
 on thee). Instead of counting thine hopes, that bring thee own statement.
 (For all thy wisdom, do not hold thyself too cheap, or thou wilt lower
 as thyself the fool's rap.) If a great man bids thee come close, keep thy
 distance, he will bid thee do more, do not count a rebuff by
 a wearying him, nor yet withdraw altogether, and be forgotten. Affable
 though he should be, trust him never familiarly; all his friendly talk
 is but a lure to drag thy secrets out of thee. All that thou saps his
 pollard heart will hold against thee; never a blow, never a chain the
 class. Have a care of thyself, give good heed to this warning, thou
 as that walkest with rain-water at the side. (Wake from sleep at the hearing
 of it, and use thy park. Love God all thy days, and pray that he will
 send thee good deliverance).

Every heart consents with its own kind, and shall not man with his
 as fellow? Like to like is nature's rule, and for man like to like is still
 as the best partnership, as well match wolf with lamb as roger with

lowest level. Confronted person¹ and growling dog, what have they in common? And what fellowship can there be between rich man and poor? Poor man is as rich as wild ass is to lion out in the desert, his is prey, wealth later poverty, as the proud heart scorns from his rank. To Terrors the lordly horses, it has friends to sustain it; the poor man is in his man is driven from familiar doors. Trips the rich man, he has a crony to keep him in company; his insolent talk finds acquiescence; trips the poor man, he is called to account for it, even for what he is used to the purpose, as allowance is made him. Speaks the rich man, it all men listen in silence, and afterwards eases his conscience to the skies, speaks the poor man, Woe, my ill, who is that? And if his words is afraid, it is the undoing of him.

Yet, where there is no sin to stain a man's conscience, a fall penny is a blessing, and poverty itself is a great evil when it goes with a tempter's mouth.² Mean of man changes his man, for good or is ill, but where that pleasant man is, that comes of a generous heart, is as then or may say there is no disaster.³

CHAPTER 34

BLESSED the man whose lips have never betrayed him into a blush, who has never known the sting of remorse, never felt conscience condemning him, and the hope he lived by, has no more!

Vain is that man the more cherishes, waded on his distressed manna, the bright gold! See how he swears himself to bound up goods for shame, to let his hair keep high oval when he is good! Whom friend is he, that is his own enemy, and leaves his own cause undone? That is the best villainy of all, that a man should grudge himself his own happiness, in punishment for his poverty of soul: that never did good except by overmight, and so his manifest reward! A dressed eye has the ragged, that will wear away and let hunger go unsatisfied: and for the covetous man, he has an eye that ever sees his own share less, till his very nature dries up from continual pining. An eye troubled with its own passion, and never a fall meal, but is always he runs off hungry and pensive at his own will!

¹ Or perhaps 'body person'. The third text has, 'woman'.

² Literally, 'in the mouth of a man'. This would naturally be interpreted as meaning 'in the entrance of a house', but such a rendering would give no parallel of thought between the two halves of the verse.

³ Or possibly the sense is that it is difficult to find instances of the pleasant man that results from a generous heart, because they are so rare. If so, the last two verses of ch. 34 should be taken as part of this chapter.

11 My son, if wealth thou hast, eat well, and make thy offering to God
 12 proportionable. Think that thou shalt die; there is no putting
 13 off thy trust with the grave; nothing in this world, but in death-
 14 a manner is set already. While life still holds, make thy friends good
 15 to thee, and to the poor be open-handed as thy means allow thee, — stint
 16 not the fruit, nor thy count put by of the blessings granted thee,
 17 wouldst thou have thy heart wrangling over the fruits of thy house
 18 with black goss, such talk, eat thy soul as meat; while life still
 19 holds, do thy duty of sleeping; fasting thou shalt be near to the
 20 grave. No living thing but falls in the grass field, as the leaves fall
 21 on a passing tree, some spreading thick and some a-dying, as it is
 22 with flesh and blood, one generation makes room for the next. All
 23 the works of men are fugitive, and even perish soon or late, and he,
 24 the workman, goes the same way as the rest. (Yet shall their chosen
 25 work be forever, and in his work be, the workman, shall live.)
 26 Blessed the man that dwells on wise thoughts, among how to
 27 acquire himself well, and remembering the all-seeing eye of God: that
 28 can plan out in his heart all wisdom's tricks and turns, fashion her
 29 as mortal like a spy he follows her, and lingers in her tracks, — peers
 30 through her windows, listens at her door. — By her house takes up his
 31 abode, driving his nail into the walls of it, so as to hold his cabin in
 32 her very side, cabin that shall remain for ever a house of blessing:
 33 Wisdom shall be the shade under which his children find their
 34 appointed resting-place; her spreading boughs shall protect them
 35 from the noon-day heat; wisdom shall be the monument of his glorious
 36 report.

CHAPTER 13

1 **I**F a man fears the Lord, he will live an upright life. If a man holds fast
 2 to innocence, he will find wisdom ready to his embrace, — welcome-
 3 ing him as a mother welcomes the son who cherishes her, greeting
 4 him like a maiden bride. Long life and good discernment are the
 5 bread that mother will provide for him, truth the refreshing draught
 6 she will give him to drink. She will take firm hold of him, so that he
 7 never waver, — remain here, so that he is never disquieted. She will
 8 raise him to high repute among his neighbours: — she will move him to
 9 speak before the assembled people (filling him with the spirit of
 10 wisdom and discernment, clothing him in magnificent array). Joy
 11 and triumph she has in store for him, and will enrich him with a name

¹ Literally, 'will find her'. Consequently, this might refer to 'wisdom', but it is fairly certain we are meant to think of Wisdom, alluded to in 12, as above.

that shall never be forgotten. Not for the fools has embrace, and yet
 apt pupils encounter her; how should the fools catch sight of her,
 that is so far removed from proud and malicious ways? Nay, she is
 beyond the deceiver's lure, (can lures those are her company, and
 these shall profit by it till they are fit for God's scrutiny). Truth is
 her guise deformed when it is uttered by the lips of a sinner, wisdom
 comes from God only, and of this divine gift praise may ever be at
 the back and call. Praise on the lips of one who trusts God is rich in
 meaning, the Father of all inspires it.

The wisdom instructs thee.² Do not blame God for the want of it, it
 leads to show the deeds God loves. Do not complain that it was he
 led thee into false paths; what need has God, cherishes thee, of
 rebuke? No fool wandered there as but God knew it, there is no loving it
 and fleeing him. When men first came to be, it was God made it
 them, and, making them, left them to the attainment of their own
 will; yet giving them commandments to be their rule. These
 commandments if thou wilt observe, they in their turn shall preserve
 thee, and give thee wisdom of his favour.³ It is as though he offered it
 thee life and water, bidding thee take which thou wouldest, life and
 death, blessing and curse, man stands set before him, and the gift
 given thee shall be the choice thou makest; so wise God is, so con-
 sidering his power, to increase the work he keeps over-managed. The
 Lord's eye is watching over the man who fears him, no sin of man
 passes unobserved; upon none does he withhold discipline, none
 has leave from him to commit sin. (A brood of dilapidated sons and
 workless, how should this be the Lord's demand?)

CHAPTER 16

A BROOD of dilapidated sons, let not thy eye dwell on them with
 pleasure, the fear of God looking, let not the multitude of them be
 thy consolation. Not on such lives as these set thy hopes, little
 regard have thou for such things as these; better one man who fears
 God than a thousand who grow up rebellious, better the childless
 than have offspring to succeed thee. Through one man that is well-
 minded a whole century may thrive, and of sinners a whole race may
 be extinguished; much proof of this my own eyes have seen, and

² "The wisdom instructs thee", according to the Greek text, "that thou
 art led against him?"

³ The rendering given above is an attempt to combine the Greek and the
 Latin versions, either of which, taken by itself, is unsatisfactory.

1 stronger proof yet are the sins that have come to my hearing, of the
 breaking out where sinners were met in company, sins of vengeance
 2 to consume a disbelieving man. Those old guests who perished in
 the pride of their strength, did they find mercy for the pardon of their
 3 guilt? Let's neighbours, did God spare them? Did he not attest his
 hatred of their lawlessness, destroying a whole nation without pity,
 4 for the iniquities that defiled him? And what of those six hundred
 thousand that marched out into the desert, men of valiant heart?
 Grief-stricken if he had been like the others, Calch himself should not
 5 have had God's pardon.¹ His mercy, his is granting intercession as well
 6 with him, but as full blood comes his vengeance: his severity, no less
 7 than his clemency, judges men by their deeds. Never may sinners
 enjoy his ill-gotten gain as safety, nor the hope of the generous be
 8 disappointed. No question not but shall win God's consideration;
 he weighs each man's merits, knows how each passed his time on
 earth.
 9 Never think to hide thyself away from God, never tell thyself, from
 10 that great height none shall regard thee; that thou wilt pass unnoticed
 under the turning of his wheel, thy soul a mere speck in the vast
 11 fabric of creation. Why, the very heavens, and the heavens that are
 above the heavens, the green deep, and the whole earth with all it
 12 contains, shrink away at the sight of him; mountains and hills and
 13 earth's foundations tremble at his glance; all these have a heart,
 though it be a heart void of reason² (and there is no heart but so
 14 secrets are known to him). There is no fathoming his ways, no
 15 peering the dark cloud man's eyes have ever seen; all but a few of
 his designs are hidden away. His sons of nobleness³ who can under-
 stand, or who can hear? For, the reward is that covenant of his (from
 some man's thoughts; and yet as the end all shall undergo his
 16 scrutiny).⁴ Away with those fondles of shallow minds, those fond
 dreamers of error!

¹ The words 'have the desert' have been assumed to mean it does that the Exodus is alluded to; they are not in the text. Nor is the name 'Calch', but the grammar of the Latin version apparently implies that one person was martyred from the general doom, of Num. 14 24 and elsewhere. The Greek text has, 'And if there is one staff-necked person, it is a marvel if he escapes!'

² 'All these have a heart, though it be a heart void of reason' or perhaps, 'and in all these matters, for the dumb heart is powerless to reason', which is the sense of the Greek text.

³ The sense of the Greek text is probably rather 'the sons which will be approved'.

⁴ cc. 24-25: In the Latin version, this is apparently regarded as an answer to the passage mentioned in ec. 24, 25; in the Greek text, it seems to be a continuation of them, the answer being delayed till verse 29.

With thee has Adam to eat, my son, thou shalt learn a wisest lesson. 1
 Give me thy heart's longing, and attention thou shalt have in full 2
 presence (wisdom both profound and clear: Give me thy heart's 3
 longing, and thou shalt share with me knowledge of the wonderful 4
 utterance God gave his creature when first he made them; all 5
 the love I have shall be truly told thee. From the first, all God's 6
 creatures are at his beck and call; to each, when he first made it, he 7
 gave its own name of service, the power of nature that belonged to its 8
 own nature. To each, for all time, his own office is assigned, nor 9
 lack they, nor lose they, nor cease they from work, nor, for all time, is 10
 any way of their beings open to neighbour's sight; his word there is 11
 is no guessing.¹ Thus done, on earth he let fall his regard, and it 12
 filled earth with his blessing; covered the face of it² with the living 13
 things that breathe there, and into its bosom bade them dwell

CHAPTER 17

MAN, too, God created out of the earth (fashioning him after his 1
 own likeness), and gave him, too, earth to be his burying-place 2
 (for all the divine power that clothed him); then, too, should have 3
 his allotted toil of years, his season of maturity, and should have 4
 power over all else on earth: no living thing, beast or bird, that should 5
 not fear him and be subject to his rule. To him (and to that partner 6
 of his, created like himself and out of himself), God gave will and 7
 speech and sight and hearing; gave them a heart to reason with, and 8
 filled them with power of discernment; (spirit itself should be within 9
 their law, their hearts should be all capacity). What evil was, what 10
 good, he made plain to them; gave them his own eyes to see with, so 11
 that they should keep his marvellous acts in view, praise that holy 12
 name of his, boast of his wonders, tell the story of his peerless 13
 deeds. Warnings, too, he gave them, the law that brings life should 14
 be a cherished treasure; and to be made a covenant with them which 15
 should last for ever; claim and award of his he would make known 16
 to them. Their eyes should see how in visible majesty, their ears 17
 catch the echo of his majestic voice. Keep your hands clean, he told 18
 them, of all wrong-doing, and give each man a duty towards his 19
 neighbour.

¹ This is, according to the Greek text, the power of nature that belongs to each; the Latin version expresses it as a warning against human disobedience.

² This is the meaning of the Greek text. The Latin version has "discovered before the face of it", which yields no satisfactory sense.

- 11 Ever before his eyes their doings are, nothing is hidden from his
 12 scrutiny. To every Gentile people he has given a ruler of its own;
 13 Israel alone is except, marked down as God's patrimony. Clear as
 14 the sun their sins show under his eye, over their lives, marking his
 15 scrutiny. Sin they as they will, his covenant is still on record, no
 16 record of theirs but he is the witness of it.
 17 Alas if thou groest, thou hast the eye-witness of his favour
 18 recorded in the apple of his eye is the record of man's deserving.¹
 19 . . . A day will come when he reavis himself and requite them,
 20 one by one, for their misdoing (everlasting there is the depth of
 21 earth). Yet, to such as repent, he grants the means of acquittal, and
 22 makes their flaming hearts strong to endure; (for them, too, he has a
 23 share in his promised reward). Turn back to the Lord, and let thy
 24 sin be; a suppliant before him, thou mayest rob the snare of its
 25 fangs. Come back to the Lord, from wrong-doing run away, and
 26 thy foul deeds hate; (in all his distress and wounds own God just,
 27 stand in thy appointed place to make intercession to him, the most
 28 Right), and take thy part with a race of men scattered, living men
 29 that still give thanks to God.² (Linger not in the false path of
 30 wickedness; give thanks while breath is in thee; the dead breathe no
 31 more, give thanks no more. Thanks while yet thou livest, thanks
 32 while health and strength are still with thee, to praise God and to take
 33 pride in all his mercies! The Lord's mercy, that is so abundant,
 34 the pardon that is ever there who come back to him!
 35 Think not man is the centre of all things;³ no man of Adam is in-
 36 mortal, for all the delight they take in their sinful follies. Thought
 37 brighter than the sun, and yet its brightness shall fail, thought darker
 38 than the secret designs of flesh and blood, yet all shall come to light
 39 God, that marketh the smokes of high heaven, and man, all dust and
 40 ashes!

¹ It seems possible that the verse has been misquoted, since it breaks up the connexion of thought between verse 17 and verse 19.

² ver. 24, 25. The Latin here reads very unsatisfactorily, and it perhaps the rendering of a corrupt Hebrew original. In the first half of verse 29, the Greek text has, "Who will give praise to the most High in the grave?" The word rendered 'give thanks' here used in the following verses, may also, according to Hebrew usage, mean 'confess'. See of Is. 48, 10.

³ Literally, it is not possible that all things should be as man.

CHAPTER 18

NAUGHT that is, but God made up for, the worse of all right, the king that reigns for ever uncomparable. And wouldst thou not tell the number of his creatures, since his marvellous things to their organs, nor forth in words the greatness of his power, or go further yet, and praise his justice? God's wisdom thou shalt learn to understand, when thou hast learned to increase the wisdom of them, or despise it. Reach thou the end of thy reckoning, thou must needs begin again, once thou from wisdom, thou hast nothing learnt. Tell me, what is man, what words is he, what things are they that are born and born to him? What is his span of life? Like a drop in the ocean, like a pebble on the beach, seem these few years of his, a hundred at the most matched with eternity. What wonder if God is patient with his (human creature, lavishes money on them? (If some seeds, as he, their good harvest) some harvest, as he, the cradling of their doom; and so he has given his clemency full play, and showed it them as even path to woe. Man's mercy extends only to his neighbour; God his play on all living things. He is like a shepherd who is cruel for his sheep, guides and controls all things: welcome thou this manifold discipline of his, run thou eagerly to meet his will, and he will show play on thee.

My son, better thy silence ungrudgingly, nor ever war with harsh words the gladness of thy young. Not more welcome the dew, nor is parting the sun's heat, than the giver's word, that counts for more than the gift. Better the gracious word than the gracious gift; but, wouldst thou requite thyself perfectly, be both to them. Forly must be willing as only never yet did eye longham over a dwarf's parting.

First see thyself with a just cause, then stand thy crisis that learn, as thou speak. Study thy health before ever thou fillet sick, and thy to own heart examine before judgement operates thee, so to God's sight thou shalt find pardon. While health serves thee, do penance for it thy sin, and there, when sickness comes, show thyself the man thou art.¹ From paying thy vows² let naught ever hinder thee, shall death as had thee will: shaking from asquaring thyself of the task? (God's sword stands for ever.) And before ever thou makest thy petition, to

¹ Literally, 'show thy correction', or perhaps, 'show thy contrition'—the point is the same in either case. The Greek has, 'show thy mourning at the time of transgression', it is not clear in what sense.

² The Latin has simply 'paying', but this means the emphasis of the sentence, the paragraph being evidently concerned with getting things done in good time.

- count well the cost.¹ Let it not be said of thee that thou didst deny
 10 God's anger. When his vengeance is kindled, bethink thee of his
 vengeance still, of his indignation, when his glance is turned away.²
 11 When all sheweth, bethink thee of evil times, of pinching poverty,
 12 when thou hast wealth in store. Between rest and sin oft run the line
 13 of things where surely God changes all: and be a man who walks
 temperately, shunning carousals in a world where sin abound.
 14 They are well advised that master wisdom's secret, ready come for
 15 thankfulness the better to have who drink her. Wise men that has
 the gift of utterance does more than wisely live; (so stronger to craft
 and right), he is a fountain of true sayings and of right words.
 16 Do not follow the counsel of appetite, man thy back on thy own
 17 thing. Forget those perils of thine, and joy it will bring, but to
 18 thy shame. Leave not the carouse, though it be with poor men,
 19 they will be trying still one with another in waterfount. And
 wouldst thou grow poor with borrowing to pay thy debt, then with
 thy empty coffee? That were to judge thy own life.

CHAPTER 19

- LET him tell as he will, the sea's game is empty, little things
 1. Leaps, and little by little shall these shall come to ruin. Wine and
 2 woman, a trap for the loyalty of the wise, the destruction of good
 3 men. He will go from bad to worse, that clings to a harlot's love,
 4 wine and women shall have him for their prize; one glibbet the more,
 5 one living soul the less.
 6 Each heart that lightly treats shall lose all, for he his own right to
 7 live, and none will pay there. (A fool him is he, so take pride in wrong-
 8 doing; a craving of death, to despair repaid, a richness of much
 9 mischief, to forever chattering. Who doth his own right to live,
 10 will live to rue it, who loves carousy, loses his own name.)

¹ Literally 'prepare thy mind' (for the billowing of the sea with which the person was overpowered).

² Literally, this verse reads: 'Remember anger is the day of the end, and a time of visitation in the turning of the face.' It is uniformly interpreted as meaning, 'Remember the anger (which God will show) at the end of the world (i.e. at the time of the dooms), and the time of visitation (which will come) at the turning away of the face.' But it is equally possible that verse 14 should have exactly the same grammatical construction as verse 23, and yet a totally different grammatical construction. Here is God said to 'turn away his face' when he punishes men, but, on the contrary, when he comes to 'look the other way' and leaves them unpunished, cf. Ps. 3: 10. 11

Unknown wind if thou hear or harm, do not repeat it, never tell it
 thou be thy loss. Speak not out thy own thoughts for friend and foe
 no less ally, nor ever, if thou hast done wrong, discover the secret.
 He that hears it will be on his guard, and eye thee askance, as if to
 overtake fresh fault of thine; such will be all his demeanor to thee (they-
 friend).¹ Hast thou loved a tale to thy neighbour's disadvantage?²
 Tell it to the grave with thee. Consume, sure! it will not hurt thee. A
 fool with a secret labours as with child, and grows ill he is defamed
 of it. Out it must come, like an arrow stuck in a man's thigh, from
 that evil-living heart.

Confess thy friend with his fault, it may be he knows nothing of it
 the matter, and can clear himself; if not, there is hope he will amend.
 Confront him with the word spoken amiss; it may be, he never said it, or
 so if say it he did, never again will he repeat it. Be open with thy
 friend, tongues will still be chattering,³ and thou dost well to believe
 less than is told thee. Saps there are of the tongue when said to
 innocents: what tongue was ever perfectly guarded? Confess thy
 neighbour with his fault as thou questionest with him, and let the
 Lord of the most High God do his work.

What is true wisdom? Nothing but the fear of God. And since the
 fear of God is concerned in it, all true wisdom must be directed by
 his law: wisdom is none is following the wisdom of simplicity, prudence is
 none is scheming as the wicked scheme. Cunning teaches that to
 may be, yet altogether absurdly; a fool he must ever be called, that
 lacks the true wisdom.⁴ Better a simpleton that wit has none, yet
 knows less, than a man of great address, that breaks the law of the
 most High. It is one thing to be strict and strict, another thing to
 utter the plain word that tells the whole truth. None is one that
 wears the garb of penance for wicked ends, his heart full of guile; none
 is one that bows and scrapes, and walks with bent head, flinging out
 as one who is bent low, and all because he is powerful to do thus as

¹ See 1, 2. The sense of the Greek text is: 'Do not tell what thou hast heard or seen, being desirous to bring to light, unless it were as to those thy kinsmen. Friend or foe will hear of it, and will keep that under his eye, waiting for the opportunity to show his hatred of thee.'

² Literally, 'Thou hast done a thing which is dangerous', i.e., as the rendering of *sinister*, the same word is used by the Latin version at eccl. 31 above. The Greek text has, 'where there is sinister'.

³ The first half of this verse, both in the Greek and in the Latin, 'There is a wickedness (or, wickedness), and it is an abundance', a phrase which means both and does not give the context. Evidently the Hebrew original contained some word which might be interpreted either as 'wickedness' or as 'abundance', e.g., the word used in the former sense by Prov. 1, 4, and in the latter sense by Job 11, 23.

- is a harm, if the chance of winning comes, he will take it. Yet a man's looks betray him; a man of good sense will make himself known to that man at first meeting: the clothes he wears, the smile on his lips, his gait, will all make them acquainted with a man's character.
- is Reproof there is that no good brings, in the worst cases; the miseries repeat that anger prompts in a quarrel. And a man may show presence by holding his tongue.

CHAPTER 29

- B**ETTER the complaint made than the grievance severely cured.
- is When a man confesses his fault, do not set him down in that manner.
- is Rufius¹ sought by violence no more content shall bring thee than Sardan's law for maid.
- is Well it is to be repented, and to confess thy fault, and be rid of all such guilt as thou hast incurred knowingly.
- is A man may be the wiser for remaining dumb, where the gift either speaks unnecessary; the silent man, has he nothing to say? Or is he waiting for the right time to say it? Wisdom keeps its utterance in reserve, where the fool's vanity cannot wait. The babbler can say over things, claim more than thy right, and all men see thy weakness.
- is For a mind all amazed, reason is failed, winning is losing. Gift is given may bring thee nothing is return, no price is worth. Honour is achieved may belittle a man, and mastery bring him ruin. What can it make a good bargain, if thou must pay for it sevenfold?
- is Word of man man seldom harm; the fool spends his strength in vain.
- is Little will the fool's gift profit thee, since thou magnified it all be thou.² The palmer the gift, the longer the acquaintance that go with it, and every word of his an argument to anger. Out upon the man who leads to-day, and will have the loss restored to-morrow! The fool has no friends, nor can man love by all his favour; they are hot passions that eat at his table; loud and long they will laugh over him; so (so indignantly he believes gifts worth loving, and gifts nothing worth).

¹ The Latin version substitutes 'the sword' for 'violence', but it is doubtful whether this correspondence imparts the sense of a struggle already chosen.

² Literally, 'thou art not enriched', a phrase which is sometimes understood as meaning that he expects a sevenfold return for his gift. But this meaning does not seem to be borne out either by usage or by the context, which emphasises only the self-importance of the donor's grievance. But it must be admitted that the correspondence of this whole paragraph cannot be treated with certainty.

Slip of a bar's tongue is like slip from roof to ground, a villain's a cad is not long a-coming.

An ungracious man is not more set by than some idle tale that is a cover on the lips of the ill-kind.

No weighty saying but efforts is a fool's mouth; rare it is that he is will bring it out unseasonably.

Some would wrong only because they lack the means to do it, still is they remain, yet conscience-stricken.¹

Some for very shame have covered their own sins, resolved, through it that others were wicked enough, to sacrifice themselves for another's good opinion. Some, too, for shame, make their friends high-sounding in pretence, and thereby gain nothing, but lose a friend.

A lie is a foul blot upon a man's name, yet nothing so frequent as a U-guashed lip. Worse than a thief is one who is ever lying, and is as no better and may be look forward. He lives without honour that is lies without scruple, and shame is at his side continually.

The wise word brings a man to honour; profusion will ensue there is in the poet. Till ground, and till trees, give uprigely, and attain a better's own peace, and thus harm.

Reproachful here, a gift there, how they filled the eyes of justice's. With those, though thy lips be dumb, thou cannot escape account.²

Wisdom hidden is wasted, is treasure that never sees the light of a day; silence is rightly used when it marks folly, not when it is the sign of wisdom.

CHAPTER 21

SIGNED if thou hast, my son, be not emboldened to me further, to spyer beside thee, and afflict the memory of our past. He dread is this not less than the serpent's venomous, its fangs will not take thee, if once thou come close. Teeth so sharp no lion ever had, to catch a human prey, nor ever two-edged sword gave wound so incurable as in the Jew's delusion. Therefore and oppress the poor, thy own wealth I shall denote, riches that are grown too great the proud cannot long enjoy; pride starveth wealth. Swiftly comes their doom, because the poor man's plot reached their ears, but never their hearts.³

¹ Literally, 'he will be conscience-stricken in his report.' The Greek reads a *supplene*.

² The Greek gives a different sense in the second half of the verse, 'no longer may he silence oppress?'

³ Literally, 'The plot of the poor man will come from the mouth as the is his ear.' Some interpret this as meaning the ears of divine justice, but there is no hint of this in the text.

- 9 Where opened is unperished, there goes the sinner; no God-fearing man but will pass his own conscience under screw.
 10 To the fifth speaker, flame comes from the east side, only the west can know the slope of his own fire.
 11 Wouldst thou build thy fortress on castles that are none of thine?¹ As well mightst thou lay a stone for water fuel.
 12 Whay houses come together, it is like heaping up tow; the flame burns all the towers.
 13 How smoothly paved is the path of sinners! Yet death lies at the end of it, not distance, and doom.
 14 If thou wouldst be master of thy own thoughts, first keep the law, no wisdom or discernment but is the fruit of God's law. Without discernment thou wilt never advance in the school of signs: yet discernment there is that breeds abundance of wisdom; where the stream runs
 15 Soil, there can be no richness of mind. Where true wisdom is, there discernment flows in full tide, there prudence springs up, an unshakable fountain of life.
 16 Heart of fool is leaking bucket, that loses all the wisdom it learns
 17 Trusts that wisdom will pass and cherish, the prodigal learns no less, but hearing disciples, and casts them to the winds. Learning to a fool is like carrying water with a leaky pail; there is no pleasing the ear, as where water is none. How they hang on the lips of a wise man, the folk assembled, up, and ponder in their hearts over the word still. A fool takes refuge in wise talk as a man when shelter in a rain; learning is without sense, that cannot abide scrutiny. To the fool, instruction is scarce but a fever to sting him, gives that creep his wife. A fool laughs back smiling, the wise compress their lips. Precious is an ornament of gold, close-fitting as a bracelet to the right arm, is instruction to a wise man. Folly was first ever away threshold, where is the experienced mind made, as is a royal presence, abashed; folly is peep in at windows, where experience with patiently wisdom, looks thoughtfully behind open doors, where goodness hangs back for a wary chance.² Fools look on low rank women, where the prudent is set at pains to weigh their words; with the one, it that is to speak, with the other, to speak is to think.
 18 Let the sinner curse the fool himself that spies him,³ on his own head the curse shall swell. The tale-bearer is his own enemy, charmed by

¹ In the Latin version, 'wisdom', in the Greek text, 'learning'; cf. notes on pp. 20.

² pp. 22-23. These verses are usually understood as an intervention in the sphere of public civility. It is more probable that the second writer is discussing, under a metaphor, the habits of such company.

³ 'The fool himself' may, as the Latin text, have meant simply 'his enemy'.

all, court his friendship, and those will court hatred, that lips and
wise judgement shall bring thee a good name.

CHAPTER 32

WHAT if women shall we love at the shopped? Scarce from the
senses, that has no man's good word, shag from the maiden, ¹
for all to wash their hands of him.

Spoke not thou shalt begin to thy shame, spoke daughter to thy ²
great love, bring the to her husband no dowry of modesty, her shame ³
shall not thee dear. Shame the father shall have, shame the son hand; ⁴
in company for shame, she will have no good word from either of these.

Speech may be out of season, like music in time of mourning; not ⁵
so the red, not so charming; there has ever wisdom.⁶ Teach a ⁷
fool, and woe! a wit with place, better evidence than shall have from ⁸
the sleeper than woe! awake from a deep dream; the speech ended, ⁹
Woe, what's to do? ask fool and dreamer alike.

For the dead that hold light, for the fool that looks wit, many cause ¹⁰
to weep, yet not for the dead overmuch, since not in life, but the ¹¹
fool's life is away beyond the expansion of death, seven days the ¹²
dead are mourned, but the fool, the foolish fool, all his life long.

Longer never with a fool to talk, nor ever in thy lot with him, keep ¹³
clear of him, as thou wouldst keep clear of mischief, and of man's ¹⁴
perilous: go thy way, and let him go his, thou shalt sleep the sounder, ¹⁵
be having no folly of his to cloud thy spirit. Mought like tried for it
bestness? Ay, but in none is fool. With such as talk as unto him is
harden thyself, not with such and foolish company, not with a fool.

The fire the firebrand with many wits, thy house shall with-
stand all shock; nor less shall he, whose heart words revolved in the
caveats of prudence; no love of profit can doubt that woodier heart is
placed set on high ground, with no better protection against the ¹⁶
wind's dare than cheap rubric, is but of short continuance. Let heart ¹⁷
that thinks a fool's thoughts will not be proof against sudden Heaven.
Faint heart that thinks a fool's thoughts . . .

. . . shall never be afraid; no more shall he, that will keep true to ¹⁸
God's commandments.¹⁹

¹ The use of words in this verse is very unusual, and it is likely that the
Hebrew text was corrupt.

² The Greek text has too, "What is it?" The Latin version ("Quid est?") would
apply to the shopped, but gives an unsatisfactory sense as applied to the fool.

³ The Latin text here is critically confused, and perhaps corrupt.

- 10 Chafed eye will weep, chafed heart with stern resentment. One
 11 since hung, and the birds are all on the wings, are heart stirred, and
 12 the friendship is past repair. That thou dar'st stand against thy
 13 friend? Be comforted, all may be as it was. Hast thou unsettled
 14 him with angry words? Thou may'st yet be reconciled. But the tongue,
 15 the contumacious approach, the secret betrayed, the covert attack,
 16 all these make a friend lost.
 17 Keep faith with a friend when his power is empty, then shalt have
 18 joy of his good fortune. Stand by him when he lies upon evil days,
 19 thou shalt be partner in his prosperity.
 20 Chimney-sweep, and stable ring, of fire forewarn thee, none
 21 uttered, and thou, and work, of bloodshed.
 22 Never will I be ashamed to greet friend of mine, never damp myself
 23 to him; let him behold me for his sake, I care not.
 24 . . . All that hear of it will keep their distance from him.¹
 25 Oh for a country to guard this mouth of mine, a seal to keep these
 26 lips unviolated! Were I but safe from that snare, might but my tongue
 27 never betray me!

CHAPTER 23

- LORD, that govern my life and guidest it, never may these lips of
 1 Lullas have me at their mercy, never let them betray me into a fall.
 2 Be my thoughts ever under the lock, my heart disciplined by true
 3 modesty; let it never deal proudly with those unwelcome offences, or glow
 4 over the wrong they do! What if my unexpressed should go, all
 5 unobserved, thou had'st to woe, if I should grow hardened in wrong-
 6 doing, and add flesh to flesh? What humiliation were this, as full view
 7 of my enemies; how would my ill-wishers triumph at the sight! Lord,
 8 that govern my life and guidest it (let them not have me at their mercy),
 9 never let hungry looks be mine, never the results of penance come
 10 near me. Let the rich of glory pass me by, let ever carnel last
 11 overtake me; do not leave me, Lord, at the mercy of a shamer, an
 12 unprofitable man!
 13 Show at the word, my eyes, of the tongue's sin, hold fast by it, and
 14 thy own lips shall never be thy undoing. What is it but his lying that
 15 utters the sinners, what never but their own speech catches the
 16 proud, the shamer? That mouth of thine do not leave to car-
 17 nality, therein let many perish; with thou take God's name often on

¹ *ib.* 31, 32. It is impossible to make these verses into a continuous sentence, to render 'let them behold me through his agency' as a manifestation of the flesh. There has perhaps been an omission in the text.

thy life, and bind thyself by invocation of the holy name, thy word is safer to them. Move that is over under the bush cannot escape a without burden in the end, thy silent weeping, thy silent musing, shall lead thee into guilt at last. Ours is easy, ours is heavy; perhaps we need shall be tall at thy doom. Persevere thyself, thou shalt be held to account for it; forget the end, it is at thy double part; and though it is more lightly taken, thou shalt find no grace in that, prayer shall light us all thou hast, is enough for it.

One of speech there is, too, that has death for its consequence, God is dead as he was found in Jacob's chosen sleep¹ from men of tender conscience every such thought is the way, not there is willow in end-dog.

Deeds of believing thy tongue so loud talk therein is matter of offence.

There are father and mother with disregard. There are great men as all around them; what if thyself God should disregard, when thou art unregarded before them? Then shall this ill custom of those who think thee dumb² and bring thee to great dishonour, thou wilt wish thou hadst never been, and rue the day of thy birth.

Let a man grow into a habit of talking speech, all his days there is a no attending him.

Two sorts of men are clearest above measure, and a third I can name as that calls down vengeance. There is a hot tongue, all fire and fury, as that cannot die down all it has had its fill. A man that is corrupted by the prompting of his own heart will not be content until it burns out flame. To the forsaker, one pasture-ground is as good as another; there is no wearying him all he has tried all. Out on the man that takes his life in his hands and comes between another's sheep! There is none to witness it, thanks for: defiance all about, as and walks to shelter me, and none watching, what have I to fear? Of sin like mine the most High has the sword pass. Of that all-seeing eye no hand takes his time of a man has driven the fire of God from his thoughts of human eyes only he shows the regard³. What, are a

¹ There was no little doubt that the reference is to blasphemy (see Lev. 24. 10).

² "What if thyself God should disregard, when thou art unregarded before them?" Then shall this ill custom of those who think thee dumb, literally, "Let us choose God should forget thee (in the thought, thou shouldst forget) in their presence, and be made dumb (or thy habit)". It is difficult to be certain either of the exact meaning of the passage, or of its relevance to the context.

³ Literally, "by the mouth of his flesh". It would be correct to understand what we find there as measured as verse 20, if we could suppose that the Hebrew text intended, as verse 20, the sin of gluttony (cf. verse 1 above).

⁴ The Latin version, evidently by accident, gives at the end of the verse "the eyes of men look here", instead of "the eyes of men despise him".

- 10 not God's open a thousand doors were, placing them the sea's cry?
 Do they not wash all the things of men: (the depths of earth, and man's
 11 heart), every secret open to their scrutiny? God, that knows all he
 means to make, does he not watch over all he has made?
 12 In full view of the open street the adulteress shall pay the penalty:
 God, as for a runaway horse, the lion and cry: whom he thought to
 13 escape, justice catches him. (All the world shall witness his shame,
 14 and let the fear of the Lord overtake him.) None less guilty is she who
 plays her husband false, giving him for heir a child that is no son of
 15 his. Reckon, the law of the most High, her plighted truth forsaken,
 has she not twice played the woman, that bears son to a perjured?
 16 Words must she confront the full assembly, nor shall those sons of
 17 men be spared, such sons must not breathe, such boughs never
 18 bear fruit: she leaves but the memory of an accused name, a name
 19 for ever dishonoured. Warning she gives to after ages that God's
 that is here, nor remoter let us say than the distant law well observed.
 20 (Follow the Lord, and it shall be thy reward; a long life is the reward
 it shall bring thee.)

CHAPTER 24

- H**EAR now how wisdom speaks in her own regard (of the honour
 God has given her), of the pride she takes in the nation that is
 1 her home. In the court of the most High, in the presence of all his
 2 host, she makes her heart loud: (and here, amid the holy gathering
 3 of her own people, that high renown of hers is echoed: praise is lent
 from God's chosen, flowing from blessed lips)
 4 I am that word, the sign, that was uttered by the mouth of the
 5 most High (the primal birth before our creation began. Through
 me light rose in the heavens,不可言喻); it was I that covered, in
 6 with a mist, the earth: in high heaven was my dwelling-place, my
 7 throne a pillar of cloud: none but I might open the sky's vault, pierce
 8 the depths of the abyss, walk on the sea's waves: no part of earth but
 gave a resting-place to my feet.
 9 People was none, nor any race of men, but I had dominion there:
 10 (high and low, my power reled over men's hearts). Yet with all these
 I sought not to make it as among the Lord's people that I mean to
 11 dwell. He who fashioned me, he, my own Creator, has taken up his
 12 abode with me: and he command to me now that I should find my
 home in Jacob, there to my lot with Israel, take root among his chosen
 13 race. From the beginning of time, before the world, he had made

me, unfolding to all eternity: in his own holy dwelling-place I had waited on his presence, and now, no less faithfully, I made Zion my stronghold, the holy city my dwelling-place, Jerusalem my throne. My 14 sons spread out among the people that enjoy his favour, my God has granted me a share in his own domain; (where his faithful servants are gathered I love to linger).

I grew to my full stature as cedar grows on Lebanon, as cypress on a king's hill, as a palm tree in Gades, or a rose bush in Jericho, grew as the same fig olive in the valley, some place-tree as a well-watered stream. Cinnamon and odorous balsam have no scent like mine, the choicest myrrh has no such fragrance. Perfumed in all my dwelling, is given with incense, and gummol, and myrrh, and saffron, and frankincense unperished; (the smell of me is like pure balsam). Marrow is not spread as in herbage so wide, as I the hopes I produce of glory and of grace. No vine ever yielded fruit so fragrant, the enjoyment is of honey and oil as in the fruit I bear.

It is I that give birth to all noble thought, all reverence, all true knowledge, and the holy gift of hope. (From me comes every grace of faithful observance, from me all growth of life and vigour.) Hence to turn your steps, all you that have laboured to long for me, take your fill of the increase I yield. Never was honey so sweet as the influence I inspire, never honey-comb as the gift I bring; (none is a concern as that endures up after age). Eat of this fruit, and you will yet hunger for more; drink of this wine, and your thirst for it is still unsatisfied. He who listens to me will never be disappointed, he who is loved by me will do no wrong. (He who reads my lesson aright will find as it left already).

What things are these I make of? What but the life-giving book is that is the covenant of the most High (and the revelation of all truth)? What but the law Moses received, with the duties it prescribes, is the inheritance it bequeaths, the promises it holds out? (Afterwards, as he pledged himself to give his servant David as his most valuable, that should hold his royal throne for ever.) 'Who but he' can make a wisdom flow, deep as the stream Nileon sends down, or Tigris, in the spring, make the robe of prudence run, strong as Euphrates' own, or Jordan's tide in the mouth of fervent, make wisdom flow to its full height, like Nile or Gihon when men gather the vintage? He it was is that first attuned to wisdom's secret, never since made known to any

¹ Some would render, 'What but this . . .', referring to the Law of Moses.

² Both the Latin and the Greek have, 'take the light'; but the context makes it clear that they have replicated a single word as the word which must have stood in the Hebrew original.

- 10 less than himself, so deep are her thoughts, so deep, so dark her
 counsels, dark as the great abyss.
 11 (From me revert flow, says Wisdom, deep abyss.)
 12 And what are I? A conduit that carries off the river's overflow, as
 a channel, the aqueduct that waters a park. I thought to refresh my
 13 well-kept garden, give drink to the flocks that fringe its borders: and all
 at once my channel overflowed, this stream of mine had now turned
 14 into a sea! Teaching is here like the down for brightness, shedding
 15 its rays also. (May, I will make my way down to the depths of earth,
 and visit those who sleep there, and to such as trust in the Lord I
 16 will bring light.) My teaching shall yet flow on, faithful as prophecy,
 hearkens to all such as make wisdom their quest, and to their children
 17 yet, until the holy days come. See how I have ruled, not for my
 own sake mostly, but for all such as cover wisdom!

CHAPTER 35

- 1 THREE things warm my heart, God and man with them well
 2 joined in the clan, good will among neighbours, man and wife
 3 well matched. Three sorts of men move my spleen, so that I am fain
 4 to grudge them life itself: poor man that is proud, rich man that is
 5 a fool, old man that is fond and foolish.
 6 The state youth never put by, shall old age enjoy? Good judgement
 7 well matched gray hairs, for still the olden man give advice: wisdom
 8 for the old, discountant for youths, and the gift of counsel! No
 crown have old men like their long experience, no ornament like the
 9 fear of God.
 10 Nine virtues thoughts came suddenly into my mind, and a tenth
 11 I will add for good measure. Happy is he that has joy of his children,
 12 that lives to see his counsel's downfall. Happiest it is to share thy
 13 home with a faithful wife, to have a tongue that never betrays thee, to
 14 have only thy better. Happiest it is to have a true friend . . .
 15 and to speak the right word to an ear that listens. Happy is he that
 16 wisdom gains and still, yet is he no match for one who lives the Lord.
 17 The fear of God, that is a gift beyond all gifts: blessed the man that

¹ See 41:4ff. Commentators are not agreed whether these words are to be understood as spoken by Wisdom, like verse 40, or by Hekemaius himself, like verse 47 (cf. 35: 28 below).

² It seems possible that one of the nine virtues has fallen out through a textual error, unless we reckon wisdom and skill as verse 27 an separate sources of happiness.

removes it), he has no equal. (Fear the Lord, and thou shalt learn it to love him, cling close, and thou shalt learn to trust him.)

(There is no sadness but what teaches the heart, no mischief but is what comes from women.) A man will endure any wound but the heart's wound, and any sadness but a woman's; just so he will endure any sorrows but from his ill-willers, any sentence imposed on him but by his enemies.¹ No need to remember as the sinner's, as one may suffer like a woman's. Better share thy house with him and his serpent both, than with an ill woman's company. A woman's ill will changes the very look of her; pale as a lion's hot mane, and she goes like one mourning. See where he sits among his neighbours, that is husband of her, growing deep and sighing as he listens to them! All a sinner's mischief is a slight thing beside the mischief an ill woman does, may she fall to a sinner's lot. Better climb rocky cliff in thy old age, or than be a peace-loving man mired with a scold. Let not thy eye be caught by a woman's beauty, nor for her beauty desire her, think of a woman's rage, her shamelessness, the debauches she can do there, how a hard it goes with a man if his wife will have the uppermost. Crooked is spine, a clouded brow, a heavy heart, all this is an ill woman's work; than hand and flagging knee broken one unbitten in his marriage. Through a woman, sin first began; each fault was hers, we all must die for it. Thy sisters thou wouldst not let look, ever to a life, and wouldst thou let a woman with room at large? Leave also once thy side (then shalt be the laughing-stock of thy enemies), but cut every ill growth from thy flesh, (she will ever be taking advantage of thee).

CHAPTER 24

HAPPY the man that has a faithful wife, his span of days is doubled. His wife exultation is the joy of her husband, and covers all his years with peace. His best treasure that best wives, where men fear God, this is the reward of their service, given to rich and poor alike, day in, day out, never a moment's lack.

Three things haunt me sometimes, a fourth I dare not face. Gossip is of the women, the judgement of the sabbath, and the third change is preferred, all these make death itself seem a light thing. But there is

¹ *ec. 23, 24* It is difficult to feel certain that our version here preserves the exact sense of the original. These two verses actually break up the continuity of the chapter, inasmuch as the Greek makes matters worse by giving us "the man's enemy's" instead of "his enemies'." The word translated "remembrance" in verse 22 is literally "remembrance," and it is hard to say from what other class of people than one's enemies remembrance could reasonably be expected.

- 7 as an affliction wrings the heart like a woman's jealousy, since a woman
 8 gives pain, her anger is a scourge to all alike. Better to guide
 9 an unruly man of men than to ill women; easier to hold a man
 10 than to manage her. Whence that is a sad condition shall bring that
 11 and great dishonour, there is no hiding her shame. Blatantly given
 12 and lowered eyelid, there give a warning. Headstrong daughter
 13 must be held with a tight rein, or she will find opportunity to betray
 14 her drivers, because of that shameless eye, it shall go hard but she
 15 will defy thee. Backless thou wilt find her as thirsty traveller that
 16 pass his mouth to the spring and drinks what water he can get, so
 17 shall but she will make free by it, no arrow comes near to her archery,
 18 all of defiance she has had enough.
- 19 Great content or redoubtable wife brings to her husband's health or
 20 every bone of his body. Is that good name of hers. No better gift of
 21 God to man. Than a prudent woman that can hold her tongue, a soul
 22 well disciplined is beyond all price. Gentle so precious is more so
 23 woman's faithfulness and woman's modesty, woman's continence
 24 there is no rivaling. Sun dawning is heaven cannot mock the faire
 25 is a good wife stands on her home, and that beauty turn into ripe age,
 26 is like the glow of light on the holy lampstand. Firm is golden pillar
 27 as silver socket that the feet of dwelling woman on the ground she
 28 stands; (and firm as foundations built for all time on solid rock is
 29 holy woman's loyalty to God's commandments).¹
- 30 Two and eight my heart knows, and one more that fills it with
 31 indignation: warden left to stars, and wife controller unregarded,
 32 and a man that leaves right living for ill-doing, ripe for God's retri-
 33 bution.
- 34 (Two dangers I see that are hard to overcome.) Shall a merchant
 35 be cured of restless dealing, or a backslider for his lying with God
 36 parted?

CHAPTER 17

- SIN comes often of an empty purse; nothing diverts the eye like
 1 the love of riches. Beak of raven passed either way by a man
 2 will outward twopeny but yet sinful dealing when there is will on this
 3 side, buyer on that. (Wrong done shall be undone, and the door of
 4 it as well.) Hold fast to thy law of the Lord, or thy wealth shall soon
 5 come to naught.

1 I. E. See Greek manuscript; many have said more verses upon the subject of women.

The slave shames, nothing is left but refusing to share with food a man's poverty as his thought.¹

Poverty is tested in the furnace, worn in the crucible of suffering.

Good fruit comes from a tree well deemed, and a man will be as good what he is in thought: do not give thy opinion of a man till he has spoken, there lies the proof.

Make right-doing thy quest, and thou wilt not miss the mark; this shall be a robe of honour to clothe thee in welcome guest in thy house, in worth ever free continually and to be thy stronghold at the hour when all is made known).

Each man with his, and he that shows forthfulness forthfulness is shall meet.

The lion waits at ambush for his prey, leave the right path, and a lion shall be ever at thy heels.

Thinking as the sun in the wisdom of a devout man, moon and sun shall change constantly.

When thou hast food for thy company, thy work can wait; he is decreed constantly with the wise.

Out upon the wearisome talk of sparrows, that of six and six distance makes a pair! Out upon the man that uses words lightly, his words are weight in his whispering, and men are waggled. Out upon the proud, that provoke bloodshed with their quarrelling, and by their coming offend all who listen.

Being thy friend's secret, and all confidence is lost, never more shall thou have found to comfort thee. Use such a man strongly, as and keep faith with him: if once thou hast betrayed him, never be it more his company. Friendship thus killed, thy friend is dead to thee as hard he go from the land is not less more irreversibly. He is gone, as like hand released from the reins, gone beyond thy pursuit. The wound that lacerates a man's soul: there is no healing; the bitter taste is never to be made, but once the secret is out all's misery, all's despair.

By glance of the false friend! How shall a man be rid of him as hard as the pressure, he smooths his brow, and as all is wonderment is at thy wise sayings; but ere long he will change his tone, and lead thy words as all colour. Above all else, he never my friend, God's hand is true, I doubt not.

At thy own hand's peril thou thourest man in thy, the wrong's is treacherous attack will deal wounds all around: a man may fall into a

¹The above poem may be interpreted in several ways, some of which is quite satisfactory. Thus my first line as given in the text, "poverty" is represented in the Greek by a word used by "reflex", and in the Latin by an abstract noun which signifies "not having which may be seen."

- he put in day, (trip on the stone he set in his neighbour's path), perch
 10 in the noon he laid for another. The ill, and the ill shall reed on
 thyself, springing up beyond all thy expectation.
 11 For the proud, mockery and scorned Vengeance, like a lion, catches
 in wait for them
 12 For all who triumph at the ill fortune of the just, a snare to catch
 them, and a long remore before death takes them
 13 Favour and rage are desirable things both, and the snare has
 both in one.

CHAPTER 14

- H**E that will be wraped brings on himself the Lord's vengeance,
 1 which not woud shall be kept over his sin continually. Forgive
 thy neighbour his fault, and for thy own sake thy prayer shall win
 2 pardon. Should man bear man a grudge, and yet look to the Lord for
 « healing? Should he refuse mercy to his fellow man, yet ask forgive-
 3 ness, should he think to appease God, while he, a mortal man, is
 « obstinate? Who shall plead for the arrogant? Look to thy last end,
 4 and leave thy quarrelling: with the purer's corruption God's cor-
 5 ruptionsman chooses thee? Thy God fear, thy neighbour despise,
 6 the covenant of the Most High remember, thy neighbour's sin forget.
 7 Keep clear of quarrelling, and sin shall low abound. Quick temper
 8 can kindle a-raging, and wicked men there are that will embolden first
 9 friends, and stir up strife among folk that lived in peace. Many fool,
 more free strong man will rage the more, rich man push his vengeance
 further.
 10 Man is pestered by the house of envy, and bloodied by his
 11 blood, (for it is tongue of woman that brings death). Spark blown
 upon will blaze, upon upon will die out; see how of both the mouth is
 12 kindled. A snarl on every tale-bearer and traducer that disturbs the
 13 world's peace! Tongue that comes between two friends, how many
 14 it has killed, sent down to wander the way, how many rich cities
 15 demolished, great houses demolished, (what nation it has sowed,
 16 what proud nations brought to ruin), what noble women it has driven
 17 out from their houses, and left all their tall unwarded! Thy head to
 18 it, and there shall never rest more, never find friend in whom thou

¹Liberty, in the Latin, 'Corruption and death choosing in his corrupted mouth' as the Greek 'Look on corruption and death, and shide in his own malice'.

²Eccl. 19, 19. The exact sense of these verses cannot be determined with cer-
 tainty.

great tree. While that broken door but holds the ship, though that it takes will break hence, the wood has killed many, the compass more is

Blasted is he that is preserved from the tongue's wickedness, that is
 has never felt its sting, never borne its yoke or worn its chains, that is
 yoke of sin, those stripes of blood! Thus is death worse than death to
 still, here is how the game cannot start. (Not for ever shall its
 reign persist, but when wicked men go it still follows), the rest it
 cannot consume, but if thou forsake God thou shalt encounter it, or
 a fire that burns thee and will not be quenched, as usually more per-
 loss than mortal of loss or pain. Pray thy ears about with thine, is
 and give the wicked tongue no hearing, make fast thy mouth with bolt
 and bar. Melt down gold and silver of these, and get thee a balance so
 that shall weigh thy words, a handle that shall be the rule of thy
 mouth? do all that lies in thee to keep thy tongue from speaking a
 sin, but having reason triumph over thy coin, the first and final
 rule that shall be wise

CHAPTER 29

H EART full of kindness and hand full of comfort will keep the
 commandment, Lend to thy neighbour. Neighbour must borrow
 ready when he needs, must repay ready when his need is over. Keep
 thy bond, deal faithfully, and thou shalt never lack. Out upon the man
 that treats him as a manure mere, and is a burden to his benefactor!
 What, like the hand that gives, and make humble promises of repay-
 ment; then, when the debt falls due, ask for grace, and compound a
 parcel of hard times? Pay graciously when pay thou must, offer
 but half the sum, and think the lender lucky? Oh, if thou must not,
 draws the debt sadmaker many of him, rendering thy benefactor a
 wit with due honour, but with angry words and reproach? What a
 wonder if many refuse to lend, not charitably but for fear of wilful
 wrong? Yet I would keep thee patient with ready folk, do not keep a
 debt waiting for thy charity, offend them, as the law commands, is
 not ever send them away in their empty empty-handed. It is thy
 brother, thy friend that asks; better lose thy money than have it to
 run in a vein. Lay up store for thyself by obeying the command-
 ment of the most High; more than gold it shall profit thee, the good is
 dearer treasure in poor men's houses shall ransom thee from all

[See, at, pp. The Greek text differs from the Latin considerably, but in effect
 is the same, and makes it clear that the moral author is cheating, all through
 this paragraph, not in the danger of procuring sinners, but in the danger of
 being seen a habit of calumniating others.

a harm, shall more vex than thou shalt or have to ward off thy
 a shame.
 a Neighbour bids thee go bail for thy neighbour, for very shame, thou
 a canst not leave him to his own devices.¹ And if another goes bail
 for thee, do not forget the trouble (see then he gave his life for
 a thee. It is right finally done to pay a sunny false; (wouldst thou
 trust his goods as if they were thy own)? Wouldst thou, ungrateful
 a wretch, leave thy neighbour to suffer for it? (How have you had one
 a now for themselves (wretch that so abused them.) By going bail
 for wretched, men of good fortune have fallen upon ruin and sharp-
 a wretch. men that held their heads high must now wonder for and wail,
 a wail as swags condemn. Leave godless men to become enemies
 to their race, men that will ruin nations to fill unto the law's
 a clutches. For thyself, relieve thy neighbour in thy means allow, but
 never in thy own entanglement.
 a What are man's first needs? Water, and bread, and clothing, and the
 a gateway of a house. Better the poor man's fire under his roof of bare
 boards, than to be guest at a splashed banquet, and home have none.
 a Make much of the little thou hast; (never be it thine to bear the
 a sequoia of a wanderer). A wretched life it is, passing on from house
 to house to find a welcome, that welcome found, thou wilt lack all
 a confidence, and art there troublesome. Then, when thou hast helped
 to entertain, with food and drink, the guests that owe thee no thanks,
 a thou wilt have a poor reward for it. Up, wanderer! Lay me a fresh
 a table, and what lies before thee have for others; I have honoured
 guests coming, and thou must make way for them; a kindness of mine
 a made in need of my hospitality! Better wretch for an honest man
 to have, shall he owe his food to one that calls him homeless?

CHAPTER 30

INURE thy son to the rod, as thou lovest him, so shalt thou have
 comfort of him² in thy later years (see go about knocking softly at
 a the neighbour's door). Discipline thy son, and thou shalt take pride
 in him, he shall be thy boast among thy children. Discipline thy
 a son, if thou wouldst make thy ill-wishers easy thee, wouldst hold thy

¹ see 25:24g). In Prov. 11:16, and elsewhere a warning is given against the
 folly of becoming surety for a friend, and in Job, 27 of the present chapter seems
 to imply the same moral. These warnings perhaps refer to such commercial
 speculation, when it is a question of charity, we may have the duty of making
 ourselves responsible on behalf of some poor man, at the risk of his delinquency or

² Or possibly, "so shalt he have comfort"

head high among thy friends. Better that dies long on, if a worthy son be his begotten; here is a sight to make life joyous for him, and death not all unhappiness (and a bold front he keeps before his ill-wishers); such as lose will show loyalty to his race, to those wanting off, to friends requiring. Let a man prosper his children, handing up every wound, his heart wrong by every cry,¹ and he shall find a spoil too hardening and stubborn as a horse unbroken. Convert thy son and make a darling of him, it shall be to thy own misery, thy own remorse. Soothe as his father wert, and the latter part of it shall be on thy neck on edge hereafter. Thou canst not afford to give him a freedom in his youth, or leave his thoughts unchecked; none is too young to be bent to the yoke, none is too childish to be worth a drubbing, if thou wouldst not see him wild and disobedient, to thy heart's unrest. Discipline thy son, be at peace with him, or his shame is less ways will be thy downfall.

Four man sound and strong of body is better off than rich man is enfeebled, and mired with disease. Health (of the soul, that lies to a duty done faithfully,) is more worth having than gold or silver, no treasure so sure that it can match bodily strength. Health is best a wealth, no creature with thee find like a merry heart. Buries the cruel reproach of death, than life by impeding sickness made vile some. For much that makes nourishment what use is belated? as They are no better than the banquet left as a week, little swelling a powder sick, that cannot taste or smell. Once the Lord has laid that on by the back, to do penance for thy sin, thou shalt hunger and sigh as for those diseases but as much that fester must.

Nor let sickness shaghen fast thy life away; a merry heart is the true life of man, [is an unfading crown of holiness], length of years is measured by rejoicing. Thy own self belovest doing God's will with endurance, and giving all thy heart to the holiness he enjoins, and banish thy sad thoughts; sickness has been the death of many, and not so good ever came of it. Jealousy and covetousness threaten a man's days; care bring old age untimely; joy and gallant heart is to ever lasting, sets us and makes good cheer.

¹ The verse given here is that of the Greek, the Latin version, apparently through misunderstanding a rare word in the Greek, gives us the misleading phrase, 'he will beat up his own wounds for the sake of his sons'.

CHAPTER 31

W^HILE these pine away with scheming to grow rich, how they sleep
 for thinking of it? Those solicitudes breed a weakness in the
 brain, such as only grave sickness can equal.¹ Talk rich men for
 a gain, and when he covets wealth brings misery; seeks poor men to
 a dead off-hand, and when he craves he is a poor man still. Love money,
 and thou shalt be called to account for it, thy quick corruption, of
 a corrupted thou shalt have thy fill. Many have given themselves up
 to the love of gold, and as its beauty found their man: his worship
 was a snare to catch their feet; alas, poor souls that were searching for
 it, and themselves were lost!

Blessed is the man who lives, for all his wealth, unrepined, who
 has no greed for gold (and puts no trust in his store of riches)? Show
 us such a man, and we will be led to his prison; here is a life so wretched
 A man so tested and found perfect, who craved honour, he kept
 clear of sin, when sinful ways were easy, did no wrong, when strong
 by his power. His seasons he safely preserved as the Lord's keeping
 and wherever faithful men are met, his name-deeds will be remembered.
 Sit thou at table with the great, be not quick to remark upon it: it
 is ill done to cry out, Here is a table well spread! Be sure a covetous
 eye shall do thee no good: eye is a great coveter, and for that, like no
 other part of the flesh, condemned to weep. Be not quick to reach
 out thy hand, and be sure, to thy shame, for greed, hath gone ill
 with a feast. Learn from thy own conjecture thy neighbour's need,
 as thou honestly the good things eat before thee, nor count ill-will by thy
 gluttony. For master's sake, leave off using brutes, as thy greed
 shall give offence. Even though there be many about thee, do not be
 quick to stretch out thy hand, (quick to call for wine). For a man
 well disciplined a little wine is enough, upon thyself the money sleep,
 as the price thou shalt rock thee; wretched night come of stress, and
 woe and pining pain. For the temperate man, there is sound sleep;
 as sleep that lasts all morning, and consumes his whole being: though
 thou have been constrained to eat beyond thy want, thou hast but to
 leave the table and vomit, and thou shalt find relief, (nor come to any
 bodily harm).²

¹ This appears to be the meaning of the Latin, but the language seems forced. The Greek yields no reliable sense, and the text may well be corrupt.

² The Greek contains no allusion to vomiting. The sense of the Latin seems to be, that over-eating will do a man no harm unless it is accompanied by excessive drinking.

Take good heed, my son, do not believe this advice of men; thou shalt live to prove it true. For thy heart hath all thou doest, and no half-way of purpose shall hinder thee.¹ The generous host is on all men's lips; ever they bear witness to his loyal friendship: the ragged have the aid word of a whole city; men learn shrewd judgment of a ragged.

Never challenge hard drinkers to a drinking bout; wine has been the rule of man. For man the strength of man, and a proud man fortified with wine betrays the secret of his bosom. Easy flow wine, easy flow life, but to man of sober habit sobriety must drink wine measure. To the drunkard, life is no life as life; (wine is death, when it no departs a man of life). Wine was made for mirth (never for drunkenness), drink merrily, and it shall secure thy heart and thy whole being, health it brings to mind and body, wine wisely taken. What drink is worse brings anger and quarrelling and calamities a many: it is the poison of a man's life. What does the false courage of the drunkard? It takes him answers, and makes him lose a man grievous wounds come of it. When the wine goes round, do not find fault with thy neighbour, or thank the worse of him for being merry, never mist him, never press him to repay the debt.

CHAPTER 32

If they will make thee master of the feast, do not give thyself also, cheer thyself as an equal. Make good provision for the guests, and as take thy place among them, thy duty done, recline at ease, and enjoy the company; the crown that makes their crown, the banquet bestowed by their gift. Speak free, as becomes thy mastery, but with due shame of thy words, and do not break at when mirth is playing; no need for thy words to flow when none is listening, for thy wisdom is to be displayed unobscuredly. Mirth and wine, carbuncle set in gold, mirth and wine, signet ring of gold and emerald, so the wine be good, and taken in due measure.

(Keep silence, and give when a hearing; it shall win thee a name for modesty.) If thou art but a young man, be loth to speak even of a

¹ The bearing of this saying is very doubtful, we may translate 'without' instead of 'half-way of purpose'.

² v. 25. 'To the drunkard, himself, to him who is bewitched by joy, in respect of man' elsewhere in the book this with supposition seems taking as physical evidence. The sense 'to him who does go without wine' is inadmissible, and if it is accepted, the next verse will refer not to moderate drinking, but to an empty cellar.

12 what enters thee, and if thou art pressed for an answer, give it in
 13 a brief. For the most part keep thy knowledge concealed under a mask
 14 of silence and enquiry; and even be familiar among great men, not
 15 gossamers among the wise. Sure as the lightning is sign of a storm,
 16 man's good word is the sign of a modest answer; they will love thee
 17 all the better for thy taciturnity. When the time comes for giving,
 18 do not linger; get thee gone speedily to thy home, there to dress
 19 thyself, and wipe thy feet, and follow the stream of thy own thoughts,
 20 yet intimately and with no word proudly said. And for all the great
 thanks to God thy maker, that so constant thou with his gifts.

21 If thou desert the Lord, thou wilt except the schooling he gives
 22 thee, waiting only at his door to wipe his blessing. In the law, the
 law's follower hath deep content, the false heart seeking but a space
 23 to catch it. Those who fear the Lord will discover where right lies,
 24 the light of truth shall shine from their words;¹ the dinner from to
 have his life improved, and will ever be finding occasions for grati-
 25 fying his own whim. A man of piety will never show occasion to
 26 the wicked; he proved money from no dove even upon truthfully pro-
 27 viding him, (but shall live in fear the usual).² Do nothing, my son,
 28 save with consideration, and thy deeds shall not bring thee repentance.
 29 Take not some wondrous road that shall trip thee with its boulders;
 30 some road where all journeying is difficult³ (and thou mayest expose
 31 thy life to sudden danger). Turn away from thy own children,
 32 pay no heed to thy own household; he is thine to trust with all thy
 33 soul's confidence,⁴ and thou hast kept the commandments. Who
 trusts in God, keeps well God's command; confidence in him was
 never disappointed.

CHAPTER 33

IF a man fears the Lord, he shall meet with no disaster; God will be
 vindicating over him, even when his faith is put to the test, and from
 such disaster will preserve him. A wise man does not grow weary of

¹ Or perhaps 'examples of chastity' (to the Law).

² Ec. 32, 15. The language here is very confused, and it seems likely that the
 true text may have been lost.

³ In the Greek, 'where there is no danger of stumbling'.

⁴ Or perhaps, 'to trust with all confidence in thy own self', that is, to 'devote'
 but is probably the meaning of the Greek text, as there later chapters, we have
 a Hebrew text to support, which doubtless goes back (though with certain altera-
 tions) to the original manuscript from which James, son of Alphaeus, made his
 Greek translation. And this, supported by the Syriac version, gives us 'keep
 watch over his own self' instead of 'trust his own self'.

the law, and the deliver it enjoins, and no shipwreck can befall him. If thou art a man of judgment, thou hast only to trust God's commandments, and it will not fail thee, . . . giving a free answer to the question asked . . . then wilt propose thy plea, and find audience (for thy prayer): wilt confound the teaching given thee, and so satisfy thy conscience. A knife's heart is but a wheel that turns, his are working thoughts. Hast thou a friend that will ever be mocking? He cautioned, station will ever weigh, ride him who will.

Why is it that one day, one dawn, one year, takes precedence of another, when all come of the same sun? God's wisdom it was that as he divided them (when he made the sun, and gave it a law to keep), made a succession of seasons, a succession of feast days (when at a named time men must keep holiday). To some he would assign high a dignity, others should be lost in the common rubble of days. So it is that all men are built of the same clay, son of Adam is son of earth: yet the Lord, in the plenitude of his wisdom, has marked them all from one another, not giving the same destiny to each. There are those he has blessed with high names, those are those he has set apart and claimed for himself, there are those he has put under a ban and turned them into humble folk, or degraded them from their former distinction. Cling we are in the power's hands, it is for him who made us to debase of us: clay is what power wills it to be, and we are in our maker's hands, to be dealt with at his pleasure. Evil marched with good, life marched with death, sinners marched with men of piety, so everywhere in God's work thou wilt find pairs matched, one against the other.

Think of me as one that has been lost of all to have his bed, and gone about glowing a free man, a free there, after the strangers have done. Yet did I great child, son, might have God's blessing, and I, or two, have filled my vine-press, a stranger like the rest. See how I am have told, not for my own sake merely, but for all such as cover wisdom. Words for the hearing of all, high and low, you that hold a high place in the assembly, never decline to listen.

Long as thou livest, do not put thyself in the power of others, though it is to be seen as with, kindness or friend; do not make over thy goods to another; it is all to go a-begging for what is thy own. While life and a house is in thee, never change place with another. It is for thy children to ask thee for what they need, not to have thyself for their possession. Be at the head of thy own affairs, nor ever tarry thy

^a There may be some confusion in the last line, the words "praying a free answer" in the question asked are connected by the Greek with what goes before, by the Latin with what follows.

renew, until thy days are finished; then, at the hour of thy death,
 give thy requests.

- 12 Follower thy sin must leave, and the whip, and a pack to bear; thy
 13 sin drive, too, needs food and discipline and hard work. Under stress
 he fails, what marvel if one should tempt him? Leave his hands idle,
 14 and he will seek to be his own master. The stubborn ox yoke and rein
 15 will subdue; (those held to his task is also bowed to thy will.) Keep
 yoke and studs for one that is bent on mischief. To the task, no hands
 16 of immoral fellows is a great mischief of all kinds. And first: cease to
 17 hunt taking in his leg; then, if he discovers thee, with the rocks thou
 mayst stone him. Yet do not burden flesh and blood more than it can
 18 bear, nor inflict pain excessive while the plea is still unhealed. Partic-
 19 lar slaves if thou hast, make much of him as of thy own self; treat him
 20 as if he were thy brother, as if thy own life were¹ the price of his
 21 purchase. Wrong him, and he may run away from thy service; soon
 he takes to his heels, who can tell thee where or in what guise thou
 mayst discover him?

CHAPTER 34

- 1 **F**OOLS are cheated by vain hopes, lured up with the shadows of
 2 a dream. Wouldest thou find such lying visions? Better slouch in
 3 shadows, or chase the wind. Nought thou meet in a dream but
 4 symbols; man is but fire to fire with his own usage. As well may
 5 fool thing dream, as like thing get thee a true warning. Out upon
 6 the folly of them, perverted devotions, and cheating omens, and
 7 wizard's dreams! Haunt of woman in her pangs is not more fearful.
 8 Unless it be some manifestation the most High has sent thee, pay no
 9 heed to any such; trust in dreams has cost the wits of many, and
 10 brought them to their ruin. Believe neither the law's promises, that
 cannot make their fulfilment, the advice of some trusty counsellor
 that shall prove as wisdom.

- 11 A man will not learn until he is tested by discipline.² That experience
 12 gained, he will thank deeply, and the many lessons he has learned;
 13 will make him a wiser man. Without experience, a man knows little;
 14 yet, if he is too overcautious, he crops a rich harvest of mischance.
 15 (A man will not learn until he is tested by discipline . . . and if he is

¹ Literally, 'thine own life or' Different versions have different variants of the phrase, and it is not certain what meaning should be assigned to it.

² 'Taught by discipline', some of the Greek manuscripts have 'learned', or perhaps simply 'taught', others, more plausibly 'a travelled man'.

fed every he will be full of heavy . . . ? I myself have seen much in it my wanderings, I could tell of much I have grown accustomed to! Sometimes, by this means, I have been in danger of death, and is only the Divine favour has preserved me from it.

The life of such as fear the Lord is held precious (and vice is a blessing from his anger); they have a deliverer they can trust in, and (and God's eye watches over them in return for their love). Fear the Lord, and thou shalt never be dismayed, nothing may daunt thee, while such a hope is thine. Blessed souls, that fear the Lord! They know or where to look for refuge. Fear the Lord, and his eyes watch over us; there is strong protection, here is firm support, shelter when the tempest blows, shade at noon-day; here is sustenance when a man is weak, support when he falls and is upheld, eyes enlightened, health and life and blessing bestowed.

Tender is every sacrifice that comes of good will given; a mockery, is this, of sacrifice, that shall win no favour. (For those who wait upon in him as loyal duty, the Lord alone is God?) Should the Most High accept the offerings of sinners, (take the gifts of the wrong-doer into his reckoning), and pardon their sin because their sacrifices are many? Who redeems the poor and then brings sacrifice, is of their fellowship is that would smother some innocent child before the eyes of his father. Poor man's blood is poor man's life; claim him of it, and thou hast slain him; smother of his love, or his life's blood, what matters? is Disappoint the husband, and thou art even-blooded to a murderer. Build is while another path down, and that is an even reward. Pay while a another course, and which of you shall find audience with God? Cleanse thyself from dead body's contamination, and touch is it again, what earth thy cleansing? So it is when a man lives for his sin, yet will not leave his sinning; man is the sin, the paper goes unanswered.

CHAPTER 35

LIVE true to the law, and thou hast richly endowed the altar. Let it be thy welcome-offering, to heed God's word and keep clear of all wickedness, this thy sacrifice of avoidance for wrong doing, of :

¹ Ec. 35, 31. The Latin here seems to have suffered from some confusion 'Machet' and 'Machet' as the Greek are 'Machet' and 'Machet', 'if he is a law-keeper' or 'when he has travelled'. The Latin translator seems to have given two separate readings of the same word, neither of them accurate.

² In the Greek, 'I have seen that I am ready to tell'.

³ It is difficult to see the significance of the phrase 'The rendering'. The Lord is only 'approaching' for those who wait upon him as loyal duty' does not represent the Latin.

- 10 excitement for Israel, to stop wrong-doing. Bloodless offering wouldst thou make, give thanks;¹ victims wouldst thou immolate, show mercy. Wickedness and wrong-doing to stop is to do God's will, it is to win pardon for thy faults.
- 11 Yet do not appear in the Lord's presence empty-handed: due observance must be paid, because God has commanded it. If thy heart is right, thy offering shall smelt the altar; no fragrance shall reach the presence of the most High; a just man's sacrifice the Lord accepts, and will not pass-over his claim to be remembered. Generously pay the Lord his due, do not grudge him the first-fruits of thy ears;
- 12 yea, all thou givest, give with a smiling face, gladly bring to the altar. In his own measure God's gift repay; grudge thou must not what offered they must, the Lord is a good master, and thou shalt have sevenfold in return.
- 13 But think not to bribe his justice: he will have none of thy bribery. Never put thy hopes on the power of wealth in justice; the Lord is a true judge, not swayed by partiality, and thou must not make league with him against the franchise, turn him deaf to the plea of the wronged. Prayer of the orphan, eloquent sigh of the widow, he will not despise; see the tears on yonder widow's cheeks,
- 14 sorrowing maid! (From her cheeks thy tears must be harning, the Lord loves to answer prayer, and will the author of her misery find favour with him?) None but his true worshippers he makes welcome; for their supplication the clouds give passage. Pierce those clouds if thou wouldst, thou ever humble thyself, inaccessible all that paper flesh suffices, overruling all it vain reduces.
- 15 True, no, the Lord will not keep us waiting long. (Howling and roaring he will grant to the innocent) crying as of old, patient no longer, he will smite the backs of our oppressors. The Gentiles punished, scorned the borders of Palestine, broken the sceptre of a wrong! Men called to account everywhere for their doings, the harvest of their mortal pride, and his own people redeemed a law,
- 16 triumphing in his mercy at last! God's mercy, welcome to the afflicted as rain-clouds are welcome in time of drought!

¹ This would more properly be rendered from the Latin, 'If thou wouldst give thanks, make a bloodless offering', but the context seems to indicate that this is a misinterpretation of the Greek.

CHAPTER 36

GOD of all men, have mercy on my folk down, (and let us see the
 fruits of thy favour) Teach them to fear thee, (showe other
 nations that have never looked to find thee; let them learn to recognize
 thee as the only God, and to acknow thy wonder) Lift up thy hand,
 to shew them shewe thy power; let us see thee, as they have seen us,
 terrified before thee; let them learn, as we have learnt, that there
 is no other God but thee. Shew awe marvels, and portents strange
 unto us; remove the stout strength, that vaileth men of thine; route
 thyself to vengeance, give thy anger display, away with the oppressor,
 down with thy enemy! Heare us the time, do not forget thy poor
 ones, make them acknow thy wonder. Let some of them escape
 thou down, the oppressors of thy people; let there be a raging fire
 ready to devour them. Heavy let the blow fall on the heads of those
 oppressors, that no other power will recognize but thine own. Order
 us now all the tribes of Jacob (for all the world to know that thou alone
 art God, to confirm thy wonder), and make them thy loved possession
 as of old. Have compassion on the people that is called by thy own
 name, on Israel, among thy kin-folk; have compassion on Jerusalem,
 as she thy love has set apart for thy resting-place, all Zion's walls, to
 fill the houses of thy people, with promises beyond all telling come
 true, with thy glory made manifest. Vindicate the race that was thine
 the first thy chosen; make echoes of the old prophecies uttered in thy
 name, how we waited for thee to us purpose! Shall thy prophets be
 proved false? Listen to thy servants' plea, that claim the blessing
 of thee pronounced over thy people; guide us now the right path; let
 all the world know that thou art God, winning us eternally.

Take what food thou wilt, belly is craving; yet meat and meat is
 duller. The earnest of wisdom only please our mind, only wise heart is
 our desire; lying tongue.

False heart breeds down thoughts, cold well schooled keeps them in
 its bay.¹

Any woman is a man for any man; yet steel and steel differ.

Fair wife, little beauty; as no other fair, beauty dwells in. What is
 of her tongue? If that, too, has power to charm, if that is soft and
 gentle, never was man so blessed. Good wife was a life well begun, as
 a constant show her, of thy own heart, a way to support thee. No
 hedge, no heritage; she, poor wretched, that wife has none! Trust to

¹The meaning of this verse is uncertain.

him never, that has not found a nest to dwell in, and does not lodge where night overtake him, and pursue that travels light from day to day.

CHAPTER 37

FRIENDS every man has that will say, I love him well, yet friends they may be in name only. Death itself forgets much in the endness, when friend and companion becomes thy enemy. Great pretence, what mind first conceived thee, to turn cold earth into a mansion of foul weather? A companion, how he will enjoy the delights of his friend's prosperity, and turn against him in the hour of need! A companion, how he will share a friend's griefs if he may share his calamity, see him as a shield against some enemy? Never let friend of thine be far from thy thoughts, as thy prosperity never forget him. (Never take counsel with one who may be saying a trap for thee, from his very hide thy purpose), whence every counsellor will give thee, but some will be keeping their own counsel all the while. Be on thy guard, then, against him who advises thee, how in his own turn a liar serves? What is his secret mood? It may be, he will hide state as pit for thee, crying. Thy course lies where thou stand as a distance to see what becomes of thee. Counsel, if thou wilt, (sail-borne about business, horse about justice), woman about her need, husband about war, merchant about value, lawyer about price, orator about gratitude, (sculler about pity, rogue about honesty), then a labourer about work to be done, peasant about poor's end, old woman about great undertakings; but all the advice they give thee lead to thee never. Cloak thyself rather with some man of holy life, know as to thee is God's worshipper, some soul well marked with stars, such as would guide to see thee stumbling in darkness. And thy own heart catches in thy best counsellor, nothing may compare with that, as there are times when a man (of party) sees truth clearer than truth is capable high in a watch-tower. With all this, answer the most high to guide thy ways in the right path. For every undertaking, every act of thine let god consideration prepare thee, and firm resolve. All counsel may make the least use

¹ This is usually rendered, 'he will take up his shield against an enemy', but this, without further qualification, seems meaningless.

² The words 'if thou wilt' are not in the original, but the sentence evidently demands that in the Latin version the Counsel provides an difficulty; hence it gives a negative, 'Do not counsel . . .'

search five points to compass her, good and evil, life and death, and of these, day after day, the tongue is silent.¹

Therefore there is that can reach upar, yet is its own enemy in (The experience that impact much is its own friend burden.) There is a quaking soft that will turn the wheels, and an empty belly, no a power to win men the Lord has given it, no enemy is it of all wisdom. But there is wisdom that belittles the owner of it, earning high speed is of power; if then thou art wise, wisdom thee shall upar to thy is delivers, and shall see man thy own reward. Blessings the more man a hope thou art around, to see him in to praise him. Man's days are a numbered, Israel's name our nation, and among our people there is wise man with an inheritance of honour, a deathless name.

See, as thy life pass on, make trial of thy upar, and if harmful it thy be, give them no liberty; not all things all man will, nor please. When there is fasting, thy good manner, do not fall upon all the is more thou want. Much fasting breeds sickness, gluttony the ill, and many have died of fasting; the temperance less long.

CHAPTER 38

DIDST not a physician his due for the service he has done thee; his task is of divine appointment, come from God all healing comes, and bless themselves most needs search him. High rock has still given him; of great man he is the honoured guest. Medicine the most High has made for us out of earth's beauty, and still produce drunk from the use of them? Were not the waters of Mary made wholesome by the touch of wood? Well for us men, that the secret virtue of rock medicines has been revealed; still the more High would support us on, and for his rewards via means. Thus it is that the physician ease our pain, and the apothecary makes, not only purfume to charm the sense, but liquors distilled, so mercurial is God's creation, such health comes of his gift, all the world eyes.

See, when thou hast sick, do not neglect thy own needs, pay to the Lord, and thou shalt win recovery. Leave off thy fasting, thy is life saved, purge thee of all thy pain. With freshness and rich oil make bloodless offering of meat, and so leave the physician to do his work. His task is of divine appointment, and thou hast need of him, let him be ever at thy side. Needs must, at times, to physician thou

¹ The next line is missing, and the meaning obscure. The Latin seems to demand some such meaning as that given above.

² See Ec. 32, 19.

shouldst have mourning, and doubt not they will make intercession
with the Lord, that they may find a way to bring thee out and remedy,
by their often visiting thee. Comfort thee thy maker by weeping-fears,
much recovery thou shalt have to physicians.

When a man dies, my son, let thy eyes flow, and set up a great
lamenting, as for thy precious loss, shouldst have something to be
grieving, and grieve him as grieved himself, thou, (to be rid of gossip,
hasten him hither for a day's space, ere thou wilt be comforted as
thy sorrow's) one day or two, as his worth claims, borrow time, so
used to wit thyself as all men. Grief will but lessen thy own death,
(will be the price of thy own strength) where heart goes sad, back goes
hollow. So long as thou wakenest thyself, and thy heart will be,
and what pertaining but heart's worth is left to the good? Why then,
do not give thyself over to regret, put thee away from that, and
believe that maker of thy own end. Do not flatter that the dead can
revenge, by tormenting thyself thou canst nothing avoid him. Remember,
he tells thee, this doom of many such shall chase be, mine yesterday,
thine to-day. Let his memory rest, as he rests, in death, enough for
thee that thou shouldst comfort him as the hour when his spirit leaves
him.

The wisdom of a learned man is the drink of labour; he must sweat
himself of doing if he is to come by it. How shall he drink full draughts
of wisdom that transpurs the plough, that waits poised as any spear-
man while he poises on his own, all his life taken up with their labour,
or all his talk of ease? His mind all set on a straight furrow, the treading
of his own as mowing or deep him deep? So it is with every work-
man and master-workman, that never more might one day. Here is one
that can grove oak, how he knows himself with devising some new
pattern how the wheel he works from claims his attention, while
he sits the lathe over his craft? Here is blacksmith dining by his anvil,
sweat upon his iron-work, cheeks shrouded with the smoke, as he sits
with the heat of the furnace, can sing again with the hammer's
striking, eyes fixed on the design he imitates. All his heart is in the
shaking of his task, all his waking thoughts go to the perfect achieving
of it. Here is potter at work, needles flying, motion constantly one
the play of his hands, even the rhythm of his craftsmanship, arms
straining at the stiff clay, feet matching its strength with them.⁴ To
shake off the glare in his nearest concern, and long he must wake to
keep his furnace clean. All these look to their own hands for a living,
or shuffl each in his own craft, and without them, there is no building

⁴ Literally, 'knowing how his strength before he dies', for the Greek has, 'his strength'.

up a countervailing. For those no words abroad, no journeyings to
 from home; they will not pass beyond their bounds to smite the
 assembly,¹ or to sit in the judgment-seat. Nor there to sift evidence in
 and give verdict, (not claim to impart learning or to make award),
 they will not be known for uttering wise sayings. That it is to sup-
 port the unshaking world of God's covenant, righteousness is their
 life to live; . . . teaching themselves freely and making their study
 in the law of the most High.²

CHAPTER 39

BUT the wise man will be learning the law of former times, the
 prophets will be his study. The tradition handed down by
 former men will be in his keeping; he will own the nation of every
 people. . . . learn the hidden meaning of every proverb, make himself
 regulated with sayings hard to understand. The great men he will
 render good service, will be summoned to the palace's own council,
 will go upon his travels in foreign countries, to learn by experience
 what the world offers of good and of harm. With dedicated heart, he
 will keep early vigil at the Lord's gates, the Lord that made him, to win
 wisdom for his plea from the most High. His lips will be eloquent
 in prayer, as he craves pardon for his sins. As the Lord's servants
 please, he will be filled with a spirit of discontent, so that he pour
 out showers of wise utterance, giving thanks to the Lord as his por-
 tion. His plans and thoughts guided from above, he will have skill in the
 divine mystery; . . . will make known to all the tradition of teaching he
 has received, and take pride in that law which is the Lord's covenant
 with man. This wisdom of his, smouldered on every side, will never fail as
 fire consumes; the memory of him, the renown of him, will be told in
 honour from age to age. His wise words will become a legend among
 the nations, where faithful men assemble, his praises will be told. A
 life that shall last such time as one man lives is a thousand a death
 not remembered.

And still I have thoughts worth the telling, wisdom in early night
 contain himself. A voice proclaim, Give heed to me, you that are
 within of the British study; yokes to burden, like a oven-bath that is
 plucked by running water; yokes to yield the fragrance of incense, as
 yours to blossom like the lily, and smell sweet, and put forth leaves for us

¹ The Greek version of this verse is uncertain.

² The last fourteen words of the chapter really belong, as the Greek shows,
 to the beginning of the next chapter. As applied to the married laymen described
 above, they give exactly the wrong sense.

your adornment, yet in that song of praise, and bless the Lord for all things he has made. His name extol; songs of praise for your lips utter, and let harp's melody mingle with the song. And you shall praise him in those words following.

- 11 Good, wondrously good, is all the Lord has made.¹ Pined high the waters stand at his command, that is by distance of his appointing.²
 12 All-walkways is his will, unfolding his power to save. open on his word are all doors of metal iron, nothing can escape that scrutiny.
 13 On every age of time his glance rests; marvel is none beyond his compass pass. There is no asking what this or that may be, each shall be needed as it is born. His blessings flow like a stream on full flood, like rain pouring down to enrich the parched earth. But the person that never is look to find him, shall be the prey of his vengeance; did he not raise the waters into high ground, and dry up the floor of them, so that it made a path for the passage of his own people,³ and yet a trap to punish the wicked?
 14 From the first, good things were made for good men to enjoy. for it matters, they are good and evil in care. What are the first needs of man's life? Water, fire, food, salt, milk, wheat-meal, honey, the grape is chosen, oil, and clothing. Thereby, for just men, wrought his good is intended, yet for sinners they turn to evil. Some powers⁴ there be that are created for working of vengeance, and surely they mind the wish in their making; when the time for punishing comes, they will put out all their force, until their Maker's anger is appeased. Fire, hell, hunger and death, all these were made for working of vengeance, as running beasts, too, and serpents, and serpents, and the crowd that is punished the wicked all there are none left. All these hold high soul as they perform his will, surely they need all earth has need of them, and when the need comes, they will obey.
 15 From the first, all my questioning and all my thoughts confirm me as it what I have witness, all things God has made are good, and each of them serves its name. nor ever since we complain things have happened for the worse, since each has its own reason to justify it.

¹ It is not clear how many of the remaining verses in this chapter the hymn of praise includes.

² Cf. Ps. 124: 7 (123: 7 in the Hebrew text).

³ In the original, simply 'their passage's but it seems clear that the Lord intends us all access to the company of the Red Sea. The other versions would rather suggest a reference to the destruction of Sodom.

⁴ Literally, 'some powers'. It may be that detached agencies are referred to, but the word 'powers' may mean simply 'winds', or 'spirits' with greater probability; it may be taken as describing the forces of nature which are to be mentioned in verse 22.

Woe, full health, than, and full voice, praise ye and bless the Lord's a-
name.

CHAPTER 40

WHAT is the misery all men are doomed to, heavy the yoke each
one of Adam's sons bear, from the day when he leaves his mother's
womb to the day when he is buried in the earth, that is number of all
What calamity is his, what harm catch at his heart, how quick his
mind race out to meet coming events! And the term of it all is death.
What justice, whether a man sit on a throne, or grovel in dust and
ashes? Whether he goes clad in purple and wears a crown, or has but
coarse linen to wear? Anger he shall know, and jealousy, and covetous,
and bewitchment, and the fear of death, and the grudge that smolders,
and rivalry. And he on his bed at night, sleep comes to fashion his
thinking woe; even there, the rest he wins is but little as soon as all,
and therefore, in his dreams, he is anxious as woe's warning to be
relieved, his set work whirling thoughts as fugitive he, run escaped
from the hands. Then, at the moment of deliverance, comes waking,
and he awakes to find his fears all vain. Thus let he share with all
living things; beast has it as well as man, but for the slave it is un-
dignified wretched. There is more bondage, mortal sickness, bloodshed,
quarrelling, the sword, oppression, famine, devastation and plague, all in
rich things are designed for the punishing of the wicked; was it not
from wickedness the flood came?

All that is of earth, to earth must needs return, and all waters find
their way back to the sea; what shall become of bribery and oppres-
sion? The memory of them shall vanish; righteousness will endure for
ever. All the riches of the wrong-doer will disappear, his stones
that run dry, will also dry, like roll of thunder in a storm-
cloud, open-headed is woe's hearted, the manner it is that shall
pass away in the last. Smashes the prosperity of the wicked shall
never put forth; dead soon they are that rest on the wind-swept
rock. How green powder grows green by the river's bank! But they
shall be plucked up before hay-harvest. The kindness, like the
plover's nest, lies low, remembered in blessing; charity remains
undestroyed.

Sweet is his lot, that toils and is contented; here is hidden treasure
for thy finding.¹

¹ The minor version matches the main in the formula observed in vs. 19-20. 'Contentment and hard work (in the harvest, a life of work and strong drink) may be sweet, for best of all is finding a treasure'—an observation on life's work ending, that it leads as if the Luth. had preserved the true text.

- 10 Children born, and a city founded, will bring thee a great name;
where of all, a woman without spot. Wine and music make heart
a glad; heart of all, the love of wisdom. Flute and harp make sweet
a melody; heart of all, a kindly tongue. Grace and beauty charm the
a eye; heart of all, the grace within. Foe and friend, gossip and gossip,
a are well met; heart of all, men and wife. Kinship . . . I will help thee
a in hard money; heart of all, thy aim-deeds to deliver thee. Gold and
a silver give thee store; vengeance-growth; heart of all, right counsel. Riches
and enough make the heart beat high; heart of all, the fear of the
Lord.
- 11 Fear the Lord, lack thou shalt have none, help need none; the
fear of the Lord is a garden that yield blessing . . . and a splendour
above all splendour they have clothed him.¹
- 12 Long to thee lives, my son, never care happen; die is better than
a beg. Look thou for thy meat to another's table, I mean thy life no
a life at all; what, own thy very being to another man's table? From
such a choice, good rearing and good training shall keep thee safe.
- 12 Poverty, on a fool's lips, will pass for a thing desirable, but trust
me, he has a fire rising within.

CHAPTER 41

- OUT upon thee, death, how bitter is the thought of thee to a man
1 that lives at ease in his own home, a man surrounded by care,
2 no difficulties in his path, that his food will relieve! Had, death/
3 Welcome is thy doom to a man that is in need, and lacks support; worn
out with age and full of anxieties, that has no confidence left in him;
4 no strength to endure. Never fear death's doom; bethink thee of the
years that went before thee, and must come after thee. One sentence
5 the Lord has for all living things. What the will of the most High
has in store for thee, none can tell; what manner, whether it be ten
7 years, or a hundred, or a thousand? Once thou art dead, thou wilt
take no parting view of the years.
- 6 The children wicked men beget are born under a curse, children of
7 a godless house; all they inherit is pain; but to them; reproach dogs
8 the footsteps of their parents. How bitter their complaint against
9 the father who is the author of their ill doom! Woe to you, rebels,

¹ It seems clear that something has fallen out here; probably the original had 'Famine and splendour'.

² The last clause of this verse does not fit in to what precedes it, either as verse or a parenthesis, once more, it seems likely that the text is defective.

that have forsaken the law of the Lord, the most High, born of an earthly birth, an earthly death your destiny! All that is of earth, in its earth must needs return, from whence it is the cycle of a life all lived.

Man fights over his body's loss; what of his name? The wicked are a loss to society. Of thy good name heed take thou; it shall remain as shine longer than strewed heaps of mere treasure. Life is good, but as its days are numbered, a good name lasts for ever.

My son, here is wisdom's teaching.¹ Wisdom teaches, I told you, it is wisdom, it teaches that never sees the light of day, when as a night it is used when it makes folly, not when it is the grave of wisdom. Yet a sometimes foolishness is as folly, as I will now make known to you. It is in all these to be shamed on every occasion; but yet neither is self-confidence for all and every one. Of these things, then, be ashamed;² so that thy parents should find thee a fornicator, ruler or prince a liar, magistrate or judge a wrong-doer, assembly of the people a liar or breaker, partner or friend a liar, or thy neighbour a thief is . . . concerning the faithfulness of God, and his covenant; concerning is thy sitting over meat . . . Ashamed be thou of beliving the gift received, of hearing the greeting unreturned, of letting thy eye as story after harlot, of denying thyself as husband. That has a note or claim on thy regard, of property fraudulently shared. Let not thy eye get full so witness wed to another, nor over exchange secrets with handmaid of him, nor come listen her sheets. Be ashamed of a stirring speech against thy friends, one against the receiver of thy gift.

CHAPTER 42

NOR may thou repeat gossip to the hearing of another's secret. If of such things thou art ashamed, shame thou shalt never feel, and thou shalt have all men's good word beside.

And other dealings there are over which thou must never be shamed;³ nor, through respect for any human person connect to

¹vv. 27-32. The order of the last two seems to be confused both in the Greek and Latin (Latin); they are here interpreted in the light of the Hebrew. The words, 'I told you', are not in the original, but their sense is in a different position than in vv. 27, 32.

²vv. 27-32. There is further confusion here, as even the grammar of the sentences shows, and several phrases cannot be interpreted with certainty.

³vv. 33-8. This verse the text seems seriously confused. Verse 33 might, judging by its form, be for a list of things we ought never to be ashamed of. 'Concerning the law of the most High, and his covenant, and respecting the policy' might be relative notes. Verses 3, 7 look as if they had been displaced, and 'believed' or some more difficult connect. The explanation of verse 8 is perhaps to be found in verse 20. 42.

1 wrong, defying her and opposing of the most High, and by thy
 2 sword conquering the world. Such are, a matter between some partner
 of these and strangers from far off, the opportunity of an inheritance
 among thy friends, the wisdom of weight and balance, goods
 3 stomach or two beds, the exchange between buyer and seller, the
 kind punishing of children, the compelling of a wicked slave till
 4 he bleeds . . . Therefore wilt if thou hast, and a best, and look
 off away to some place where many kinds are at work, such as thy
 must be counted and weighed before thou hast it over, and account
 5 keep in writing of all she had from thee . . . Nor be thou shocked,
 when there is question of cheating wicked folly, and the complicity
 of old men against the young. So thou shalt show providence in all thy
 dealings, and win the good word of all.

6 Daughter to her father is ever hidden anxiety, a care that hinders
 sleep. Is she young? Then how if she creep on too soon? Is she well?
 7 Then how if her husband should die of her? Is she cold? Then
 how if she were disguised, and in her own father's house brought to
 bed? Once more, is she well? Then how if she were false to her
 8 husband? How if she prove barren? Over woman daughter of these
 these cares not keep watch we may; she she will make thee the
 scene of thy worries, the talk of the city, strangers will point the
 9 finger at thee, and all the rabble know thy shame. Give rest to
 10 the beauty of human kind, nor scruple thyself much with women; per-
 11 sist broods with, and woman wickedness is man. Man's wickedness
 is too strong for woman at her best,¹ and a woman that plays thee
 false brings thee only disgrace.

12 Because we see what things the Lord has made, his visible
 13 creation be our theme, work of the Lord is most of the Lord. Just
 as ponder man that looks down on all great light to all, to the glory of
 14 the Lord shines through all his creation, how should his faithful
 servants herald them enough, these marvels of his, enabled by His
 15 omnipotence in that glory to endure? Nothing is hidden from him,
 the deepest depths of earth or of man's heart, he knows our most
 16 secret designs. All knowledge is his, does he not hold the dim of
 mystery, making plain what has been and what is yet to be, laying
 to bare the track of hidden things? No thought of our crooked heart,

¹ The Greek is now pattern of the concluding phrase above, but the literal sense of all the versions is 'Man's wickedness is better than a woman who does good'—a statement which would have little meaning, even in the mouth of the most doctrinaire critic. Probably the true text is lost in this passage, the Greek is wrong in her 'wickedness is woman', and the Hebrew is wrong in her 'for her evil show her beauty to male eyes'.

never a whisper goes unheard. How great the wisdom that as it ordered all things, has wisdom who has nothing beginning nor end; nothing may be added, nothing taken away from them, nor needs he as any man's counsel. How lovely is all he has made, how lasting is it look upon! Changeless through the ages, all of it is alive and answers to life to his calls. All things he has made so pure, balanced against so one another, never a fault of symmetry;¹ so each one his own well-is being assured. His glory contemplating, those that never have thy fill.

CHAPTER 43

LIKE a jewel the vault of heaven is set above us, the sight of it is
 glory made visible. Plans in our view is the sun's passage as it
 shows out, a very masterpiece of his workmanship, who is the most
 High. How it burns up the mark at noon-day! How far as it glows,
 beyond all endurance! Tread then the furnace, heat is thy daily
 portion; yet thou gives below the sun, as it burns up the hill-side,
 scorching all work in fiery breath, blinding men's eyes with its glare.
 Surely it speeds on its course, to do the bidding of the Lord, its
 glorious maker. The moon, too, whose changes were marked for a
 calendar, to mark the passing of time, and give the signal when feast
 days come round! The moon, whose light must decrease till it is
 vanished, and then increases to the full circle, the month its natural
 child, crescent of a watch-dog that lights up the high vault of heaven.
 True is radiant glow. And the stars that deck the sky with their
 splendour, a beauteous-tyde the Lord kindles high above us; the num-
 bers of his holy word numbering so largely, watching so patiently
 at their post!

Look up at the midnight, and bless the maker of it; how fair are those
 bright colours that upon heaven's wide ring of splendour, traced by his
 stately hand. Swift comes the snow as his word, such faster than
 fire that sweeps his vengeance; he has but to speak his word-brave,
 and the clouds leave, heat-furrows, around of his might, whence the
 peopled hail-clouds fall. How his glances order the hills tremble!
 Moves the south wind at his bidding, earth echoes with the sweep of
 his desire; Moves the north wind, and there is whirling storm.
 Still as roaring herd falls the snow, spread all around; yet there is
 slowly comes forest-woods to earth; what eye is but captivated by it

¹ Literally, 'and like a spot which is in number', the Greek is hardly more emphatic.

² Cf. 33. 31.

as pale beauty, what heart but is filled with error at the darkness of
 its descending? He it is pour out the frost, that lies white as salt on
 the earth, the frozen north that seems covered with thistle-down.
 Cold blows the north wind, and ice forms on the waves as foam but
 it melts there, turning the water to wash a brown-glass, that gains at
 the mountain-side, patches the open plain, strips them, as the night
 have stripped them, of their green. Kennedy for all these is none,
 but the speedy coming of the rain, (none shall be overpowered by the
 showers the storm drives before it.¹ And at the Lord's word the shall
 blast dies away).

What else but divine wisdom raised the ring of the sea,² and
 implanted the islands there? How we what perils in the deep machine
 we have to tell of, and wonder at the tales of the great marvels it con-
 tains, bring things a map, both force and harmless, and monstrous
 creatures breeds. Who but the Lord brought the venture to a happy
 issue? His word gives all things their pattern.

Say we much as we will, of what deeds to be said our words come
 to short; to this the sum of all our saying. He is in all things.³ To

what end is all our boasting? He, the Almighty, is high above all that
 he has made; he, the Lord, is terrible, and great beyond compare,
 and his power is wonderful. Glorify him as best you may, glory is
 still lacking (such is the marvel of his greatness, praise him and
 extol him as you will, he is beyond all praising), summon all your
 strength, the better to exalt his name, naming him, and you shall not
 reach your goal. Who can tell us what he is from sight seen of him?
 Who can magnify his eternal being? Much more lies beyond our
 ken; only the fringe of creation meets our view; and of all things the
 Lord is maker. Yet, how show in the world of him, wisdom then
 shall have for thy reward.

CHAPTER 44

NOW let us call the roll of famous men that were our fathers, long
 ago. What high achievements the Lord has made known in them,
 ever since time began? How were men that had power and bore rule,

¹ (cc. 34, 35) It is possible, both in the Greek and in the Hebrew, to interpret
 verse 23 as referring to drought, with Almighty God himself as the subject of
 the sentence, verse 25 will then mean that the showers save the grain from the
 effects of the storm.

² Literally, 'you shall stir up', but it seems clear that the reference is to Gen.
 1:9 and kindred passages.

³ Both the Greek and the Hebrew give, 'He is all'.

⁴ In the Greek and in the Hebrew, 'our glorifying of him'.

men that excelled in strength, or in the wisdom that dowered them; prophets that veridically upheld the name of prophecy, sitting to the people the commands their times needed, warning, through their example, a sacred change to the nation. Here were men that had skill to devise metaphors, to make songs and set them down in writing. Here were men rich in ability, (nobles of mind), that dwelt peacefully in their homes. These were the glories of their race, the ornaments of their times; and the sons they begot have left a memory that adds to the record of their praise. Not like those others, who are forgotten as if they had never been; nameless, they and their children, as if they had never lived; no, these were men of tender conscience; their deeds of charity will never be forgotten. Blessings abide with their posterity, their descendants are a race set apart for God, the pledged heart of his promises. For their sakes this line of theirs will endure for all time, their stock, their name, will never be allowed to die out. Their bodies he is proving; their name lasts on, age after age. Their wisdom is yet a legend among the people; wherever faithful men assemble, their story is told.

Esau there was, that did God's will, and was taken away to Paradise, repentance his gift to mankind.¹ Now, too, blameless lived and faithful proved, when the day of retribution came, he made amends for all;² so it was that earth had a stock left to breed from when the flood came; with him God's covenant was made, never again should a slithering thing be deemed together. What precursor was Abraham's, so to be the father of so many nations! Whom shall we find another that can boast he kept the law of the most High as Abraham kept it? He, too, entered into a covenant with God, and was willing to bear on his own body the sword of it. Once he had put him to the test and found him obedient, God took as oath that thou should be the father of a numerous posterity; their numbers should rival the dust on the ground, should stretch the man as leaves, stretching from southern to northern sea, from Euphrates to the ends of earth. Even, the son of such a father, fixed no wrong; to him the Lord gave that blessing which should extend to all nations. In Jacob's person, too, the covenant should be revived; the blessings Jacob uttered should be estab-

¹ Here, and in verse 27, we may translate 'was well beloved', that is, God's favourite.

² This is commonly interpreted by the Fathers as connected with Apoc. 14. 3. In the Greek, Esau is represented as an example of penitence, as the Redeemer, of sinners.

³ The Greek word thus translated might also mean, 'was followed in warning' in exchange for all.

God, and the land promised him should be divided among twelve tribes of his own begetting

- 11 Him a posterity of famous sons evolved,¹ sons of tender conscience, that had the good word of all their fellows.

CHAPTER 43

- 1 **W**ILL loved by God, will loved among men, so the name of Moses a benediction runs. The Lord gave him such honour as he gives to his holy ones, gave him reasons by striking terror into his enemies, and then, at his word, showed the prodigies that had befallen them. He made him great in the eyes of kings, expressed commandments to him in full view of the chosen people, made a revelation to him of the divine glory. The Lord set him apart, chosen out from the rest of mankind, so loyal he was and so greatly interested his prayer by taking him up into a cloud, and there, face to face, imparting commandments to him, the law that gave life and wisdom, law, Jacob, was the covenant, here Israel, the rule then went to him by.

- 2 Of Levite blood, too, spring another renowned in Moses himself, his brother Aaron. To Aaron the Lord gave high office, making an eternal covenant with him, severing him with the priesthood of the chosen race, enriching him with his own glory. Bright was the diademe that girded him, bright the robe that clothed him; no ornament he wore but spoke of majesty. The long robe, the breeches, the sacred mantle, and golden bells many-compassing him about, that twinkled still as he walked, rebelling through the temple to keep Israel's name undisputed. The bellowed robe, all gold and blue and purple, work of a master weaver, that lacked neither skill nor faithful-ness.² What craftsmanship of varied thread dyed variety, of rare strains in a gold string, expressed with all the gem-cutter's art, twelve of them to commemorate the twelve tribes of Israel! The gold bellings, too, of his robe, engraved with the legend, Hail him, so proud an adornment, so noble a work of art, such a lure for man's eyes in its ordered beauty! Never wanted all these was seen to him, and, from time immemorial, no other might put it on, only the sons of Aaron's line, in undying succession.

¹ The Greek and the Syriac give him a descendant instead, that is, Moses.

² The Latin translator has possibly missed the meaning of the original. It seems clear from the other versions that a reference is made here to the various hues described in Ex. 28, 32.

But in, day out the fire should consume his sacrifice, when Moses is consecrated him with the holy oil's anointing, this was a right is granted in perpetuity, but as the heavens should let him to perform the priest's office, to take God's gifts, to bless the people in his name. Moses of living men, he was chosen out to offer sacrifice, and is the ever-answering incense that is a people's plea for remembrance, a people's movement. Power was his to administer the divine law, as a judiciary by right, handing us as Jews its traditions, interpreting the law Israel must needs obey. Once, out in the desert, that right is was challenged with various ones, then of another day surrounded him, Dathan and Abiram for their leaders, espousing Core's quarrel. If anyone was the Lord God at the right of it; his vengeance swept it down away; by no common doom, a raging flame devoured it down. Fresh privileges for Aarons were kept in store, he must share in in the conquest by receiving all the land's first-fruits, he did first of all must have bread enough and to spare, his children should absorb the crumb of the Lord's own manna. But he must have it no hands in the conquered territory, no share like the rest of his race, the Lord should be his wealth, the Lord his portion.

Next to these men, Phineas the son of Eleazar won high reward, as like Aaron, with the fear of God to guide him, he stood firm while as the people drank away; a loyal and a willing heart that made friends for Israel. For his reward, he received assurance of the divine as living covenant he should have of sanctuary and of people both, and the high priesthood that was his should descend to his heirs for ever. David the son of Jesse, of Jesse's tribe, should bequeath to his 11 children a legacy of kingship . . .

. . . who were borne adorning us, to preserve justice among his people, and keep safe the blessings he has given to it; and the pre-eminence over his people he has worked on them in perpetuity.¹

CHAPTER 46

NEXT to Moses in the line of prophet comes Josue the son of Nave, that fought as well. With him, name and reward are one, who is most answered for the deference he brought to God's

¹ A comparison with the other versions confirms the impression, which the incoherence of the Latin would in any case suggest, that several words have been omitted. Both the Hebrew and the Greek indicate that King David was supposed not to be named only by way of contrast, the word *salvus* is pointing out an analogy between the ecclesiastical and the secular government of Israel. In the Hebrew, the concluding words of the chapter form part of a doxology, which begins, 'And now bless the Lord, that is so beautiful.'

chosen people, bearing down the enemies that defied him until Israel
 made their land an end? What done he was by those valiant blows
 he dealt, bearing his armed strength as any alive eye! What chiefs
 had ever stood his ground so manfully? And still the Lord brought
 enemies to confront him. On his fierce stride the sun itself must
 wait, and a whole day's length be doubled. Let enemies attack him
 on every side, he would invoke the most High, to whom all strength
 belongs, the great God, the holy God, and his prayer was answered.¹
 Had-issues came down as a storm of wondrous violence, that fell on
 the opposing army and scattered the number of it, there on the hill-
 side. So the Gossamer should feel God's power, and know that it is a
 hard matter to fight against him. How had Jesse followed in that
 Prince's traces, since the days when Moses yet lived, he it was,
 and Galah the son of Jephthah, that took a generous part together,
 they would have engaged the enemy, and saved their own people
 from guilt by hushing the murmurs of rebellion. These two stout,
 got of six hundred thousand warriors, survived the perils of the
 journey, these two were appointed to lead Israel into the land, all
 safe and happy, that was its promised home.
 On Galah, too, the Lord bestowed such vigour, that in his old age
 he was a warrior still, and made his way up into the hill country,
 where his descendants held their lands after him; no doubt should
 Israel have that he reminds his warriors honestly, the God who
 dwelt apart. The Judges, too, have their glorious memory-roll, men
 of resolute heart, that God's cause never forsake; be their names,
 too, remembered in blessing, and may life spring from their bones,
 where they lie buried, adorning for their memory, in their own
 posterity continued, adorning by the sacred record of their names.
 Surely the Lord God loved his prophet Samuel, that restored Israel's
 fortunes and anointed kings to rule over it. Well was the divine law
 kept, when he ruled our commonwealth, and the God of Jacob was
 gracious to it; here was a prophet of proved loyalty, and over his
 word came true, such reason had he of the God that gives light. With
 feet about him on every side, he invoked the Lord, the Almighty,
 with an unblemished heart he sacrificed, and thereafter came down,
 sent from heaven, loud voice of the divine word,² that overthrew
 all the princes of the sea coast, all the captains of the Philistines. There
 must be an end at last to his life, and so the age he lived in; but first
 he would make profession, with the Lord and the new-anointed king,
 for his witness, hitherto he had never taken from any living man,

¹ See 1 S. 17. See also 1 S. 17-18.

² See 1 S. 10. 11.

though it were but a pile of sheep-skins, and none might passy him.¹ Even when he had gone to his rest, he had a revelation for the king's son, and gave warning of the death that awaited him; a prophet, even in the tomb, while there was yet grief among his people to be offered.

CHAPTER 47

AMONG peoples, Hachai was the next to arise, and it was then
 1 the ways of David began. Only the fit from the sacrifice, only
 2 David out of all Israel the Lord must have over the herd. How was
 3 one that would not hear or hear as playthings for his sport, treat
 4 with them as if they had been yonding lambs. Such was his boy-
 5 hood; and who but he should save the honour of his people, by
 6 slaying the giant? He had but to lift his hand, and the moon turned
 7 from his sling brought low the pride of Goliath; prayer to the Lord,
 8 the Almighty, gave him the mastery over a brave warrior, and rendered
 9 the fortunes of his men. Ere long, they had given him the wife,
 10 Slayer of ten thousand, and sang his praises, blessing the Lord's name,
 11 largely because they accepted him. He it was that hid their enemies
 12 low all about them, outspiring, to this day, the nation of the
 13 Philistines, chastising their power for ever. For there was no flatter
 14 of David's men made him think the most High, the most Holy, and
 15 to him give the glory; and with all his heart he praised the Master
 16 he loved so well, the God who had created him (and endowed him
 17 with strength to meet his enemies). He would have manifold war
 18 against the sin, and none could escape with their shame; feast-
 19 days should be kept with splendour, times and seasons duly observed,
 20 all his life long, morning after morning the Lord's holy name should
 21 be praised, God should receive his full tribute of worship. So it was
 22 that the Lord pardoned his sin, and bade him carry his head high
 23 evermore; his by right was the kingdom, and the proud throne of
 24 Israel.

To a wise son of his that chosen period for David's rule all the
 25 dreams of the dream were fulfilled, and Solomon might reign un-
 26 derstood. If God gave him mastery all around, it was because he
 27 would have a temple built in his honour, so be his sanctuary for all
 28 time. Ah, Solomon, how well schooled in thy youth! Deep as a
 29 river flowed thy wisdom; thy ambition it was to lay bare all the secrets
 30 of earth; full scope thou wouldst have for noble and praiseworthy.

¹ See I Kg. ix, 3.

to the distant hills thy shouts spread, and everywhere thy powerful
 11 voice made them believed. The whole earth stood in awe of song and
 12 proverb and parable and interpretation of these; in awe, too, of the
 name of Jere, the God who is known among men as the God of
 13 Israel. Could there midst masses in such plenty, as it had been oracles,
 14 silver was abundant in thy domains as lead. Yet women bowed thee
 15 to their will, of body's appetites thou wouldst heed no restraint, and
 16 thus thy power was weakened with the gathering of a heed un-
 believed. So it was that vengeance fell upon thy children, that wast
 17 was thy folly as other times. The kingdom decayed, and as Ephraim a
 rebel dynasty entering Damascus, through thy fault.
 18 Yet God is ever merciful; his own design he will not mar fruit-
 lessly, nor undo; should he destroy it root and branch, the poverty
 of his chosen servants? Should the man that so loved him have begotten
 19 sons in vain? Jacob must have a stock to breed from; the root of
 20 David should flourish yet. Solomon once laid to rest with his
 21 fathers, what heirs left he? A man of his own blood, born to instruct
 22 a nation, instruct Solomon, whose all counsel drove the people to
 23 rebellion; and that other, Japheth son of Habor, who taught Israel
 24 to sin. All Ephraim followed the example of his wrongdoing; high rose
 25 the tide of their sin, till it swept them away altogether from their
 own country.
 26 For all this wickedness of theirs, God held them to account, making
 all the rage should come for punishing them, and purging them of
 their guilt.

CHAPTER 48

AND now another prophet arose, Elia, a man of flame, blind, like
 1 a fire-brand, his message. This man it was brought down a
 flame to punish them, till fire were left of the enemies that hate him
 2 a grudge, (and feared the Lord's commandment the lord for them.) As
 the Lord's word, he had a lion on heaven laid, and three times brought
 3 the down from it, each was the flame of Elia's miracle. Who else
 4 could bring, as there, of calling back the dead from the tomb, by the
 5 power of the Lord God, and to life restoring them. Of Elia brought
 6 to rain (and all their power lightly shamed), proud kings, that
 7 might leave their sick-beds no more? Shall should tell thee, Elia
 8 should tell thee, of sword made, and doom pronounced. Kings thou
 9 shouldst reckon, to be the redemption of wrong, and prophets to come
 10 after thee. Then, amidst a burning shattered, as a chariot down by
 11 a lance of fire, thou wast taken up into heaven. Of thee it stands

vation in the domain of doom, that they should appear the living signs, by smouldering heart of sinners to heart of men, and sustain the tribes of Israel as they were. Ah, blessed souls that now there, and as were heavenly with thy friendship! We live only for a lifetime, as and when death comes, we shall have no such seasons as these.

In that wilderness Elkan was lost to view, bespoken by the spirit of a prophecy as full measure to Elkan. There was a man that in all his life never held peace in two, never made way for human greatness. Diffidently there was none could overthrow him; yet not his in dead body prophetic still, as pains him a wonder-wonder in death, as that in life was sorrowful? Yet the nation for whom all this was done is would not amend, nor leave its sinning, until all the substance of the land was driven out, and scattered through the world; only that it kept kingdom remained that was ruled by the house of David, and as of these rulers, though some did God's will, there were some that had not a way to answer for.

Well did Ezekiel fortify his city, and brought a running stream in into the midst of it, leading through the rock with trails of iron, and building a church for the water. In his reign Sennacherib is marshalled against the country, and was Elisha to destroy it, then himself he dismissed with such, so proudly he turned in his own strength. Heart and hand were answered at his coming: more as against women in whose arms he knew. For they cried out upon as God for pity, with hands outstretched heavenwards, and he, the holy One, he, the Lord God, was not slow to answer them. (Their rise as he would remember as men, he would not leave them in the mercy of their enemies; by means of his holy prophet Isaac they should find Elkan. With that, the Lord's angel fell on the camp of Assyria, and as brought its armies to nothing. So faithfully Ezekiel did the Lord's will, following boldly the example of his father, King David, with Isaac to encourage him, a great prophet and a faithful interpreter of the vision the Lord gave him. In Isaac's days it was that the rain is sent back, in token that the royal life should be prolonged, Isaac it was that saw things far distant, by the power of inspiration, and comforted mourning hearts in Zion. Without end or limit: Father is things he should, that still by hidden in the womb of time.

CHAPTER 48

JOSEPH, too, is well remembered; a memory graced as mine mingled of scenes, pride of the prisoner's art, or the honey that tastes sweet in all men's words, or music over the wine. A king divinely

obtained to enter a nation's assembly, how he swept away all the idols of the break-brothers; how true he kept his heart to the Lord's leading, what wonder he gave to glory, when wickedness rebounded. David, Balthaz, Josiah, these three only were exempt from the path of their line; the other kings of Judah bowed the knee of the most High, and counted the fear of God a light matter. What wonder if they were doomed to bespeak all the glories of their kingdom to strangers, to persons of an alien race, who set fire to the city that was God's chosen sanctuary, and left the ways unhelped?

10 . . . By means of Jeremiah?—so ill they used him, that was an apt to be a prophet when he was yet in his mother's womb, empowered to overturn, to speak, to destroy, then to rebuild and to plant again. And even Ezekiel, to whose eyes God showed the mass of glory, by whirling clouds, knew aloft . . .

11 And in storm he remembered the enemy . . . to reveal all such as perished men to the right path.*

12 The twelve prophets, too, put heart into the sons of Jacob, and by trusting in his power was deliverance.

13 The dome of Zerobabel what words of ours shall enhance? The jewel is God wore on his right hand for supervising. He, with Jesus son of Joseph, rebuilt God's house that there lay ruined, raised up a holy temple, of the divine glory the eternal dwelling-place. Nor shall Nehemiah be seen hapless, that mended these ruined walls of ours, our gates built and barred, our houses restored to us.

14 Each no man born on earth can reach, that from earth was taken away: nor Joseph, that was born to be his brethren's master, and the bulwark of a great nation. (Lord of his brethren, saviour of a people, he left his bones to await the day of God's deliverance, in death prophetic or still.) Among the sons of mankind, Seth and Sam have the pre-eminence, but from the stock of Adam we all descend alike.

* It is very doubtful whether the words 'in the hand of Jeremiah' can be construed so as to form a single sentence with verse 11, a gap in the text seems more probable.

* A further gap should perhaps be indicated here. The 12-13 hardly justify us in making Ezekiel the subject of verse 12. The Hebrew and the Syriac have 'he remembered (or, made mention of) Job', which again would not actually apply to Ezekiel, as verse of the 14-15.

CHAPTER 29

A GREAT feast was Simon, son of Onias,¹ in his day the house of
 God was repaired, to make the temple strong was his life's task.
 The high part of the temple, where the building was of double thick-
 ness, and the covering with silver, he underpinned. In his day, too,
 the eastern reservoir abundant flow of water, now beyond all measuring,
 sea-deep. So well he cared for the below channels, no caving should
 be able to corrupt our race. Moses he found to enlarge the city's
 spring; the common life of the people should be the centre of his
 rearing; to temple and temple-court he gave wider entrance. Thus
 a man was the light of his times, bright as day-star or full moon amid
 the clouds, nor ran ever shed on our own temple with generous
 rays as he. What shall recall his memory? Rainbow that lights up the
 clouds with raddish glory, rose in spring-time, lilies by the water-side,
 scent of cinnamon on the summer air? Pure that glows brightly, and
 glow of incense on the feet? Ornaments of pure gold, set with stones
 ever chosen are named, whenever that bagpipe, tall cypress pointing
 is to the sky? Such was he when he put on his robe of office, clad himself
 with the full majesty of his army, sacred the garments in which he went
 up to the sacred altar, yet were they smothered by the man that wore
 them.

There he stood, by the altar, with the priestess handling him that
 portress, every one, the musician; and all those standing about him
 were his Lebanon robes standing about Lebanon, more but as
 palm branches growing from their parent stem, all these sons of
 Aaron in the splendour of their order. There to hold out, before
 assembled hosts, the offerings made to the Lord, and he, completing
 his task at the altar, for the due observance of the great King's cere-
 mony, would reach out his hand for the cup, and with the grape's blood
 offer libation. And as he passed out at the altar's foot in consecrated
 fragrance, loud shewed the sons of Aaron, loud the silver trumpets
 blew, great was the cry raised to win God's audience. And with that,
 down fell all the people, face to earth, worshipping the Lord their
 God and passing on their prayers to him, the Almighty, so true, the
 most High. The singers, too, broke out into strains of praise, sweetly

¹ There were two high priests who could be described as "Simon the son of Onias". One of them lived about three hundred, the other about two hundred years before Christ. The former is probably the one here alluded to. We have an information therefore about the improvements which he described altogether accurately, in verses 1-7.

- 10 their voices echoed through the wide courts, nor would the people
 leave off their praying to the Lord, the most High, till the service
 11 praise was completed, and all their duty done. And then Samae
 would come down, his hand sustained over the assembly of Israel,
 12 a blessing on his lips, and his heart poured to serve such a Master; and
 so fell to prayer again, for the better sanctifying of God's power.
 13 Thus we now had seen who is God over all, 'wielder as well in his
 wonderful power, the God that has granted us life since first we were
 14 borne in the womb, and most mercifully used us. Gladness of heart
 may he give us, and send Israel in our time peace that shall last for
 15 ever, and still may it be Israel's faith that God's mercy is with us
 ready, while his love reaches, to grant us deliverance.
 16 Two nations with all my heart I love, and a third I etc. come,
 17 that nation noblest now, the hill-tribes of Edom, and the Phoenicians,
 and the numerous folk that dwell at Sichem.
 18 The lessons of deliverance and of true knowledge as this book
 contained were written down by Jussu, the son of Simeu, of Jerusalem,
 19 one that had set his heart on the writing of wisdom. Blessed is he
 who lingers in these pleasant haunts, and receives the memory of
 20 them, wisdom he shall never lack; and if by these precepts he live,
 nothing shall avail to desert him, God's heaven-light shows the track
 he shall tread.

CHAPTER 31

- A PRAYER uttered by Jussu, son of Simeu. O Lord, my king, I
 1 I give thee thanks, O God, my deliverer, I praise thee; I extol
 thy name, for all the goodness and protection thou hast given me, saving
 2 my life from deadly peril, when calamity lay as thick, and lying tongues
 assailed me. In that night of all that stood by thou didst come to my
 3 rescue, turning back and ready to deliver me, and thou art that
 4 great mercy, that numerous mercy of thine, dost deliver me. I was
 in the hands of my mortal enemies, shut in on every side by my-
 5 fortune, these were girding flames all round me, and I stood in the
 6 heart of the fire unquarred. I looked down into the deep womb of
 the grave, when foul lips brought lying accusations, and cruel tongues
 gave untrue sentences. And still I would praise the Lord, long as I
 7 had breath to praise him, though death's shadow yawned at my very
 8 feet, though I was cut off on every side, with none to aid me. Merciful
 9 help I looked for, and could not find; yet I brought me, Lord, to

¹ ver. 24-26. It is not clear whether this is the formula of blessing used by Jussu, or an apophoreta uttered in the presence of the author.

thy mercy, thy deeds of long ago, if men will but wait for thee as patiently, then, Lord, thou deliver them, thou rescue them from the power of the Schemer. It was thou who hast prolonged my life on earth, and now, death ready to overwhelm me, to the Lord, Father of us the Master I serve,¹ I made supples. Would he leave me stranded when I was so distressed, when my enemies were triumphing over me? I will extol thy name exultingly, with grateful praise; thy prayer did not go unanswered. Thou didst rescue me from deadly peril, didst save me in the hour of defeat, shall I not give thanks, shall I not exult and praise and bless thy name?

A young man still, ere over my wanderings began, I made my prayer for wisdom.² Before the temple I asked for this, my life's quest to the end. Came only the upsurge of those gripes, and my to-beast recoiled at it. Down a straight path I sped, the colour of youth as on old my search. Ere that hole known shall yet bear much wisdom as that hole heaving gave. Further and further yet I travelled, things as be to the God that all wisdom becomen. Good use to make of her as was all my love and longing; never was that hope disappointed. Hard-as-ly I strove to win her, put force on myself to keep her rule. I stretched out my hands towards heaven, and grieved for the want of her. Knept I but true to the search for her, I found and recognised as her still. Long since trained by her discipline, I shall never be left as freedom. Much heart-burning I had as the quest for her, but a sick as drew the thought in. Never shall that compass, with answers as divinely rewarded, be negligent of praise. O heart unstored, come as now, and frequent the school of learning! Pledge as the price no more, as complaining of them ever unsatisfied. Rather, as my proclamation as glad heart, with the manner that as-to her had without price paid. Suffer as it that you bow your necks to her yoke, and consent to accept her schooling. To find her, needs no distant travel. / ³ Unlustrous days, as as all can surely, what a harvest they have was me of reward. Would as you judge first expense of silver as the search for wisdom, that shall make you temple as much as gold? Your heart shall yet triumph in as his mercy, ere ever not the day when you learned as peace her.

Do, while time serves, what needs doing, when the time comes, be as will reward you.

¹ It is not easy to see what the correct initial should be: 'the Master' whom I serve; the obvious words used in Ps. 138.2 are only an *unconvincing* parallel.

² It is not clear whether we are to understand the word 'wanderings' literally (cf. ps. 137) or metaphorically.

³ It seems clear that some words have dropped out at the end of this verse: the following gives 'and the man who is seated upon her will discover her'.

THE PROPHECY OF ISAIAS

CHAPTER I

THIS is the vision made to Isaias, son of Amos, about Judah and Jerusalem, during the reigns of Ouzi, Jachaz, Achaz and Sennacherib in Judah. Listen, ye heavens, and let earth stand to this, the Lord's conspiracy; my own soul, that I feared and brought to manhood, stand to a duty met! Our recognition in counsel, and knoweth the way to its master's crib, and D I go unacknowledged, my own people of Israel give me never a thought. Were to a sinful nation, a people bowed with guilt, a rebellious race, a thoughtless breed? They have despised God, they have spurned the Holy One of Israel, named strangers to me. Would you have me smite you again, that you show yourselves even more despised? Everywhere bowed heads, and false hearts; no health anywhere, from mine to crown, nothing but wounds, and bruises, and swollen sores, that never heal up, or medicines, or answers with oil. Your land is a desert, your eyes burnt to ash, your faith ravaged rather than eyes by strangers, desolating everywhere, as if an enemy had plundered you! Poor Zion, fallen is vineyard and wheat-cave, summer-house is a bush-garden, a bush-garden cry! A snail to breed from, to mock the Lord of hosts has left us; but for that, we should be as Sodom is, Gomorrah's doom should be ours.

Listen, then, to this, chiefs of the Sodom-city people of a new Gomorrah, here is a command from the Lord for your hearing. What do I care, the Lord says, how you multiply these victims of yours? I have had enough and to spare. Burns offerings of rams, and the fat of well-fed heifers, and the blood of calves and lambs and goats are nothing to me. Thank you it is a welcome sound, the tramp of your feet in my courts. Stamp your worship with us yours? Your offerings, bring them no more, your very service is an abomination. Enough of new moons and sabbaths, of dragged assemblies when none but sinners meet! The new month begins, the first day comes round, sabbath and sabbath, obeying the appoint. Hold out your hands as you will, you shall get no heed from me, add prayers to prayers, I will not listen; are not these hands stained with blood?

Wash yourselves clean, spare not the sight of your busy wickedness, keep holiday from wrong-doing. Learn, rather, how to do good, setting your hands on justice, righting the wrong, protecting the orphan, giving to the widow refuge, then come back, says the Lord, and make trial of me.

Then, the scarlet dye of your guilt will show snow-white, the crimson stains will be like clean wool. Will you think better of it, and learn, and

have rich harvests to feed you? Or will you refuse, and defy me, and so yourselves be food for the sword? The Lord's warfare is not against you Benjamites, who the very once so faithful, once so devoted, has turned back, in the house of murderers, that was the house of right! The silver in their ears turned to brass, the war given victory to the traitor, the law-giver is wearing feignity, so that they make common cause with thieves! None of them has taken better and better for profit, none will give the orphan refuge, none listen to the plaint of the widow.

Then, then, does the Lord proclaim, he, the God of Israel, he, the Prince of Israel? O'er upon us, I will rid myself of these rebels, my enemies shall have their deserts. And then I will take them as food again, trampling them as all those are driven from down, purging away all their base clay. Once more as I will give them judges like the judges of old, commissioners like the commissioners of yore days, and these shall be called the house of right, the faithful say. Still shall he wear back, devilish once again, his scales shall be as though he were iron, doors of right, with one blow, the inspired voice shall be everywhere, by the Lord he has elsewhere doomed to perish. True to him that have played you false, dead cross as your garden-stakes, you shall learn to use them, yourselves but an oak-tree whose leaves are full of sap, a garden surrounded when all your strength is like an overhanging tree, is not the which you have made but a spear to set right to it, until both burn together, with some to smother them.

CHAPTER 2

THIS is a message which was revealed to Isaac, the son of Amos, about Judah and Jerusalem. In the days that are still to come, the mountains where the Lord dwells will be lifted high above the mountain-tops, looking down over the hills, and all nations will flock thither together. A multitude of peoples will make their way to it, saying, Come, let us climb up to the Lord's mountain peak, to the house where the God of Jacob dwells, he shall teach us the right way, we will walk in the paths he has chosen. The Lord's overmuch shall go out from Zion, his word from Jerusalem, and he will sit in judgment on the nations, prying his sword in a multitude of peoples. They will each draw their sword with plough-shares, their spears into pruning-hooks, nations leaving war against nations and making need for battle no longer. Come you too (they will say), children of Jacob, let us walk together in the path where the Lord shows us light.

And will they not can all, these children of Jacob, the Lord's own people, ever more they gave rich, like the men who were before them,¹

¹ Like the nations were before them, the Hebrew text more probably means 'from the men.' But the whole of the verse is very obscure, and perhaps corrupt.

and began to creep in divisions, like the Philistines, and to ally themselves
with men of other blood. A land full of silver and gold, with ox and ass
measures, a land full of horses and chariots unspeakable, a land full of
ships, where men worship the devices their own hands have made. High
and low they fall to earth, where their human pride to worship dumb
things, and shall they find forgiveness?

- 11 See where the Lord comes, in all his majesty, in all the glory of his
majesty, with angels, now, in some rock-cavern, hidden thus in some pit?
12 Now indeed man's haughty looks must fall to earth, human pride must be
shaken to pieces for any greatness but the Lord's, when that day comes.
13 With the down of it all human pomp and state must be overhadowed,
14 all human magnificence grow dim. High it will rise above the waters of
15 Lebanon, that grow to might and tall, above the coils of Basan; above
16 rising mountains and rushing hills, above every leafless tree, every
17 impenetrable forest, above all the terror of Thana, above every sight
18 that is fair to see. Shall not man's greatness fall to earth, shall not human
19 pride be shewn dumb? Vanished the false gods, only one in the rock,
20 true in the ground will afford shelter, when the Lord comes, great and
21 terrible, risen up to shake earth with dread! Flung away, when that day
comes, idols of silver and gold they once made and worshipped; molten
22 and torn all their worship now, as they dash into debris of the hills, into
23 rocky streams, to hide themselves from the terror of the Lord's coming,
24 from this wildfire majesty that dawns the earth! Trouble mankind no
more; this at least man can boast, he has the breath of life in his nostrils.

CHAPTER 3

SEE where the Lord of hosts, our Master, takes away from Jerusalem
and from Judah all that was robust and strong, all the support they had
against foreign and their! Once the hero and the warrior, judge and pro-
phet, doctor and seer, captain of the watch, and noblemen, and coun-
sellors, and faithful workmen, and masters of chariots. Only boys will be left
to rule, and all shall be wastewomen, the children coming to blows, neigh-
bour killing one with neighbour. Strong and manly shall be no reverence.
How it has turned in his own brother, his own house-mate, What, last
does it come to thy look? He over children, doing what these men into thy
keeping. So hard the times! And the other women, Who, O May, I have
no doctor's skill. As for my house, there is neither bread nor meat in it.

* This verse seems to be addressed to the false gods. But the Hebrew text is not numbered, "Chase house-mate, whose house is in his keeping when shall he be in regard?" The sense is not clear, and the Septuagint itself reads the whole verse.

maker than cloth never made of man. Jerusalem is ruined, Judah lying prostrate! Whispering and shouting of them defiled the Lord, challenged his divine majesty. Their hang-dog looks betray them, they publish their guilt abroad, like the men of Sodom, making an omen of it. Alas, poor souls, destruction has come upon them.

For the just man have no fear, all is well, his reward is certain: but woe to wicked sinners! He shall be repaid for his ill-doings. My people has been despoiled by the tyrants that rule it, widows have gained power over it, those who call themselves happy, my people, are desecrating them, are hating them as their pests. Even now the Lord stands ready to hold his scales, waits there to pass judgment on all nations. The Lord will enter into a reckoning with the senators and the rulers of his people. You have made spoil of the vanquished, your houses are full of the plunder you have taken from the oppressed: what answer is it, that you will be righteously over my people, that you speak the rights of lawless folk? The Lord, the God of hosts, will have his answer.

Then, too, the Lord says: See what men they put on, the women-folk of Zion, with work-breech high, look about them with glancing eyes, cloak the tuppings on their feet with dancing steps. Ay, but the Lord has his doom ready for them, hold of head and bare of temples the women of Zion shall know it. In one day the Lord will sweep away all their fancy, the dress with the rust, bodice, and collar, necklaces and bracelets and veils, hair-plaits, ankle-rings, chains, neck-bands, pendants, signet-rings and arm-rings; girds and shoes and gowns and veils, bodices and mirrors and chests and ribbons and kerchiefs. There will be none fashion there; wreath for crown, temples rope as the wrist-band, belders the cuffs, and hair chain for ornament.

Of the men-folk, too, all that is finest shall fall by the sword, all that is a banner, that is kingly. See where the day on the ground decides, in every gateway of Zion fall of sword and banner!

CHAPTER 4

DAY of desolation! Here are seven women searching hold of one man, and promising, We will name our breed, find ourselves in clothing, only let us bear thy name, and be saved from the reproach of barrenness!

When that day comes, bad and fine, there shall be, of the Lord's fostering, bringing of glory made manifest, and fruit piled high, the trophy of Israel's plannings.¹ Set apart for him, all that dwell in Zion now, all

¹ Literally, 'in that day there will be a fruit tree, according to the promise, a bringing of the Lord, the magnificence and glory, and fruit of the earth high piled, a source of strength to them as Israel who are saved.' Scholars are not agreed whether this is a direct or only an indirect reference to the coming of the Messiah.

1 who survive the day's passing; none else will be left alive as Jerusalem,
 2 when the Lord sweeps away the guilt of Zion's women folk, washes
 Jerusalem clean from the blood that stains her, with the evening hours of
 3 his judgement. And every corner Zion, the shelter of her name, clouds shall
 4 hang by day, glowing haze by night, a veil for glory. Canopy they shall
 have, to shade them from the day's heat, a refuge to give them shelter
 from storm and rain.

CHAPTER 5

A SONG, now, in honour of one that is my good friend, a song about a
 1 dear business of mine, and the vineyard that he had. This friend,
 that I love well, had a vineyard in a corner of his ground, all fruitfulness.
 2 He fenced it in, and dugged it of stones, and planted a choice vine there;
 built a tower, too, in the middle, and set up a wine-press in it. They be
 3 walled for grapes to grow on it, and a fence wild grapes around. And now,
 citizens of Jerusalem, and all you men of Jude, I call upon you to give
 4 sword between my vineyard and me. What more could I have done for
 5 it? What say you of the wild grapes it bears, instead of the grapes I looked
 6 for? Let me tell you, then, what I mean to do to this vineyard of mine.
 I mean to rob it of its hedge, so that all men plunder it, to break down its
 7 wall, so that it will be trodden under foot. I mean to make waste-land of
 it, no more pruning and digging, only briers and thorns will grow there,
 8 and I will forbad the dews to water it. Alas, it is the house of Israel that
 the Lord once called his vineyard; the men of Jude are the plot he once
 loved so. He looked to find right reason there, and all was wrong; to find
 9 peace lasting, and he found only the pains of the oppressed.
 10 Yet upon you, that must ever be squaring law to after hours, bid
 after neighbouring field, all all the world goes wanting! Should you have
 11 the whole land to yourselves to live in? The acres of all this has reached
 me, says the Lord of hosts, so if I do not have these many houses, these
 12 fine great houses of power, lonely and unchained. What, till you find
 stony acres of waste-land yielding but one drop of wine, thirty bushels of
 13 seed-yore yielding but three. Thus upon you, the men who must be up
 because to go a-drinking, and sit late into the evening, till you are heated
 14 with wine! Still you men have riches and heap, treasure and store and
 wait for year after year; you give no thought to God's dealings, to
 15 the world his hands have made. It is the consideration that has made
 my people homeless wives, these nobles starving, and common folk

1 Literally, 'a house, the son of oil.' The word 'house' is generally interpreted
 here as a talk for a sticky drag such as the word would indicate would be on
 place for a vineyard.

perched with thirst; that is why the sky is hungry for you, open its
greedy jaws, all all alike, the riches of Zion and her common men, that
beast and man, now, go down to its depths. The low-born rises high,
the high-born abase his pride; the eyes of the haughty will be lowered;
doors, by which the Lord of hosts will be exalted, (as above), by which
the God of judgment will show holiness yet! There, with his flock becoming
undisturbed, the stronger shall enjoy the rich pastures (you left) a wilderness.

Woe upon you, that are yet, and show down our punishment on your-
selves, woe to high-minded men exulting in the midst! What is this, as
you say, that the Holy One of Israel threatens? Quick, go sitting, let us
know the worst, and with all speed! Woe upon you, the man who call us
evil good, and good evil; whose darkness is light, whose light darkness;
who take bitter for sweet, and sweet for bitter? Woe upon you, that think as
yourselves wise, and boast of your own thought! Woe upon you, become as
of the taskard, have heard round the mixing bowl, that take bribes as to
seize the guilty, and rob the innocent of his rights!

See how swiftly is taken away by the fire that licks round it, making as
away into the hear of the flame, so the root of them will turn to smouldering
embers, and the fruit of them will go up like flying ashes, men who
reject the law of the God of hosts, who defy every warning from the Holy
One of Israel. That is why the Lord's anger against his people has been as
so strong, that is why his hand has been raised to smite them, so that the
mountains trembled at it, and corpses lay strewn on the streets. But even so his anger is not yet appeased, his hand threatens as
still.

And now he will rise up among the distant nations one people to be as
signal to the rest; he will whistle it up from the ends of the earth, readily
and readily it will answer his call. Not a man in those lands that will as
him or lag behind; none grows weary as high sailing, never a bolt is
unpulled, never a cleave-unglued! Sharp arrows that people has, and as
all its bows are ready bent, it has horses with hoofs like flint, and chariot-
wheels like the whirling of the storm. No fire runs so hot, it will roar as
as lion-cubs do, growling and holding its prey fast, chattering it as that
none can bring rescue. Sounds of dread shall arise in that day, loud as to
the roaring of the sea, loud where you will, all shall be dark with misery,
light itself will be darkness by the shadow of its coming.

CHAPTER 6

- I**N the year of king Uzziah's death, I had a vision. I saw the Lord sitting
on a throne that towered high above me, the skirts of his robe filling
the temple. Above it rose the figures of the seraphim, each of them six-
winged, with two wings they veiled God's face, with two less feet, and the
other two kept them poised in flight.¹ And over the noise my heart passed
between them, Holy, holy, holy is the Lord God of hosts, all the earth
is full of his glory. The church over the door sang with the sound of that
cry, and voices went up, filling the temple courts.
Alas, said I, that I must needs keep silence,² my lips, and all my neigh-
bours' lips, are polluted with sin, and yet these eyes are looking upon the
King, the Lord of hosts. Whereupon one of the seraphim flew up to me,
bearing a coal which he had taken with a pair of tongs from the altar, he
touched my mouth with it, and said, Now that this has touched thy lips,
thy guilt is swept away, thy sin pardoned. And now I heard the Lord say,
Who shall be my messenger? Who is to go on this errand of ours? And I
said, I am here at thy command, make me thy messenger.
On then, said he, and give a message to that people of mine. Lament as
you will, but ever without understanding, much ill, and nothing perceive!
The office is to dull the hearts of this people of mine, darken their eyes,
dandle their ears, so that they cannot see with those eyes, hear with those
ears, understand with that heart, and turn back to me, and was healing.³
For how long, Lord? I asked. And he said, Till the cities are left un-
peopled, and the houses unoccupied, and the whole land a wilderness.
The Lord will rend his people with exile far away; wider, ever wider
desolation must spread over it. Though a sixth of their number remain,
it is but empty show,⁴ like the ships of scotchlin or oak that needs pecking,
only a remnant of it will be left, the true stock of holiness.

¹ The Hebrew text here is ambiguous, and may mean that the seraphim veiled their own faces and their own feet (cf. Isa. 63.6), but the more general sense is that of the Latin version.

² I must needs keep silence, in the Hebrew text, 'I am dumb', cf. Isa. 55.10.

³ The effect of prophecy or preaching, if it is not by an important miracle, is to put the hearer in a worse frame of mind than ever, since the message has become sealed by experience. Cf. Mk. 13.14 where, however, the Lord comes the prophecy as a matter of fact.

⁴ It is but empty show, in the Hebrew text, 'it will once again be destroyed.'

CHAPTER 7

AFTERWARDS, in the reign of Achaz, whose father was Oseaz's son
 Jachaz, an attack was made upon Jerusalem by Rezin, king of Syria,
 and Phacez, son of Rezin, king of Israel. As it proved, they were not
 strong enough to take it, but when they were reached David's palace that
 Syria had gained a footing in Ephraim, the heart of Achaz and his people
 trembled like fennel roots before the wind. Then it was that the Lord said
 to Rezin, 'Take with thee thy son, Jachaz the survivor,¹ and go out to the
 end of the aqueduct that flows the upper pool in the Palace's Ground.
 There thou wilt meet Achaz, and thou shalt be thy message to him, 'Shew
 a vision from, do not be slack. How thy heart did then because Rezin king
 of Syria and the son of Rezin, are thy sworn enemies? What is either of
 them but the overbearing stamp of a lion-brand? What if Syria, what if
 Ephraim and the son of Rezin, are plotting to do thee an injury? They
 think to invade Juda and make waste land it, so that they can bring it into
 their power, and set up the son of Tabael as its king, a vain errand, the
 Lord says, it shall not be. As ready as Samaria rules Syria,² and Rezin
 rules Samaria, within sixty-five years Ephraim will be a people no
 longer. As ready as Samaria rules Ephraim, and the son of Rezin
 rules Samaria, if you lose courage, your cause is lost.

The Lord sent, besides, this message to Achaz, 'Ask the Lord thy God to
 register thee a sign, as the depths beneath thee, or in the heights above thee.
 But Achaz said, 'Nay, I will not ask for a sign; I will not put the Lord to
 the test. Why then, said Isaiah, listen to me, you that are of David's race.
 Cannot you be content with trying the patience of men? Must you try my
 God's patience too? Says you ask more, but says the Lord will give you
 a sign that he brought to birth of a son,³ that shall be called Boonman.
 On him and honey shall be his dwelling, till he is of age to know good
 from bad; already, before he can tell them from them, king they shall
 be have none, the two kingdoms that are thy rivals.

¹ The full name of the prophet's son would mean to have been Eliezerahab, 'a righteous shall remain' (Isaiah).

² The words 'be ready as' are not apparent in the original, but it seems very difficult to explain the context if they are not understood.

³ 'Must thou be brought to birth', cf. Mt. 1.25. The Hebrew text, but not the Greek, would seem 'a man' instead of 'the god.' In the latter text, the word translated 'youth' should perhaps be 'maiden,' since it refers rather to a time than to a state of life, but in view of the context, we cannot doubt that the prophetic book pointed to the Virgin Mary. No very successful attempt has been made to explain an allusion to contemporary Egyptian.

⁴ Probably, both the words were as before, honey and honey signify not prosperity, but protection, the words being of Judah having been turned into poison.

- 11 As for thee, and for thy people, and for thy father's house, the Lord
 means to bring upon thee such days of trouble as have not been since
 12 Ephraim parted from Judah, with the coming of the king of Assyria. Days
 when the Lord will whelm up these plagues of his, *plunder lies that hatch*
 by the last rivers of Egypt; *plunder born, that live in the land of Assur,*
 13 *breeding nations, that stride even upon mountains gully and rock carven,*
 14 *thicker in noon, nor underground pit shall be safe from them.* Hard times,
 when the Lord will be bring *enemies* from beyond Euphrates, the
 king of Assyria's men, and will leave you quite bare, bar of head and legs
 15 shaven close with the hard razor of his, and the beard too! Hard times,
 16 when one heifer and a pair of sheep are all the stock a man has, with
plentiful, so that he has butter to eat, of butter and honey the succours
 17 will have no lack, but when once a thousand stars grow, each with a
 18 silver piece, all will be shorn and breasted. Cover of thorns and
 19 brambles, where men go armed with bow and arrow; only the full-
 20 diller, that have felt the hoe, shall be free from the arrows of the covert,
 and there the cattle shall graze, the sheep trample under foot.

CHAPTER 2

- 1 **T**HEN the Lord said to me, Take a great scroll, and write on it, in thy
 human penmanship,¹ the words, Spoiler, hence, thee's plunder thou
 2 I took care to have men of credit for my witnesses, the priest Uriah and
 3 Zacharias, son of Benadiah. Afterwards, when the prophets conspired
 and bore me a witness, the Lord said to me, Call him by this name, Spoiler,
 4 hence, thee's plunder thou. The boy will not have learned to set the
 words Father and Mother, before the king of Assyria comes to carry off
 the wealth of Damascus, the spoils of Samaria.
 5 And the Lord went on to say to me, The people of Israel has cut itself
 off from the pearly-flowing waters of Shilo, its witness Elisha and the son
 6 of Remaliah increased;² and now the Lord will bring the women of Ephraim
 upon it, in full flood, I mean the king of the Assyrians, as at his pleasure.
 That flood will fill up all the channels of the river, overflow all its banks,

¹ Literally, 'the pen of a man.' This has often been translated 'with an ordinary pen' or 'in the common speech of the country,' but it is difficult to see why either direction should be necessary. In Greek, *pen* 'the culture of a man' is evidently a misreading taken from the use of an ordinary pen, not from that of a poet.

² The people of Jude are blamed for cutting themselves off from the life-giving waters represented by the pool of Shilo, its water-supply, and promising the son of Remaliah to enter their country (II Sam. 23.2). They will be punished by a flood, that is, the invasion of Jude by Sennacherib (IV Kg. 18), a well chosen flood, only up to the neck, because Jerusalem will remain unconquered.

all at gaze over Jude, entrebelling her and reaching up to her very
peak. Whopressed out back, till they cover the whole breadth of thy own
back, hitherward, the God who is with us!

Monks, then, you peoples, to your own advantage, obey the call, dis-
own back, in vain, and yourselves in vain! All your scheming baffled, in
all your towns belied; God is with us!¹ Sages among the Lord has given a
man, I even met him in the fashion of Israel. Not thus to go about
crying Trowas, the people as for ever crying woe! Not for thee and
thine to go in thou, disguised like these others, unknown the Lord of us
hath given us thee, but you must fear, of him stand in awe! Let the hope
of good concern you to him, for the new, both in Israel and in Jude, is
will be a time to trip men's feet, a height that catches them unawares!²
A trap, a fair snare, for the courts of Jerusalem, and there are many of us
there that will stumble, and fall, and bruise themselves, caught in its
net. (Glance close the prophetic record, you that are my disciples, in
yet a word on these instructions I give you! What though the Lord hide us
his face from the men of Israel? To him will I look, and was patiently
for him, have stand I, and these children? the Lord has given me, a way-
ing was in Israel by the Lord of Israel, a beacon-light from Zion. Man
will bid you count woe and danger, that talk in ghastly voices over
their enchantments, 'The doleful God will send his own people away,
as sends from the dead to the living! By these instructions rather abide, in
the record of prophecy, who follows other inspiration, shall not see the
dawn.)

As for the Israelite,³ he shall meet with disaster, and then shame. A
Piercer-stroke, he will meet with curses against his king, his god, his
looking upwards and due to earth, so that nothing but darkness and death-
is

¹ See 1, 10. These verses are evidently addressed to the gathered forces of Samaria.

² The Latin (though not the Hebrew text) would also yield the sense 'It is
either the (divine) language of these people themselves that should be repeated
hence.'

³ It is constantly insisted that Almighty God himself will be a man, a
teacher, and he the man of God at his coming, and there is no reason, either
in the Latin or in the Hebrew, why the subject of the verb should not be so stated.
This natural sense will be a means of manifestation to Isaac and his disciples,
others, taken measure by us, will receive themselves at once God, by seeing
light and being one the basis of the Anointed.

⁴ The text 'children' may be taken literally (cf. 1, 13 and 1, 13 above). In Hebrew,
however, undoubtedly it is the prophet's disciples.

⁵ Literally, 'he will go through it' (the land). Verse 11, so probably means
in the posture of Samaria after his defeat (IV Es. 10-11), the prophet's
disciples having gone back to town & home. The meaning is then described as
a spreading out of wings, and here, in verse 12, Samaria is warned that he
will not be able to 'fly away' from his captivity.

sees, man and beast, with night pressing hard upon him, from his cotteray there is no sleeping.

CHAPTER 3

I LAND of Zebulun and Naphtali, its borders as long have lightly borne¹
 2 Lest the time come when affliction weighed heavily on it, Gilead,
 3 where the Gentiles dwell west of Jordan.² And now the people that were
 4 about in darkness has seen a great light, for men abiding in a land where
 5 death overshadowed them, light has dawned. These number thou shalt
 6 reckon, but grieve them no joy of it; now, they shall weep in thy presence,
 7 as men rejoice when the harvest is in, as men triumph when
 8 vintage is won, and berry vines, and they fall to dividing up the spoils.
 9 Take care that thou the burden, thou'lt thus grieve the shoulder, and of the
 10 spirit, all its brokenness, as they did long ago, when Malcham fell. All the
 11 trophies of the old manslayer's feigns,³ all the pompous stained with blood,
 12 will be burnt up now, will go to feed the flames. For our ruler a child is
 13 born, to our ruler a son is given, whose shoulder will bear the sceptre of
 14 princely power. What name shall he give him? Devise among coun-
 15 sellors, the mighty God, Father of the world to come, the Prince of peace.
 16 Ever ruler shall his dominion spread, so long as peace he will or on
 17 David's holy throne, to give a lasting foundation of justice and right,
 18 as surely he loves us, the Lord of hosts.
 19 Meanwhile, the Lord has turned his sentence against Jacob, his wrath is
 20 out against Israel. Ephraim will soon know of it, all the outline of
 21 Samaria. Pools, that burst in the pride of their hearts: The brick houses
 22 have fallen, we must build them up in ashes; the synagogues have been cut
 23 down, we must place cedars instead! The Lord will make Sam's drink
 24 more powerful than Baal himself! All the exiles of Israel he will see
 25 as men. Syria on the floor, and the Philistines in the south, they will fall
 26 upon him wide-mouthed. And even so the Lord's anger is not appeased;
 27 ²⁸ ~~his anger is not appeased~~

¹ In the Hebrew text, this is given as men up of ab. 2, and answered with men in by the words, 'Thou also shalt not be like the Gentiles' (verse 2). But the translation here is intentional, implying, and built upon in verse 10, that the Gentiles have an immortal spring, and look upon as immortal as verse 5, perhaps representing a striking contrast of prophetic assurance, rather than any statement of thought, a principle which deserves to be remembered all through the writings of the prophet. Cf. Mic. 4-15.

² The expression here is of doubtful authority in the Hebrew.

³ Literally, every talent they accompanied by deceit. The Hebrew text is generally understood as meaning 'the horns whose crowning up is laid.'

⁴ The name here is very confused, and must stand the word 'Israel' has come in by error, so which was the original meaning was, that Israel's own enemies were united against him. As the text stands, the word of Baal will be the Assyrian (N. E. 16-18).

has been) darkness on still. Aids for the people that will not come back to 10
 God, who darkness is; that leaves the Land of hosts unregarded as dead!

And now, in one day, the Lord will cut off from Israel both head and 11
 tail, both plover reed and willow bough.¹ (What is the head, but the 12
 ruler that holds his head so high? What is the tail, but the prophet that
 gives lying assurances?) Fable makes, that promised all was well, fools 13
 that give their credence, to their own undoing! Fools in their wisdom 14
 the Lord has seen, pity the saphan and wiser has none, all are false and
 worldly, no miracle but talks piousness. Even so the Lord's anger 15
 must appease, his hand thence on still. Our wickedness is like a rising 16
 fire, that will devour brushwood and thornbush, then set light to the
 forest's tangled bough; we have provoked your anger, O God, against 17
 us! Your vengeance of the Lord of hosts, that avenges countryside 18
 and deserts, will crush them beneath its mercy: turn be to the right, 19
 as sought his future is there; not he who comes to his left hand, but as yet
 hungry, so that at last he will fall on his own flesh and blood.² Manasse 20
 on Ephraim and Ephraim on Manasse, and both will be banded together
 against Judah. And even so the Lord's anger is not appeased, his hand is
 thence on still.

CHAPTER 10

OUT upon you, that raise ill decrees, and draw up instruments of 1
 wrong, suppress the claims of the poor, and refuse redress to humble 2
 folk; the widow you spoil, the orphan you prey! What shaft will you be 3
 put to, when the day of reckoning comes, when the man that is still dis- 4
 tress overrules you? With whom take refuge, where hide away your
 treasure? Yours to crush down in chains, or fill among the mastered. 5
 And even so the Lord's wrath is not appeased, his hand thence on still.

Woe, woe, upon the Assyrian! What is he but the rod that smites my 6
 vengeance, the instrument of my displeasure? I have sent him to punish 7
 one nation that has proved false to my equities and defiant people he holds 8
 my warrant, let him pay on it as he will, carry off what spoils he will,
 trample it like the mire in the street. Not such are his own thoughts, not 9

¹ 'Plover reed and willow bough', literally, 'him who heads down and him who tails back.' The Hebrew text has, 'both the palm branch and the papyrus,' which is commonly understood as meaning 'both high and low,' but seems to be supported by the Latin translation as meaning 'both the arid zone (palm) and the plain (papyrus),' as so to correspond with the 'head' and the 'tail,' as explained in note 12.

² Literally, 'the flesh of his own arm,' but the common sense is there that the words are used metaphorically.

such the dreams he describes; he dreams of extermination, of males after males decapitated. Against my objections, he says, as good as kings, every one of them? What difference between Cherezi and Chalon, between Arphad and Euzarh, between Domacou and Samaria? I have had my way with the kingdoms that worship like gods; shall it not be the same with the images they worship in Jerusalem and Samaria? May I not visit Jerusalem and her images as I visited Samaria and her false gods?¹

What we, all the Lord has carried out all his designs upon ancient Sam and Jerusalem. Then he means to reckon with the haughty ambition of Sennacherib, with the proud glance of those scornful eyes. My own strength (he says to himself) has done all this, my own wisdom has planned it, I have reserved the thronest of nations, I have robbed princes of their treasure, with a strong hand I have pulled down rulers from their thrones. Mighty peoples, and my hand closed over them like a net, I gathered up a whole world, as a man gathers up eggs that he abandoned, no laughing of wings, no angry screech to buffet me. Poor fool, can we set snail up against woodbine, can doily cucumber? Shall the rod turn on him who wields it, the staff, then is but wood, my conclusions never living man?

What says our Master, the Lord of Israel? He will send a wasting sickness unto that gauged frame, beneath that pride a living firebrand shall burn, from deep. He who is our light will turn into a fire, the Holy One of Israel will be a flame, that will burn up suddenly, in one day those thorn-bushes, that dry brushwood shall be consumed. Like a great forest, or a garden plot, he shall be cut up, body and soul, see where he lies in terror! Of all the trees in that forest no few shall be left, a child might count them. And when that day comes, the remnant of Israel, the survivors of Jacob's line, will learn to trust, not in the staff that turns rod to smite them,² but in the Lord, the Holy One of Israel, who claims no debt loyalty but his? A remnant will save back, only a remnant of Jacob, in the God, the Mighty One. Countless though Israel be in the net mesh, only a remnant of it will remain, there must be a sharp reckoning first, before we are consumed, abundantly, in his fire.³ Short and sharp is the

¹ vs. 10, 11. Cf. IV Kg. 18.32,33. Sennacherib is represented as saying that the God of Israel would have images like the gods of the neighbouring countries, in asking these "false gods," he is using the prophet's language, not his own.

² Literally, "in him who smites them." The sentence, that Ashur, instead of trusting in God, had put his trust in the king of Assyria to help him against his own neighbours (IV Kg. 18.7), contains much on which he had based his so sure and solid which would destroy him.

³ This is the general sense of the Hebrew text, which seems to mean, "there is (or he) a decree hanging over us, which will produce an overthrow of

reaching the Lord, the God of Israel, will make, with the whole world for the victor of it.

Here, then, is a message for you from the Lord, the God of Israel: Never as last heart, sons of Sion, my own people, before the Assyrians, red through his hands as water there, shall he chastise them, when they meet him on the road in Egypt. Wait for a little, for a short moment wait, and my as angry vengeance for his ill doings shall find that scope. The Lord of Israel is well being the idols down upon him, as he did once on Malcham at the rock Gash, by the sea-shore, on the road to Egypt, his god will be upbraid. And with thee, thy shoulder will be smote of the burden, the yoke will fall as from thy neck, yoke that has gone wrong for want of oil.¹

See where he smote Asah, crossed to Magron, took his baggage-train as at Machanah! Already the pass has belied them, Gilead will be taken by a nightfall, in Ramoth what terror? Sam's own city of Gilead is in flight. Cry aloud, mothers of Gilead, and Laisa, Laisa, so the cry, was upon as there, poor Amathoth! Machanah stands empty; now, sons of Gilead, you as need courage! Daylight still: Why, he will make his halt at Nob, as through the mountain where opens Sion stands, the very hill of Jerusalem!

Then, as we look, our Master, the Lord of Israel, will spread terror as among them, and break them like earthenware.² Yield greatness, and praise supply: age upon for yonder ungodly forces, the strength of Lebanon is overmatched!

CHAPTER 11

FROM the rock of Jacob a stem shall burgeon for you, out of his roots a flower shall spring. One shall be born, on whom the spirit of the Lord as will rest; a spirit wise and discerning, a spirit precious and strong, a spirit

righteous of Israel; that is, God will have as Jude a remnant that is pleasing to himself, only at the price of destroying many other Jews first. The Latin version means literally, 'The silver-lined cornucopias will overflow with righteousness of Israel'—perhaps in the sense given above, but not necessarily. The Septuagint Greek has, 'God will discerning and making there his word that is, his will upon the world in righteousness of Israel (or perhaps, in justice)'. The Greek version is the basis of the quotation which St Paul makes at Rom. 9. 27.

¹ Literally, 'from the face of oil.' If the text is correct, it seems necessary to interpret the phrase here as meaning 'empty heart,' deprived of oil, not in its usual sense, 'in the result of.'

² Literally, 'break as earthen vessel in the atmosphere of terror.' Cf. Ps. 2. 9. The Hebrew text is generally understood as meaning 'break off, scratch, smash.'

- 1 of knowledge and of piety,¹ and ever fear of the Lord shall fill his heart:
 Not but he judge by appearances, how to remember when he makes search;
 2 here is judgement will give the poor relief, here is reward will right the
 wrongs of the defenceless. Word of him shall smite the earth like a rod,
 3 breath of him destroy the ill-doers: how of right shall be the hidden for
 4 ropes, falsehoods the strength that gods have. Well shall live at peace
 with him, leopard take its ease with kid, calf and lion and sheep in one
 5 dwelling-place, with a lion child is bred there! Cattle men become all as
 pastors, their young men lying down together, lion eating straw like ox,
 6 child now-nursed, fresh from its mother's arms, playing by asp's hole,
 7 porcupine head in viper's den! All over this mountain, my sanctuary, no
 fear shall be done, no life taken. Deep as the waters that hide the sea-
 floor, knowledge of the Lord overreaching the world!
 8 There he stands, firm as firm Jaser's seat, signal beckoning to the
 peoples all around, the Gentiles will come to pay their homage, a horn he
 9 rent in glory.² Then, once again, the Lord's banner will! From Assyria,
 from Egypt, Phoenicia and Ethiopia, from Elam and Sennar, from Tharsh,
 from the islands out at sea, his people, a scattered remnant, shall return.
 10 High lifted, for a world to see is, the standard that shall sail Israel home,
 11 gather in the scattered ones of Juda from the four corners of the earth. Gone,
 Ephraim's ancient kins, numbered every Juda's enemies, Ephraim shall
 12 have Juda, Juda have Ephraim, no more. Together they will sweep down
 on Philistin's neck, there by the western sea; plunder the children of the
 east, Edom and Moab in their grasp, the seat of Ammon plans to their
 13 will. And the Lord will make a desert out of the temple of set, that Baalim
 Egypt; with the blast of his breath he will sweep Ephraim, dividing
 14 it into seven streams, that a man can cross dry-shod. And to the remnant
 of my people which is left among the Assyrians will find a path made for
 it, as a path was made for it when it came up out of Egypt, long ago

CHAPTER 12

- A**NGRY with me, Lord! thou wilt say, when that day comes, ay, thou
 wast angry with me, but now, passed by thy wrath, the storm has
 1 passed, all is consolation. God is here to deliver me; I will go forward
 confidently, and not be afraid; source of my strength, theme of my praise,
 2 the Lord has made himself my protector.³ So, rejoicing, you shall drink

¹ The Hebrew text does not make any mention of the gift of piety, perhaps through a corruption, it seems to introduce 'fear of the Lord' instead.

² 'When he sets up glory': the LXX understands this of rising as the rock, but this is not suggested by the Hebrew text.

³ The second half of this verse is a quotation from Ec. 12 12 of 12 14 above.

deep from the forests of delinquency, saying, when that day comes, 4
Praise the Lord, and call upon his name, tell the story of his doings among
all the nations, keep the memory of his name in grateful remembrance.
Say, as witness of the great deeds the Lord has done, make them known 5
far all the world to hear. Cry aloud in praise, people of Zion; great is the
Holy One of Israel, that dwells among you.

CHAPTER 13

THE burden¹ that awaits Babylon, as it was revealed to Isaiah, son of Amos.

A signal raised amid the shadow of the mountains, voices lifted, and a
warning of doom, all a ready for the onslaught to march in through the city
gates. There are my chosen warriors, doing my bidding, my champions, 2
whom I have summoned to execute my vengeance; they boast of my
name. The hills echo with the voices of a multitude, as if a host had
gathered, voices of assembled troops, of whole peoples mustered there,
the Lord of hosts is marshalling his troops for battle. They come from 3
far away, from the great desert regions under heaven; the Lord is angry,
and there are the instruments of his vengeance, as lay a whole world
waste. Cry aloud, for the day of the Lord is coming; he the destroyer, 4
he the doom. No head now has will long unless, no heart that will be
haunting with dismay; warriors and gangs will come there, throng as of 5
a woman as surely each man looks at his neighbour in bewilderment,
their faces only pain².

Yes, the day of the Lord is coming, plagues, full of vengeance and bitter 6
retribution, ready to turn earth into a wilderness, making it of no useful
breed. The stars of heaven, in glimmering constellations, will shed no ray, no
sunrise will be darkness, and the moon reflect her light. I will punish the 7
world's gods, and set the wicked with their idols, telling the whole's
pride, making the haughtiness of tyrants, till a man is a ruin right then 8
gold, and a slave cannot be bought with all the treasures of Egypt. So
terribly will I shake the heavens, and move earth from its place, so that 9
then the Lord of hosts will be patient no longer, and the hour of his bitter
vengeance has come. Men will take to flight as deer as sheep would, 10
with none to succour them, each running towards his own house, seeking

¹ The word in the Hebrew text which is translated 'burden,' here and in the following chapters, is understood by some as meaning 'retribution,' 'vengeance.'

² Literally, 'faces up,' in the Hebrew text, 'faces of faces.' This is understood by many commentators as meaning 'and with confusion,' (see Dr. Jerome's *Interpretation* at 24-25).

- 11 refuge in his own country. Whoever is found left behind will be slain,
 12 and those who come back will fall in the sword's power; their children
 will be dashed to pieces before their eyes, their houses plundered, their
 wives ravished.
 13 With such an enemy I never to embolden them, the Medians, who risk
 14 nothing of silver, who are not to be tempted with gold; they will make
 young boys a target for their arrows, have no pity for pregnant mothers,
 15 no kindly glance for children. So Babylon, the pride of many nations,
 glory and boast of the Chaldeans, will go the way of Sodom and Gomor-
 16 rah, cities which the Lord overthrew. It shall remain for ever uninhabited;
 generations after generations will pass, but it will not be founded again;
 even the Arabs will not pitch their tents, wandering shepherds will not
 17 find a lodging there. Wild beasts will make their lairs in it, as houses will
 18 be haunted by serpents, scorpions will nest there, and screech owls; the
 wild will hoot in one another in its palaces, birds of all kinds in its temples
 of delight.¹

CHAPTER 14

THE day of her doom is close at hand, not long the empire that will be
 guarded her.

- And now the Lord will have pity on Jacob, on the sons of Israel, but
 chosen people still. On their own lands they shall live undisturbed, where
 new inhabitants will make common cause with them, and chosen is still
 1 his work Jacob's race. All the peoples will take them by the hand, to support
 2 them back to their home; chosen now to be Israel's servants and hand-
 3 maidens, the captives captive, the oppressors tributary now. When the
 4 time comes, when the Lord gives them respite from all the hardship and
 5 unreason and deadweight of old days, it will be thy turn to have thy say
 6 against the King of Babylon. Can it be (thou wilt say) that the tyranny is
 7 even, the malicious at an end? The Lord has broken the staff in the hands
 8 of the wicked, the rod that oppressed us, the rod whose cruel strokes
 were felt to the peoples in agony, tamed the nations so cruelly, perpe-
 9 rated, and would not spare. The whole earth, now, shall hail thee now,
 10 hush to an cry of rejoicing! The very fir-trees and the cedars of Lebanon
 11 triumph over thee, no woodman comes near us any longer, since thou
 12 wast laid to rest. The shadow world beneath is near with preparation
 for thy coming, makes up its guests to greet thee. The great ones of the

¹ vs. 23, 24. The creatures here mentioned cannot be precisely identified, according to custom, the 'wild beasts' are wild cats, the 'serpents,' 'snakes' and 'birds of all kinds' may also be pelicans, lizards, vipers, etc. The 'owls' are perhaps wild geese.

would, that rolled the nations, rise up from the darkness where they sit,
 looking for with a single voice, Then too in the same case as we, there is
 too like us! All thy pains melt down into the world beneath, and there
 thy corpse lies, with the earth for its shroud, worms for its conduct.

What, fallen from heaven, thou Lucifer, that were dost herald the
 dawn? Prostrate on the earth, that dost once bring nations to their knees?
 I will make the heavens (such was thy thought), I will set my throne higher
 than God's stars, take my seat in his own trying-place, at the meeting of
 the northern hills.¹ I will raise above the level of the clouds, the rim of
 the great High. Thus, instead, to be dropped down into the world
 beneath, into the heart of the abyss. Who dost now then there, but will
 peer down at thee and read thy story? Can this be the man who once
 shook the world, and made thrones quake, who turned earth into a desert,
 its cities into ruins; never granted prisoner release? For those whom,
 inhumanly brutal, such as his own palace, that the grave itself rejects,
 like a withered rose, like a thing unknown. From thy corpse unrecognised,
 beneath yonder canopy of snow slaps, that went down to the deep pe-
 trel's nest; no fellowship here thou with those others, no share in their
 sepulchre, thou who didst lead thy country to ruin, thou, who didst bring
 destruction on thy people. The poverty of the wicked shall be careless
 for ever, for the guile they have witnessed, his woe too must be done,
 they must not live to make the land their own, and people the world with
 cities. A message from the Lord of hosts: Now I mean to make wars against
 thee, to destroy Babylon name and fame, root and branch. I will make
 the place over to the hedge-hog;² turn it into standing pools, I will sweep
 it down, the Lord of hosts says, sweep it down away.

And now the Lord of hosts has sworn an oath, his doom shall be en-
 forced, his design shall stand: In this my own land I will break the power
 of Assyria,³ upon these hills I will trample her under feet. Once her yoke,
 there shall be no more shouldering her burden, such purpose I have for
 the world's ordering, my hand once lifted, all the nations must bow. The
 Lord's decree, who shall stand? The Lord's will, who shall set it aside?

¹ Lucifer, 'on the hill of the anointed, on the northern slopes' This may have some reference to the anointment of Ps. 41-2 and even there, but is a name generally understood by modern scholars as a reference by the King of Babylon to those northern hills upon which, according to his own mythology, the gods were supposed to meet.

² The word here translated 'hedge-hog' is found elsewhere also, and some think it is the name of a bird, perhaps the ibis.

³ See supra. Although the charges, like the last, had dealt with the destruction of Babylon by the Medes, about two centuries after 'Babylon' was gone. Here the prophesy directly alludes to contemporary events; the destruction of the Assyrians when they invaded Judea, and the ill fortune which nevertheless awaits the neighbouring country of the Philistines.

- 12 And in the year of King Achaz's death, a fresh burden was imposed:
 13 The moon, Phobos, then would make juba's halcyon over the breaking
 of the red that underlies. The serpent has gone, but he has left a handsh
 a rock behind him, a stone that can catch birds on the wing. The poison
 of my punishment will find measurement and new security, that I will
 destroy with famine root and branch, day in, the vengeance that is left in
 14 thee. All thy gods, now, must echo with hushes, all thy eyes ring with
 cries, all Phobos' twines away. From the north a smoke comes over
 waters, sign of an army none may escape.
 15 Our eyes upon the world wide, what messages? Tell them: Soon never
 turned in the Lord so easily, how be friendless felt that trust is lost.

CHAPTER 15

- WHAT burden for Mosab? As Mosab has fallen in a night, remem-
 bered no more, Mosab's barbarians have fallen in a night, remem-
 1 bered no more! Prince¹ and people of Dibon have gone up to the hill-
 sides to lament, on Nabe and on Medaba, Mosab went alone, every
 2 head dropped, every heart shamed in mourning. In the streets, men walk
 guided with scepters, houses and squares echo with loud crying, that
 3 breaks into tears. The dogs go up from Hazebo and Eleke, no lord
 that you bring it, well may the women of Mosab cry out, the very soul
 of Mosab wails a cry.
 4 My heart laments for Mosab, once played with mailed coils as fit as
 Sages; Sages that now mean like a full-grown heifer.² There is weeping
 on the slopes of Laith, along the Crassus road they will stand for
 5 misery. The waters of Hozanin will run over deserts; old grass has
 withered, new grass has failed, and their heads are gone as moss.
 6 Heavy their yodoning, to reach the abundance of their riches, a nation
 7 as milk, carried away to the Vale of Willows.³ A cry goes up all about
 the frontiers of Mosab, Gullin echoes the lament, and the wail of Elak
 8 bears the sound of it. Dibon's waters already swollen with blood, and

¹ Prince, literally, "the house," unless the word denotes a proper name; but it seems likely that the new here is correct.

² Literally, in the Latin "the house becomes the Mosab," in fact much as fit as Sages, a calf of three years old. Some think the word "heifer" should be "young," by a different understanding of the Hebrew text, and it is possible that the calf of three years old denotes a proper name.

³ In the Hebrew text, the first half of this verse is generally understood to mean "What remains of their abundance, their store," and it is the which is carried away to the "Vale of Willows" is an effort to save it. It seems understandable that the inhabitants themselves are carried away to the "Vale of Willows," possibly with a reference to Ps. 137:1.

will the Philon I have perils at hand, lest to meet the fugitives, the citizens that is left in the land of Moab!

CHAPTER 16

SEND forth (O Lord) a hand to be ruler of the land,¹ from Pease in the desert to the hill where queen Sion reigns. There they will be, the women-tribe of Moab, weeping at the flood of Arnon, like scattered brack, lodgings that have sprung wing from the pear; there are plans to be made, deliberations to be held, thither to, like the shadow, dark as night, that gives shelter at sundown, hither these fugitives of ours, do not betray them in their wanderings. In them dwell as well as your land, poor Moab,² give a sanctuary from threat of the wanderer! And all the while, the day of anger has shed down, the gale wind has met his end, vanquished and gone, who trampled the world under foot! Mercy and kindness returns, a shewer set up in David's dwelling-place, for a judge that loves right and gives refuge speedily!³

The boasting of Moab has long been in our ears, as it was ever boundless proud, and overbold, and quick to take offence, with dreams that came to nothing. So, from one end of Moab to the other, there is a dip, everywhere a dip; for pender folk, that live content behind walls of hatched brick, feelings of rest.⁴ The hills about Heshbon, for deserted, their chertains have reared up the vanguard of Schemon, whose shouts once reached as far as Jazer, ranged through the wilderness,⁵ Heshbon, now, its walls, wandering overseas. I will weep, then, as Jazer weeps, for the vanguard of Schemon, waste Heshbon

¹ The reference to both troubles seem to refer may be compared with 14 by above, though it is not certain that the events dealt with in the two passages are contemporary.

² The word 'land' is lacking in the Hebrew text, and the verb 'land' is in the plural, many nations, whether with the word 'be' and that the allusion is to the old cities of lands sold to Sumeria, but the people is understood as both cities due to Israel, and Pease was in Edom, not in Moab. These may be occupying in the text, the Assyrian Greek has 'I will send forth as it were creeping things in the land.' For the whole of the chapter, cf. for all eyes.

³ The word Moab has the appearance of a compound in the Latin, but the Hebrew shows makes it probable that the reference are being met of Moab, not going into it, and the women appear as such.

⁴ The Hebrew text, in the second half of the verse, is usually interpreted as meaning, 'You will hasten, all workers, for the snow-water for perhaps the boundary of Co-chanaan.'

⁵ According to the Hebrew text, the end of this verse may also be rendered, 'as winds spread out, they cannot die out,' perhaps with the implication that the Heshbon men was good enough for the signs.

- and fields with my tares. That thy vineyard, thy vintage-time should
 11 be disturbed by the cry of trampling armies! All joy, all strength gone
 from that land of thine, fruitful as Canaan, no wealth, no glory left:
 the process shall be trampled, but not by the labourers we knew; for-
 gotten, now, the cry that used to go up when they tread the grapes.
 12 For Mesh, my known being thither like a lark's songs, my heart
 is gone out to those back-rudded chariots of brass. What shall will she make,
 when all goes ill with her on the heights? Prayer of hers, recourse to
 those shrines of hers, shall nothing avail her!
 13 Such was the word the Lord spoke to Mesh, long since, and now
 he declares his purpose: In three years, by the time a labourer's contract
 is out, Mesh, so populous now, shall be shorn of her glory; shall be
 left small and weak, a thining nation no longer.

CHAPTER 17

- WHAT barren for Damascus? Damascus, too, shall cease to be a
 1 city, shall become a heap of stones in ruin: the coast of Assy will be,
 2 now, abandoned to forlorn, that take their ease undisturbed. When
 Ephraim is robbed of her deliverers, Damascus too will be robbed of
 her place among the kingdoms, and when is left of Syria will enjoy no more
 success than Israel itself; such is her doom from the Lord of hosts.
 3 The removal of Jacob, little enough will it be when that day comes;
 4 nothing but stirs and bones will be left. Scanty is the corn a man gathers
 in his arm when he picks up what is left after the harvest, some gleanings
 5 in the valley of Rephaim. Such is all the crop his race will yield, a
 cluster here and there, a few olives still to be shaken off, two or three
 at the end of a branch, four or five on the top branch of all, that is what
 6 the Lord, the God of Israel, has decreed. Then as last helpless ones will
 7 turn to his Maker, will look towards the Holy One of Israel. He will
 turn no longer towards stones of his own designing, bare eyes no longer
 8 for pillar and shrine of his own fashioning. The cities he had fortified
 will be abandoned them, as ploughs and crops¹ were abandoned when
 9 Israel itself was the invader, and then shall be left forlorn. Then shall
 forget the God who delivered them, and give no thought to thy strong
 10 protectors; thou art like one who plants hopelessly enough, but all the
 while is putting in barbed arrows. Wild grapes they were when thou
 didst plant them, and now the plucking of thine will begin to fail,

¹ The meaning of the words in the Hebrew text is uncertain, and many modern scholars follow the Septuagint Greek, which has 'the Assyrians and the Syrians'—that is, the old inhabitants of Damascus.

and now, when the time comes to enjoy it, here is all thy harvest lost to thee, and hastily thou dost repine.¹

Does not your work in the reversion multitude of swarms, like the swarms 11
seen this year among you, like the case of these swarms seen in the city
of such a dwelling. Nations coming with the rise of waters in full flood, 12
and then, God will rebuke him, and in a moment he is the wing, swept
like the dust when a wind blows on the hills, as the whirl of leaves
before the storm. Night comes, and there is terror all around, day 14
breaks, and it is seen no more. Such the traveler's doom, as dangers
shall they speed, that come to despair us.²

CHAPTER 18

W'OSE is the land that has the whirling of wings for its music, those
beyond the Brook of Egypt? Lightly they come and go, swift as 1
papyrus seed that carry your subordination to the old-world *Ay*, speed as
your arrow, but in a people for aye, rendered those you by leagues of
river, divided people at the end of the earth, race that bears a tyrant's
yoke, in a land that is all rivers like your own.³

All you peoples of the world, all you that dwell on earth, must tell 2
you are the signal named on the mountains, all you hear the trumpet
sound. Such warning the Lord has given that I will keep silent and
watch, have no eye dwelling-place, as still as the bright radiance of
noon-day, as the haze that comes with the dew in harvest time. What 3
a blossoming was here before the time of harvest, how fully formed
the trumpet birds! But no thought shall be cut back with the pruning-
knife, no sprouting seedlings shall be torn off and thrown away. All alike 4
will be left a prey to the mountain birds, and the beasts that roam

¹ vs. 10, 11. The text here is difficult, and radically requires: but silence upon and on thy great mourning, which is, that the Ten Tribes, in accepting the worship of false gods, were like men who are deceived, and it is too late, about the quality of the plants they put into the ground.

² vs. 12-14. These verses are generally interpreted as a vision pronounced against the Assyrians, as if the subject were altogether changed: but it is possible that it is Israel who will be "rebuked" in verse 13, and will disappear in verse 14 with the Assyrians in the course of his downfall.

³ vs. 1, 2. Almost every word in these two verses is interpreted by scholars as a variety of ways, and it shows any agreement as to the meaning of what is said. The race referred to may be the Egyptians, or the Ethiopians, or some nation still more distant, and it is not clear whether the message in verse 2 are first sent back to give a message to those men sent, or sent on their way to give a message to some other race, for example the Assyrians. Some think the prophet is denouncing an Egyptian offer of alliance (IV Eze. 18 12).

through the land, all through summer the birds will hover about it,¹
 and the beasts flock to it in winter. And then the people that is scattered
 for aye, desolate nations at the ends of the earth, land of the tyrant's
 yoke, land of the haughty rivers, will bring gifts to the Lord of hosts,
 bending neck to yewer Sion, whose the power of the Lord of hosts
 is worshipped.

CHAPTER 19

- WHAT burden for Egypt? See whom the Lord sends unto Egypt,
 with the cloud-drift for his chariot, and all the false gods of Egypt
 tremble, the very heart of Egypt melts away.² Egyptians I will confound
 with Egyptians, each man will turn on his neighbour, one city, one
 kingdom to another. The spirit of Egypt shall fail her, and I will dash
 her with, all men go about consulting oracle and dream, wizard and
 soothsayer. Tyranny for Egypt's masters, a fleece long to rule over it,
 the Lord of hosts has decreed it. Waters of the sea shall stir, rivers
 turn to reed-bed, be parched and dried up, the brooks fading, the channels,
 with their high banks,³ flowing as a thin stream, reed and sedge withered
 away. Laid bare, ponder river-bed, from its season, fade the crops
 as midwife miscarried, fade and drivable to nothing. Sad days for the
 silver-fish, never a hook cast, never a net cast, all is ceasing and
 all-come. Disappointed of their trade, the men who worked in sin,
 ceasing and working is so strangely, as these heathish swamps there
 are no fish-ponds working now.⁴
11. Neophobed, all the princes of Tanis, all Pharaoh's wise councillors
 must needs give him a fool's answer. Where is that substance of
 a burning clay house, come down from ancient days? What has become
 of thy wise men, Pharaoh? Let them give their news, let death tell thee
 what the Lord means to do with Egypt. No, the princes of Tanis
 are astonished, depressed, the lords of Memphis, Egypt is decreed
 as her great men, that should have been the corner-stone of her common-
 wealth.⁵ The Lord has named her ruin; fiddled bones of drought

¹ Owing to the double allusion to above, it is difficult to say what sense is intended so by the 'it' of this verse.

² The Egyptians, with strong high banks, or perhaps (according to the Hebrew text) 'the channels of Egypt.'

³ vs. 7-10. Several phrases in this passage are of doubtful interpretation, particularly the last verse; the Hebrew text here being understood by some as meaning 'The pillars of the land (that is, the nobles) shall be crushed, and those who work for hire will perish.'

⁴ The LXX implies that Egypt is the corner-stone of her own commonwealth, but the Hebrew text can equally well be interpreted as applying this description to the great men of the country.

And given as good advice; hand from tail, please send them snubbed as
branch, as Egypt's scolded comrades who shall desecrate!² Dared as
and revealed Egypt will be, as woman when her time comes, to see
the Lord of hosts lift his hand as threatening).

Upon Jude Egypt men needs look with awe, for it is the very name³
of it, what means the Lord of hosts now? (Can fire there shall be as
the land of Egypt that talk with the speech of Chanaan, and take oaths
in the name of the Lord of hosts, a city that bears the son's name among
them. There will be as she sit up to the Lord for all Egypt to see,⁴
and as its fortress a pillar dedicated to him, a trophy, there, as Egypt,
of her enemies. Cry they out to him, when they suffer oppression, he
will give them a saviour, a champion, to deliver them. Thus the Lord⁵
will reveal himself to Egypt, the Egyptians, when that day comes, will
acknowledge him, doing him worship with sacrifices and offerings, will
make vows to the Lord and perform them.

First slavery, then healing, when they come back to the Lord, he will as
plow and reaper. There will be a high-road, then, between Egypt⁶
and the Assyrians; rather shall men sown, and Egypt under Assyria
be it won.⁷ And with these a third people shall be sown, who as
his Israel, source of the whole world's happiness? Such blessing the
Land of hosts has pronounced upon it, blessed be my people as Egypt,
and the name I have made for the Assyrians to dwell in, and Israel, the
land of my choice.

CHAPTER 20

IT was in the year when Tharbus, at the bidding of king Sargon of
Assyria, invaded the territory of Acosia, and captured it by assault,
that the Lord sent out a message through Isaac, son of Azos Up,¹
and he, and under the watchful that guide thee, and take off thy shoes.
Thy house did, and went bare and washed. Whereupon the Lord²
said, Look, how my servant Isaac goes bare and washed; that is a sign
and a portent of what must come upon Egypt and Ethiopia when
three years are past.³ It is thus that the king of Assyria will lead away⁴
the prisoners he takes in Egypt, the exiles from Ethiopia, young and
old alike. Bare and washed they shall go, with their hair-ribs exposed,
to the shore of Egypt. A time of dismay and confusion for those who⁵

¹ See note on p. 14 above.

² The Hebrew text here says women, not that the Egyptians will serve the
Assyrians, but they will serve *her*, meaning, the new God and the Assyrians.

³ Literally, 'a sign and portent of three years.' It means that whatever the prophet
was destined to go through and describe during all that time.

- 1 put their trust in Sennes, who boasted of Egypt's power.¹ Therefore
 at the sack of earth, they will cry out, Here by all our hope, there
 were to be our protectors, and bring us deliverance when the king
 of Assyria came! What refuge is left us now?

CHAPTER 21

- WHAT burden for the desert by the sea? From the desert it comes,
 from a land full of scorpions, like the storm-wind rising from the south.
 2 Here be stern threats revealed to me: the fashions men will fashion, the
 plunderer and as he plundering! Hail, to the watch! Lay siege to him,
 3 Mediator! From yonder desert; there shall he growling be named. What
 wonder if pain gripped the loins of me, swollen as women's pangs in
 4 travail! What wonder if night and round of a desert and dark me, if heart
 fails and I grope in darkness, bewildered over her man, the Babylon? I
 love!
 5 What, the banquet spread? From yonder post of vantage look down
 on them, where they sit at their meat and drink! How, expectant, to turn!
 6 The Lord's word came to me, Go and bid the watchman stand at
 7 his post, to give tidings of all he sees. A chariot he saw, with two oxen-
 riders, one that rode on an ass, and one that rode on a camel, looked
 8 long at them, watching them eagerly. Then he cried, Lonely as lion
 am I, that have charge of the Lord's watch-tower; day after day I
 9 stand here, night after night I keep my post. Hence now, the chariot
 and its two oxen-riders! Tidings! cries day-ween Babylon has fallen,
 has fallen: images of the gods she worshipped have come crashing
 10 to the ground.² My countrymen, manacled with me in the same
 thrashing-floor of steel, from the Lord of hosts, the God of Israel, such
 tidings I bring.
 11 What burden for Dura?³ A cry comes to me from Sea, How goes the
 12 night, watchman? How goes the night? Morning is on its way, says
 he, but with morning, the night. Come back again and enquire, if
 supplies you want.

¹ The desert by the sea is evidently Babylon. Some think that prophesy refers to the defeat of Menelech-Babylon, who was finally to join her to the Israelites, which would capture the prophet's imagination. Others maintain it took the defeat of Belshazzar (Dura), supposing verse 2 here to be an allusion to Belshazzar's fall; in that case, the prophet must be speaking in an assumed character, or perhaps in irony.

² "Babylon", the Hebrew text has "belonging."

³ It is not clear how much of this verse, if any, is spoken by the watchman.

⁴ Dura, which is the Hebrew word for silence, as here used to represent Belshazzar, or Babylon, some think, by a play upon words.

What burden for the Arabs?¹ Come crawling, deep in the marsh, is
 your mate, one that moved to Dedanite. Girdling in the south, bring
 out water to meet the thirsty, barred to meet fleeing men. They have
 fled to escape the sword, the drawn sword, to escape the bow already
 bent against them, the stress of battle. In a year's time, the Lord says, as
 when labourer comes back for his hire, Cedar shall be robbed of all
 its *perje*²—of all the leaves which that were Cedar's mate, only a
 defoliated remnant shall be left; the Lord, the God of Israel has decided
 it.

CHAPTER 22

WHAT burden for the Valley of Revelation?³ Here is great stir among
 the townspeople, think they eagerly to the house-top. What
 means the shouting everywhere, those thronged streets, as if a day that
 makes holiday? Alas for they died, that were never slain by the sword,
 never died in battle, ate the rulers of choice, who with one accord have
 fled, or else been cruelly bound? Chasten for all that went left, and distant
 exile. Leave me, sin, leave me alone, to weep bitterly, never try to con-
 solate me, now that this people of mine is condemned. Day of doom, when
 the Lord of hosts will have ponder Valley of Revelation defiled, sur-
 prise, shoves into confusion; a day to test its ramparts, and shatter its
 shield;⁴ to attack, to shatter, to overcome, Elam sends out her challenge,
 bids should come down from its place on the wall. Charge up and down
 all the valleys those towers, battlements failed as they gaze!

Here is Jude, then, stripped bare; quick, to the armoury, there in the
 Forest House,⁵ bring weapons as need. How many breaches, already, in
 the wall of David's city! What you must bring in from the lower pool,
 take some of the houses in Jerusalem, pulling down some to build up in

¹ The Hebrew form 'in Arab' and 'in evening' differ from one another only slightly. The Hebrew text reads 'in Arab' many times, some modern editions, on the contrary, give this prophesy the heading 'A burden (or, oracle) in evening.'

² Cf. 25.14 where the reference is perhaps to the time of year at which labourers were paid off.

³ The Valley of Revelation is clearly Jerusalem itself, but it is not clear in what period in its history the prophet refers, nor whether the disaster of which the Jews share in later consciousness are already past, or still to come.

⁴ 'A day to test its ramparts, and shatter its shield' in the Hebrew text is it possible to read properly means here, 'On a calamitous day, and there is on the mountain side'—the two names being those of countries subject to Assyrian attack as well as one very unknown. 'On' is being here (that is, is going) imply the shield.

⁵ See 22.14, 23.

- 11 the defenceless, you must find a bed between the two walls for the water
 of the old pool to run. And all the while, no thought of him who made it
 12 all, no eyes for him who fashioned it, long ago. On such a day as this the
 Lord, the God of hosts, awakes you to dream evilment, to shew your
 13 hands and wear neckties; and instead all is wrath and plagues, even
 killed here, men slaughtered there, men being eaten and wine drunk,
 14 come, let us eat and drink, for tomorrow we die! Thus it rings in my
 ear, the voice of the Lord of hosts, Never while you live shall the sin of
 yours be pardoned.
 15 A message from the Lord God of hosts; Up, to my house break
 that, and find Sobus, that has charge of the temple.¹ That he thy
 16 word to him, What claim or kindred hast thou here, that thou shouldst
 keep out a burying-place for thyself? A work needfully hewed out on
 17 the hill side, no eyes for thyself among the woe? What all the Lord
 18 knows that this a crossed ford, folds thee like a cloak, covers thee
 about with misfortune, and makes thee like a bull into the great open
 place! There shalt thou lie, and there that chariot which is thy pride,
 19 which is the shame of thy master's house. I mean to expel thee from
 20 the rock thou holdest, deprive thee of thy office. And when that time
 comes, I will remember one who is a true servant of mine, Eliacin the
 21 son of Helcias, clothe him with thy robe, gird him with thy girdle,
 correct him with the power that once was thine, to rule all the citizens
 22 of Jerusalem, all Judah's race, with a father's care. I will give him the
 key of David's house to bear upon his shoulder; none may shut when
 23 he opens, none open when he shuts.² I will fix him securely in his
 place, like a peg that is to carry all the beams of his father's house,
 24 all the honour of his father's house will rest upon him, as a man's goods
 rest on a peg, the smaller of them, here a cooking-pot, there an inter-
 25 ment of music. A day is coming, says the Lord of hosts, when the peg
 that was most securely fixed will be dislodged from its place, will tumble
 in ruin and fall, and all that hung from it be ruined; the Lord
 decrees it.³

¹ "Of the temple," in the Hebrew text, "of the house," that is, probably, the royal palace.

² *Agnes, p. 7.*

³ In the Hebrew text, the meaning of verses 23-25 is different; not are vehicles agreed, whereas the peg that is to be dislodged from its place is Eliacin himself; at a later time, or Sobus, his position in office.

CHAPTER 23

WHAT haunter for Tyre! Moors abroad, storm-gang ships,¹ that
 reach Cyprus to learn that the house you left is no more!² Sailed they
 aghast, deathless in the coast land that once was thronged with Sidonian
 merchants, that gathered as swarms from far overseas, grim of Egypt's
 aways, of the Nile's upstarts, battered they among the nations. Four
 Sides, by false hopes betrayed! A cry came up from the sea, from her
 that was guarding of the sea, Not for me a mother's joys, a mother's
 pangs! never a son raised, never a maid brought to weddedhood. None is
 news for Egypt, news from Tyre that shall gape her with despair! Go out
 on your storm voyages, deathless on the coast land, mourning dead, your
 city falls, the name-cry that had so long boomed of her security. For
 her townfolk there is a journey to make on foot, a distant journey. Who
 was it plucked the downfall of Tyre, a city once so rich in stores, whose
 merchants were princes, whose traffickers were among the great men of
 the earth? Ho, the Lord of hosts, despoiled is, who else drops in the mire
 the house's pride, brings all the great men of the earth into derision!
 Daughter of cause,³ doomed thy land must be as Egypt by the guide
 of strength: thou lack'st a thing no more. The Lord's hand, now, is
 stretched out over the sea-loft, throwing all the kingdoms into dismay,
 he will lay gain and again Chanaan, that all its strongholds should
 be brought to nothing. Sides, poor queen (be woe), loose as waves
 of thy vagrancy, thy name is scattered now! Cross the sea, and break
 thyself to Cyprus if thou wilt, even thou shalt find no rest. Her
 stronghold is the head of the Chaldeans, where Assur has founded
 a strong strong in no nation ever was, besides that he carried off her
 women into captivity, undimmed her palaces, made her into a heap of

¹ 'Storm-gang ships,' in the Hebrew text, 'ships of Tharshish', and so in version
 in and 24 below. The port of Tharshish is uncertain, but it is generally identified
 with Tartessus, on the Western coast of Spain. In that case a 'ship of Tharshish'
 would have to be one capable of reaching the coast of the Atlantic.

² In the Hebrew text, 'daughter of Tharshish.' This is understood by some
 to mean that Tharshish, once Tyre had fallen, would reach complete misery
 (the 'guide' being interpreted as meaning the vessel of foreign domination).
 But there is no evidence that Tharshish was in any sense a colony of Tyre
 or was only a trading station. The prophet, then, seems to be comparing with
 Tharshish on the loss of her imports, as he compared with Egypt in verse 2
 on the loss of her exports. Tharshish will now have to grow her own food, this
 order would imply by the rendering given in the Septuagint: Greek, 'Till thy very
 food, thy necessary wealth will come to thee from Canaan.'

11 ruin.¹ Moors stand, corn-going ships, your stronghold is laid waste.
 12 After that there will be desolation, that city of Tyre, for seventy
 years, long as the left-time of one of thy kings. At the end of those
 13 seventy years, Tyre will know the meaning of the harlot's song. Take
 thy harp and go round the streets, pour harbor songs; now for thy
 best room, now for thy whole mass of music, to bring thee back into
 14 remembrance! At the end of those seventy years, the Lord will relent
 towards Tyre, and send her back to her trafficking, all the world over,
 with all the world's shiploads, she shall play the harlot once more.
 15 But now the severance of her trafficking shall be directed to the Lord's
 use, not hoarded up and laid by; yea, she shall cease, but for Sheb's
 folk, the Lord's servants, to give them food in abundance, and double
 clothing.

CHAPTER 24

1 **L**OOK you, the Lord means to make earth a waste, a wilderness, rent
 it out of shape, and scatter its inhabitants far and wide. One law for
 priest and people, for master and servant, for mistress and maid, for
 seller and buyer, for borrower and lender, for debtor and creditor of debt.
 2 Earth drained to its dregs, earth ravaged and smashed, each doer the
 3 Lord has cursed. Earth weebegone and withered, a world that withers
 and grows feeble, how feeble they have grown now, the great ones of the
 4 earth! Fear earth, polluted by sin men that dwell in it, they have broken
 God's law, incurred the curse he made for them, violated his eternal
 5 covenant with men; scattered it far by a curse, peopled with guilty men,
 6 only a fourth remnant left² of its inhabitants. Woebe gone the vine,
 7 withered now the rose, hearts sighing that once were merry. Silent the
 joy tambour, burst the wine of holiday-making, silent the harp's march.
 8 No more frothing and song, the wine runs bitter in their mouths. The
 whole earth is like a city smashed and razed, where every house down
 9 to ruins, and a cry goes up in the streets because all the wine is spent,
 10 the march fades, the joy vanished; a city left to desolation, with ruin
 fallen upon its gates.
 11 In the waste of the wide earth, among these many peoples, what
 shall be left? A remnant, the last others that are shaken from the tree,
 12 the gleanings that remain when vintage-time is over. Few only, but they
 shall lift up their voices in praise, God's houses rejoicing, their

¹ The Hebrew verb here is *shakana*, and the unexpectedness of it is much deepened, it gives the sense *scatter* for 'has carried off her warriors.'

² A fourth remnant left, as the Hebrew says, 'they will be turned up till few of them are left.'

rejoicing shall be heard across the sea. Give glory to God, whose knowledge of him is revealed;¹ praise to the God of Israel among the distant seas; keep at the ends of the earth his song of triumph his is revealed us, the base of his elect.² Hear, keep thy secret, heart, keep thy secret, no more of thee.

For also, the stones will betray his name, treachery is treachery still, and as fear is treason: For the dwellers on earth, destroy, yet and it more anger there; but they doom good, they shall fall upon the pit, as they flee from the pit, they shall be held fast in the snare. The foundations of heaven will be opened, and the foundations of earth rock; earth is made to rise and move, earth was and moved, earth must quiver and quake; earth rolling and rolling like a drunken man, earth covering him as some find shelter that is given as a night, bowed down by the weight of its own guilt, till it falls, never to rise again. When that day comes, as the Lord will hold a reckoning with the bases of heaven, there above, with the kings of the earth, born on earth, bedded together, as captives as are bedded together in a dungeon, they shall remain prisoners, so, as less, the reckoning will be held. And then the Lord of hosts will sit upon Jerusalem, on mount Zion, and the moon will be put to shame, and the sun hide his face, before the glory in which he will appear there, with the rulers of his people about him.

CHAPTER 35

I GOD, thou art my God; I trust thee and praise thy name for thy wonderful doings; for thy designs, so long prepared, so faithfully executed; yet, it is done! A heap of stones where, but for thy design, a great stood, a crumbling ruin, all that is left of a walled city, a fortress of the invader, demanded now and never to be built again. What wonder great nations should do thee homage, emboldened cities hold thee in dread? Stronghold thou art of the poor, stronghold of the helpless in their affliction, refuge from the storm, shade in the noonday sun, against that wall the rage of systems blunts its run. Upright of the invader killed, as it

¹ "Whose knowledge of him is revealed", literally "in the darkness," the Hebrew word being that used for the singular affirmation of the high priest's benediction. Its literal meaning is "light," and some think it is here used poetically for "the man."

² "The elect", that is, either the Hebrews, or the unborn people generally. The words which follow are common to the Hebrews, and some think the meaning is, "My weakness, my weakness" (literally, "very weakness"). If this weakness is right, the words are more correctly taken with what follows than with what precedes them.

were the breathless summer of a parched land, oppression withered up from the roots, like heat of burning hearth?

- 4 A time is coming when the Lord of hosts will prepare a banquet
as that mountain of corn, no more so tender, no more so mellow, near
that crops will lie, more well scented. Gaze the clouds in which he
has bound the peoples, the veil that covered the nations hitherto, on
the mountain side, all these will be engulfed, dark, too, shall be
engulfed for ever. No fanned cheek but the Lord God will wipe away
as tears; gone the constraint his people endured in a whole world's
eyes; the Lord has promised it.
- 5 When that day comes, men will be saying, He is here, the God in
whom we looked for help, the Lord for whom we waited so patiently,
as ours is rejoice, ours to triumph in the victory he has sent us. On
your mountain the divine deliverance shall rest, and by his power
a flock shall be crushed, like straw ground in the thresh-cutter? Mock
shall stretch out his hands, like a man retreating, and how shall his
pride fall when they crush down to earth? Down they must come,
the kingdoms that cover those with, his enemies in the day.

CHAPTER 36

- B**UT in the land of Judah, when that day comes, what shall their song
be? Zion is ours, unchangeable fortress, divine protection it has for
us wall and breast-work, wide let its gates be opened, to welcome true
hearts that still keep truth with him. Our thoughts wayward no longer,
thus will maintain us in peace, peace that comes surely to those who
trust in them. Yours to trust in the Lord continuously, the Lord that in
evermore your protection. Moans-dwellers he can bring low, totter-
ing city walls he can level, level them with the ground, drag them down
to the dust. Then they lie, trodden under foot, poor folk trample on
them now, the disbarred upon them as they pass.
- 7 Where heart as tree, path has plain, level the road for travels that
were scepter-act with them. And we, Lord, we have hope to the path
thou hast decreed for us, waiting for thee still, hanging we had none

¹ The Hebrew text here is difficult, and may perhaps be corrected, the 'oppression' suffered up from the roots' or has 'bring low the wing of the oppressor'.

² For 'ground in the thresh-cutter' the Hebrew text has 'trodden down in the dung-hill' (or perhaps, the cow-pool).

³ It is not clear, either in the Latin or in the Hebrew text, as to be certain what the subject of the verb is, or what the present picture is meant to be. In the Latin it is, apparently, that of a man who puts out his hands to save himself from falling, but unsuccessfully.

but for thy greater renown. All through the night my soul has yearned
for thee, to show my heart's anguish, watching for the dawn, when thou
wilt remove thy darkness as a robe, and the whole world shall know how
great thou art. The nations will not learn this lesson from many thorns as
Isaiah's heart did: it is all failures, they will persecute justice still, no eyes
for the Lord's majesty. Head of false which threatened them, head
they would not, head now they seek, these crooked eyes, and to their
own confusion, they shall see the confusion they deserve! Thus with us
lovely thyself, Lord, to make peace for us, what achievement of ours
but the doing of it is thine?

O Lord our God, matters we have had a many in place of thee,
but only thy name shall be held in remembrance, live they cannot live
more, gone down to death with the bones of long ago; thou hast
called them to account, and made an end of them, till the very memory
of their names has vanished. Dost thou was thyself hidden, Lord,
when thou didst show favour, such high favour, to thy people, when
thou didst enlarge all the borders of us land? No, Lord, it was in a
affliction they turned back to thee; in silent hours of suffering thy
characteristics reached them.¹ We were no braver than women with
child that it must be time, ready to say our detestation to her pains;
such for them have given us. Conceived we, aye, and revealed, yet a
nothing brought forth but wind; not through us came deliverance to
our country, not through us went the peoples of the world cut down.²

Forth into they shall come, Lord, that are shut in death, lost to us, as
they shall live again. Amen and utter your praises, you that dwell
in the dust. The dew thou sendest, Lord, shall bring light to them;
only the land of dead bones thou wilt deem to overflow.

Up then, my people, to your inmost chambers beside you that in
yourself, without doors, bide for a while, until the time of retribution
is past. See, where the Lord comes out from his dwelling-place, bide in
the regions of the world to account for their guilt! Earth shall declare
the blood spilt on it, and no more cover as dead.

¹ In the Hebrew text, there is no sign that this is meant to be a question, but the statement "Thou didst withdraw" is more difficult to fit into the context.

² "In silent hours of suffering thy characteristics reached them", that is the verse indicated by 26 (verse). The phrase says, literally, "Thy characteristics found to them in the tribulation of a whisper", the Hebrew text gives the equally difficult word, "Thou proved us a whisper, thy characteristics (were) to them."

³ The last clause in this verse is understood by some as meaning "not through us (were) deliverance from us (the land)" the sense suggested is that the usual members of the suffering (and will be supernaturally recruited by a resurrection, but there is no other instance of the word "to lift" meaning "to be born" taken in the same sense, where the great scholars would conclude "thou wilt raise the land of dead bones to be living."

CHAPTER 37

HAPPY and happy and strong that sword in which the Lord carries, shall be not waste his vengeance, in due time, upon the monstrous serpent that has the gate, and the monstrous serpent that coils up yonder¹ shall he not deal death to the great heart of the sea². And the genius of his doings shall be sung by his own vineyard, a vineyard rich in wine.

1. O, the Lord, art the harper of this vineyard; I come soon to water it. Day by day I watch over it, to shield it from attack, nor any grudge my heart bears it. Would I were an enemy as relentless as thorns and briars are!³ Then I would trample it down and make a bonfire of it. But now, see how it clings to my protection! As it shall have peace, it shall make its peace with me. Israel shall flourish and put forth shoots, multitudes thus shall be added to the number of Jacob, with its offspring the wide face of earth shall be peopled.

2. What, should the Lord treat Israel as he treats his enemies? Destroy it, like those others he doomed to overthrow? Nay, can he ever be so spiteful, but there should be due measure in his punishment; not for nothing did he expose her to cruel wind and burning heat⁴—he should the race of Jacob that pardon for us once. Cleared now from guilt, to bear fruit in full abundance; ground fine as chalk the altars, stones, pillars and shrines raised up no more!

3. Meanwhile, the cry that once was stifled must be declared, freedom, that fair dwelling-place, abandoned, part of the wilderness; a castle will become and be down, and crop the tall bushes as if pulling that grows there but will wither and be snipped off. Women shall be their teachers,⁵ to foolish has this nation grown, too foolish for it to even make its prey, for its own creator or saviour. But a time is coming,

¹ The monster of Israel was probably alluded to here under symbolic names, but they cannot be identified with any certainty.

² In the Latin version, which seems to suggest, rhetorically, that God is relatively unable to destroy his people. Rome, supposing a very natural association in the Hebrew, translates, "Would that I had thorns and briars for my enemies."

³ In the Latin, the second half of this verse reads literally, "he punished with his hand thorns on the day of love." The Hebrew seems to mean, "he punished them with his fierce wrath, at the season of the harvest."

⁴ Women shall be their teachers', in the Hebrew text, the meaning generally understood is 'women shall arise and, on it, i.e., the vegetation just mentioned, as for'.

when the Lord will beat the fruit from his trees,¹ as far away as the bed of Euphrates and the river of Egypt, and you, sons of Israel, shall be gathered to one by one. That day, a call will be sounded on a great trumpet, and men long lost will come from Assyria, and exiles from Egypt, to worship the Lord on his holy mountain, in Jerusalem.

CHAPTER 28

OUT upon the desolate lands of Ephraim, and the dry that is their heart, that crystal shall be like, the flower, in the pride of its beauty. Content they dwell at the head of Jordan fruitful valley, all beset with their water: and the Lord will come upon them like a rough, a furious hail-storm, like a destroying whirlwind, like a swift flood that rises and spreads out over the plain. Trodden under foot a shall be, the snow that was desolate Ephraim's heart: that flower, whose brief bloom once delighted him, shall look down over the fruitful valley no more. Fig ripens at its root, that ripens are autumn things the harvest, no sooner seen than plucked and eaten by the first that passes by.

But the Lord has his own people still left him; to whom he shall be a crown to boast of, a paragon of praise; his the justice inspires them when they are in judgement; his the courage that rallies them when they fall back, fighting to the goal.

What, these too? These are fuddled with wine, hearsed with their revelling? High over they hold, priest and prophet together, till all are fuddled and sedate with wine, they were hearsed, what wonder if the new year goes unrecognized, if justice is forgotten? No room is left in their tables for meek but little and voice. None is one (they say) has knowledge to impart,² has a message to make known, to whom? Does he think we are children new-born, fresh from their mothers' womb? Is it now, that the word on, pass the word on, What a while is yet, wait a while yet, A word with you, here, A word with you, there! None is uttering speech, here is cordialish talk for our folk to hear: all? Yes he did but counsel rest and repose, not come other, report none other, than to give counsel to a weary nation. And thus they would

¹ On possibly 'but not (because of drinking) too much of any.'

² In verses 9-13, the prophet evidently relates a personal experience. It seems as if the desolate mountains of Jerusalem had counsel him, were this man, with always repeating the same 'quack' phrases, like one teaching children to spell, or a magister who can get no further with his students or a foreigner who cannot express himself. Some think that 'he' is meant to be Almighty God, who will 'speak to' his people through a foreign seeress. But it seems simpler to understand it of the prophet himself.

- 10 out, to them, the Lord's message was all Pass the word on, pass the
 word on. What a while you, wait a while yet, A word with you, here,
 and a word with you, there! And so they will go on their way, no doubt
 backwards and break their bones, to fall into a trap and be there caught.
 11 First the Lord's word, then, you mockers, that bear rule over my
 12 people in Jerusalem. Did you think to make terms with death, enter
 into alliance with the great evil, that the flood of ruin should pass
 13 by you, by, no confidence in your vain hopes, no armed with shrewd? A
 message to you, then, from the Lord God, see, I am laying a stone
 in the foundation of Zion that has been raised and found true, a corner-
 stone, a stone of truth, built into the foundations themselves.¹ Hurray
 14 to and for the who will, that know better. You shall have justice dealt
 out to you by weight, your measure shall be strictly measured; shattered,
 the vain hopes, as by a storm of hail, bowed the shaven as by a deluge.
 15 Hail they shall see, your terms with death, your compact with the grave;
 16 when the flood of ruin sweeps past, it shall leave you prostrate. It
 will carry you away as it passes; pass it will, suddenly, in the space of a
 day and a night, and the very stones of it will make you understand
 17 the revelation it has. Too narrow a bed, and one or the other must
 18 fall out, a sheet that is no covering for two.² Who stands there? None
 other than the Lord himself, as he stood once on the mountain of
 Disruption,³ wrapped red, as when he stood in the valley at Gibeon,
 but now, his own purpose to achieve, he leads himself to the purpose
 19 of another, now he will it, to let the stone have his will. Mock, then,
 no more, if you would not see your chosen Jewish rights, the Lord
 God of Israel is my witness, he means to make a short and sharp reckoning
 with the whole race.
 20 Listen now, and give me a hearing, mark well the message I bring:
 21 Though the farmer mock, are he now, but will he be ever ploughing?
 22 For hot and narrow is there no rest? Nay, he will water it soon, plow
 fitted, sow seeds, with a harrow of wheat or barley, millet or vetch,
 23 such love he has learned, such pleasure his God has given him. What,
 shall sledge crush the fitted seed, shoveling-wheel pass to and fro

¹ In verses 13 and 14 the reference, according to some, is to those Jews who put their trust in a projected alliance with Egypt against Assyria (cf. ch. 32 below). We have nothing about the non-existence, except that the prophet whom they, at least indirectly, to our Lord's coming. Cf. Rom. 9-11, where the very rule. The believer will not be disappointed' instead of 'Hurray to and for the who will, that know better.'

² This is clearly a proverb, according to surely God's design in saving some of the Jewish people, rejecting others.

³ The mountain of Disruption,' that is, Bad Passover, II Kg. 19, for Gibeon, see Jer. 26, 27. The name God who once fought for his people will now carry out his program by granting success, for the time being, to foreign nations.

over the canonical 5 months for the desert, a seal for the cushion, and they shall be better enough. Thundered the sun must be, sure is enough, yet not for ever that the wheel heavy is, do the spire wear it down.² This lesson, too, the Lord would teach us, learn we how is wonderful are his designs, how high above all his designs.

CHAPTER 29

OUT upon her, Ariel,³ the two-city King David stormed long ago! This year once added to the tale of years, feast-days of it were and gone, I will lay siege to Ariel, that shall now and now again, a two-city is indeed. Trust me, I will ring thee round, draw up earth-works against thee, an impregnable place to besiege thee. Cover down thou must, and offer purity from the earth where thou livest; from the ruins thy voice will make itself heard, no better than a moaning from the ground, as it were some ghost that moaned there under the earth.

Then, like the dust, the borders that surround thee shall rapidly like a spark that unobscured, thy consequences shall die away. Suddenly, in a moment, the Lord will sweep down upon thee in thunder, and earthquake, in a storm of roaring wind, in fire that devours all before us: gone, the thronging armies that fought against Ariel, like a dream that passes with the night, gone, the fighting, and the siege, and their triumph. Dreams hungry men of a full belly, then wakes empty as a ever, dreams thirsty men of a cool draught, then wakes weary, and thirsty, and still unsatisfied! Such comfort shall be there, the many folk that beleaguered thee.

Oh, gaze and gaze as you will, learn and have you, bewared are you: lifted up, bewared are you have been at your wits, bewared with never a taste of drink! So deep a lethargy the Lord casts, blinding is the plague that should be your eyes, stuffing with a veil the eyes hence that should see within for you. What a revelation is you, but as a sealed book, offered as freely to scholar that finds it sealed, as to a reader dispassionate, that never he never learned his lesson? This people, is the Lord says, neither possesses of worshipping me, does me honour with its lips, but its heart is far from me.⁴ If they fear me, it is a lesson

² It is not certain whether the parallel in verses 23-24 is meant to explain the merciful guidance God shows as his judgement, or to demonstrate a less repulsive policy in the Jewish nation (cf. verse 14 above).

³ Ariel is generally interpreted as meaning, Lion of dust. It is evident why used as a name for Jerusalem, and we certainly can do little about the cause of the passage.

⁴ Cf. Isa. 29.8.

- 14 they learned from human precepts. What remains but some great,
 some resounding miracle, to enter ere late such hearts as these? Heed
 of wisdom their wise men shall be, counting of their counselless vanities.
 15 O'er us you, that would hide your designs from the Lord in the depth
 of your houses, plotting us in the dark and telling yourselves none
 16 can see, none can find you out! What a strange thought is this! As
 well might they scheme against the potter, hithereth drawn to crafts-
 manship, or thing of art call the worst fool.
 17 Sweet the time shall be, and quickly find, ere Lebanon forest shall
 be fruitful as Carmel, ere land fruitful now shall be richened as fern:
 18 Then this book will have a message for deaf ears to hear, for blind
 19 eyes to see through the mist that darkens them; humble folk shall
 yet learn to rejoice in the Lord, poor clods of earth triumph in the
 20 Holy One of Israel. Vanished, the unscripted lie, useful morality
 is silenced; where are they now, that spent themselves on woe-
 21 doing, winking a man's words to convict him of guilt, defending
 him of justice as the cry goes, setting aside, with a quibble, the plea
 22 of the innocent? Here is a message to the men of Jacob from the Lord,
 that was Abraham's deliverer: No longer shall Jacob be disappointed,
 23 no longer put to the blush. He shall see children of his, my gift, doing
 homage publicly to my name; honour to the Holy One of Jacob, homage
 24 to the God of Israel! Reasoning hearts will strain over knowledge then,
 and the numerous learn wisdom.

CHAPTER 30

- O**UT upon you, the Lord says, what treason is this? Here be plans
 about that were never mine, wiles a-weaving, and the pattern sent of
 1 my choice. Trust me, you do but add to your guile. What are these
 journeyings down into Egypt, and I never counsel'd? Thank you so fast
 2 refuge in the strength of Pharaoh, look you to Egypt for shelter? Scourge
 of Pharaoh shall play you false, her shelter Egypt bring you, but shame.
 3 Frances of chase is Tami, unobserved from there making their way to
 4 Hama's! Fractions stand in a folk that could not save them, no help, no
 comfort there, only failure and mockery.
 5 What burden for the exile-drawn in the world? Here is a land of
 difficulty and danger, howe of lion and lioness, of viper and thing
 serpent; and through it, goods piled on men's backs, treasures stored
 on the bumps of camels, go now asking for help where help is none.
 6 From Egypt's protection you shall have neither gain nor good, my
 7 word has been said about her, There goes Pharaoh, let her alone. Go

house, then, and engrave it on a tablet of horn-wood for their instruction; write it down, too, carefully on a scroll, so to be an abiding record to after days. Be rebellious a people is that, no transgression a blood, a refusing, my own children, is known to the law of their God, (satisfying is the prophet to prophesy, the men of vision is here vision of the truth. Ever they must be told what lies, their best, comforted in their distress, for there no entering vision, no prescribed path, he, the Holy One of Israel, must be kept far from their view.

From him, the Holy One of Israel, the message Warning of mine is you have rejected, so blindly you trust your own cunning, your own brothering with. Sudden and swift shall be your punishment, as the crash of a high wall that has long pined ruinously, long been stridently weakened. So shewed a blow never never done, shattering surface is per use fragments, till no stone is left that will carry a lighted end from the hearth, or a mouthful of water from the cistern. From the Lord God, the Holy One of Israel, word was given you, Come back and keep still, and all shall be well with you; in questions and in confidence live your strength. But you would have none of it. To boast is you cried, We must die! and see you shall, We must ride swiftly, you said, but neither will ride your passions. Be you a thousand to or one, yet in the challenge of five men you shall take to flight; sought left of you but a remnant, hardly in day-staff on the mountain top, as beams on the hill.

What if the Lord wait his time before he will have mercy on you? The more glorious, when it comes, his deliverance. The Lord is a God who makes sword ready, blessed they shall be that wait for him. In Jerusalem they call will be left, true citizens of Zion. And then, Jerusalem, men shall have none to seek, mercy is none he shall withhold. None is he hears them crying out to him, the answer will come. Bread is the Lord will give, though it be sparingly, meat, though it be in short measure. Ends of passage they shall be no longer, the way he gives them for thy teachers; always thou wilt have a near consider as night, always hear his voice as thy ear as he warns thee, This is the true as path, follow it, no swerving to right or left!

Silver leaf as thy given image defaced now, defaced the cheeks of as gold, thou wilt cut all away, as a woman cuts away defiled clouts of lace, and hid it before. And thougness, see where thou wilt all come in the land, mine shall be granted to thy crops, rich and full shall be thy harvest of wheat, thou shalt have pasture, thou, thy herds in trough as at liberty. Or and as on thy sheep shall have mixed feed, pure grain as

¹ 'Ends of passage they shall be no longer', the Hebrew text is more correctly interpreted as meaning, 'no longer have any to count'.

- 11 flesh winnowed on the threshing-floor; nearer a mountain top, nearer
 a high hill, but will flow with torrents of weeping, when that day comes.
 The dead shall be in heaps that day, and rivers come crashing down,
 12 noon's light will be like the light of the sea, and the sun will shine
 in sorrowful strength, as if the light of seven days were joined in one,
 when the time comes for the Lord to bind up his people's hurt, and heal
 their grievous wound.
 13 See where the majesty of the Lord comes from far away, his anger
 is aflame, and there is no withholding of. There is menace on his lips,
 14 his tongue is like a consuming fire, and his breath like a mountain
 stream that floods ever till it is neck-deep. He will sweep away whole
 nations into oblivion, sweep away the broods of false from that earth
 15 the peoples tell now.¹ For, you, that night, will be weeping for joy,
 as if it were the night when a violent frost began; your hearts will
 be light, as men's hearts are light when they go up, with the flutes
 playing about them, to the mountain of the Lord, where he dwells,
 16 the strong God of Israel. The Lord will make his dread voice heard,
 will lay bare his terrible arm, relieving out his anger in flashes of
 devouring fire, laying all low with his whirlwind, with his hand-sword;
 17 and Assur will shrink in fear from the Lord's wrath, and will deal him
 18 a reb. So it is decreed that the reb should pass over him, brought down
 on him by the Lord's hand as the music of your timbrels and harps;
 19 a strange warfare this,² that shall quail them! In these times a new
 Topkath³ has been made ready, this, too, made ready by a king. It is
 deep and wide, fed with flaming brands in abundance; and the breath
 of the Lord comes down like a stream of brimstone, to kindle it.

CHAPTER 31

- O**UT upon you, that break yourselves to Egypt for rescue! Horses
 need be your speed in the hour of peril; great army of chariots you
 must have, and horsemen without number, to bring you machine, to
 the Holy One of Israel: vain you never, confidence in the Lord is gone.
 1 And yet he ere it is wise contrivance, things he trouble as a man's door, he

¹ It is not certain, here, what is meant by a 'broods of false from', nor is it clear from the Hebrew text whether it is something the Lord will destroy (usually, 'winnow away'), or something which he will impose.

² 'A strange warfare' in the Hebrew text, is 'warfare of weeping'.

³ Topkath was the name given to a place where horses, mules etc were housed in Arabic, 'the stable'. The meaning of Jeremiah's doublet is then will be a new Topkath, prepared according to the Hebrew text: 'for a king', but the Latin version gives a better sense, if we understood the King to be Sloughy God.

does not lightly change his purpose; doubt not he will take arms against a rebellious race, the victory assured being no doubting. Strength of Egypt is human, not divine; its horses are weak flesh, not immortal spirits; one governor of the Lord's hand, and down comes rescue, down falls the oppressor, as in these fragments. A promise from the Lord God! Here is a lion, or cub of a lion, growling over his prey, what through the shepherd's folly, and go out to meet him! Mocking cries he for their shouts, is not awed by their numbers. So it will be with the Lord of hosts, when he comes down to war, like no mortal Senn, with his own hill-side for battle-ground. As parent hand hovers overpass, so with the Lord of hosts: protect Jerusalem, protect her and bring her safe through, grant signal deliverance. Come back, sons of Israel, that have hidden yourselves away in deep.

Then, then, for each one to cast away his idols of gold and silver, idols your guilty hands have made. Not by the sword of man Senn shall fall, surely weapon of none shall loose a Jew him. Fly he must ere sword threaten him, and never number of his be left, but in slavery. All that stubborn strength of his by terror unmanned, all his princes fled away! Such comfort the Lord sends to Senn, where his fire is lit, so Jerusalem, where glows his furnace.

CHAPTER 32

SEE, where a king rules his folk partly! His nobles, too, make right Sennard! to them men look, as for shelter against the wind, cover as a storm; for standing armies in droughts, shade of towering rock in a parched land. Eyes they will have to see such, no darkness there, nor the ear strained to hear unawakened; woe which shall leave men thoughts, the unnumbering tongues speak out readily and clear. Noble rank shall no longer be for the reckless, or heedly rules for the crafty. The reckless man, thus speaks ever sedulously, his heart set on mischief, will fall of empty show, and blasphemy against the Lord; food to the hungry, drink to the thirsty denying still! And the crafty man, so ill craft is his, false plans devising to ruin human folk, show the power of their right! From a nobly nature spring noble acts, idle is waste to pretence higher than this.

Brave you, few leaders, and kings for ever untroubled by alarm

¹ Verses 1-8 are generally understood as a prophecy, viz., of the impending overthrow of King Sennacherib. But they may be read simply as an expression of generalised wisdom and reflect the whole tone of these oracles that of the "Wisdom literature."

- 10 I have a message. Surely the days pass, the year goes round, and
 11 you shall have trouble enough, anxious foreboding, when the vintage
 12 fails, and no fruit-harvest comes. Bewildered, the rebels that were
 13 once at ease, full of foreboding, these unsouled hearts, you must
 14 go straggled and shame-faced now, with scoldings about your limbs,
 15 mourn for lost fruitfulness, for the fields cease so smiling, for the vine-
 16 yards that bore so well. Then thorns and briars should come up in
 17 those lands of power; come up over haunts you loved in the day that was;
 18 all waste! Empty, now, the palace, forgotten, the town of yonder street;
 19 nothing but gloom, where a man must pick his way through caverns¹
 20 suddenly, lone haunts of the wild bee, a pasture-ground for the flock.
 21 All this, until the spirit is poured out on us from above; fringed
 22 is Carmel then the wilderness, no make your well-tilled lands seem
 23 but waste. Akin desert and fearful field the house, now, of conscience,
 24 the shade of loyalty: loyalty, that has power for its crown, tranquility for
 25 its harvest, repose for ever undisturbed. In quiet homes this people of
 26 mine shall live, in dwelling-places that fear no attack, all shall be ease
 27 and plenty. But first the bull-man must do his work, fount he laid low,
 28 city levelled with the ground. Ah, blessed race, their seed sowing, their
 29 sons and sons driving, by every stream that flows!²

CHAPTER 34

- WHAT** plunderer of the nations, unexplained still! Proud lord of
 others, does none dispute thy lordship? A race comes when thou
 must cease plundering, and thyself be plundered, when of lordship thou
 1 hast had enough, and others lord it over thee. Here meety on us, Lord,
 2 that wait for thee so patiently; day after day be our stronghold, our
 deliverer. Give us none of trouble!
 3 Fleed, the stars have, scanned the heavens, thy angels' voices³ once
 4 heard, thy power made manifest! Your spoils, Gentiles, how easily
 5 missed! Easy to the looter, where they roam in the trenches.
 6 The Lord's power made manifest, that is shamed high in heaven!⁴
 7 With his just arm thou shalt be well content. Still in these times
 8 of ours⁵ the promise will kept, the full deliverance. Knowledge and
 wisdom and the fear of the Lord, when treasure like these!

¹ Literally, 'gloom and a groping over caverns.' The Hebrew text reads
 'caves to caves, Cypri' and the words were shall be turned into darkness.'

² It is not clear whether this refers to the security which God's people are
 here to enjoy, or whether it is a promise whose meaning is now lost to us.

³ 'Thy angels': in the Hebrew text, 'his messengers.'

⁴ 'Of earth literally, 'of them,' the prophet witnessing (it seems) an imaginary
 contemporary of his own.

See, when they stand at the gates, the men we sent out to report;¹
 hailing us, the messengers we sent to ask for peace,² sweeping before us.
 Deserted, the highways, the lanes unswept, the enemy has broken
 the trust, making no terms with the cities, not sparing the lives of
 men, withered the countryside and hillside, Lebanon shrivels and
 withered, Saron a wilderness, Basan and Carmel quaking with fear.
 Now, the Lord says, to leave myself, now to rise up in arms against
 them, now to make them feel my power! A sowing far concerned in the
 work, and reaping but little brought to the harp, your own
 impetuous spirit shall be a lie, Gentiles, so devour you: like wheat it
 is a little they shall be left, the alien border, bundles of捆束 straw
 torn up by the fire.

Leave them, you that live far off, to the story of my doings; and you, to
 who dwell close to me, learn the lesson of my power. In this itself is
 there to guilty folk that trouble, false hearts full of deceit, who shall
 receive this devouring flame, the near presence of fire that burns
 unconquered? He only, that follows the path of innocence, tells truth, is
 ill-gotten gain refused, keeps back the bribe; his ear shut to murderous
 counsel, his eyes from every harmful sight turned away. On the
 heights his dwelling shall be, his eyes among the firmaments of the skies,
 bread shall be his for the eating, water from an unfailing spring. Three
 eyes shall look on the king in his royal beauty, have sight of a land
 whose features are for ever.

Of those old ones, how then will recall the memory! Where are
 they now, the learned men, that could weigh each phrase of the law,
 that taught us the children?³ No longer with them can before thee a
 rebellious people,⁴ all polluted with that passes thy comprehension,
 and no wisdom. Look around thee at this, goal of our pilgrimages, to
 see where Jerusalem lies, an unsanctified dwelling-place, here is not
 security fixed, no peace attainable, no hope never to be broken.
 Haze, is nowhere else, our Lord reigns in country; a place of rivers, is
 of wide, open streams, yet no ship's oar will disturb it, no huge galleons
 pass by: the Lord our Judge, the Lord our Congress, the Lord our

¹ "The men we sent out to report," literally, "those who are," but it does not seem probable that the phrase refers here, as it often does, to the prophets. The Hebrew text differs, and its meaning is much degraded.

² Literally, "The might (or messenger) of peace."

³ According to the Hebrew text, the prophet tells what has become of the scribes, the men who taught our people, to try off Israel, the men who taught the people of Jerusalem.

⁴ "A rebellious people": this word, nowhere else found, is underlined by some modern scholars as the name of "Babylonians," and the whole verse is taken as referring to the Babylonians.

- 9 living, will himself be our deliverance. Now, thy terrible things come
 and accomplishable, too weak thy men is to display thy power, then,
 10 how wilt have the spoil of many things to divide, even time left shall
 11 carry plunder away. No more shall they cry out on their helpless
 plight, then, thy fellow countrymen; those devils there now that is assailed
 of his guilt:

CHAPTER 34

- N**ATIONS, come near and listen, here is news for all mankind, give
 heed the whole world must, and all that lives on it, earth and all
 1 earth breeds. On all nations the Lord will be avenged, never an armed
 host but must feel the blow, indeed, all of these, and doomed to perish.
 2 See where they lie slain, their corpses polluting the air, the very hills
 3 rained away with their blood! Fools they are in doing, yonder heavenly
 power, shewed, like a scroll, the heavens themselves, nor any one there
 4 but must witness, as leaf witness on vine or fig-tree; in the very heavens
 my sword shall drink drop of blood. On Edom drink not a single drop,
 5 death-stricken is enough, the sword of the Lord, gladdened with blood.
 Well accounted work this, where it drank the blood of angels and gods, of
 6 stained men! These are victims ready for the Lord in doing great
 7 slaughter than shall be in the land of Edom. Drenches the wild bulls with
 the red, the buffaloes, leaders of the herd, earth must be sodden with
 8 their blood, yea grow the soil rich for of their pompous kings. Swiftly
 it comes, the day of the Lord's vengeance, the year that shall see Zion's
 9 revenge redressed. Fools they shall be hereafterward, the heathen of Edom,
 10 as well belated, a land of burning path, never quenched night or day,
 for smoke going up eternally, age after age it shall yet be desolate, un-
 11 travelled for ever by the foot of man. Pelican and hedge-hog shall roam
 it, the owl even be its haunt, plumed with the Lord's mourning-lace,
 12 an empty road, tread with his plumes, a hanging man. Cry they for a
 king to govern it, then has no deliverance now, all its powers have vanished.
 13 Thorns and briars shall grow in its palace, briars over its battlements, it
 14 shall be the lair of serpents, the pasture-ground of the ostrich. Devils and
 maniacs shall haunt it, men call out to men; those the vampire
 15 lies down and finds rest. Hedge-hog makes a nest to rear its young,
 gathered safely in yonder shade, vulture there with vulture meet.¹

¹ The names of the birds and maniacs mentioned in verses 13-15 cannot
 be given with certainty. Some would understand a bird (perhaps the falcon)
 as plume of the hedgehog in verse 13 and in verse 15, where a different and
 very rare word is used in the Hebrew text, there is no clear agreement what
 animal, bird, or reptile is meant.

Turn back, when the time comes, to this record of divine prophecy,¹ and read it afresh; you shall learn, then, that none of these signs was lacking, none waited for the coming of the saviour: The Lord it was, assumed me with the prophetess I sang by his Spirit that strange company was called together. For each an ever dwelling-place, in his or hand was the line that measured a man to death, that they shall live on the tree, or all eyes undimmed.

CHAPTER 35

THUMLI the barren-down with rejoicing, the wilderness takes heart, and blossoms, far as the eye. Blossoms on blossom, it will rejoice and sing for joy; all the melody of Lebanon is bestowed on it, all the grace of Carmel and of Sharon. All shall shall see the glory of the Lord, the majesty of our God. Solen, then, the silence of drooping hand and flagging knee, give word to the faint-hearted, Take courage, and have no fear, see where your Lord is bringing relief for your wrongs, God himself, coming to deliver you! Then the eyes of the blind shall be opened, and deaf ears attunedly, the lame man, then, shall leap as the deer leap, the speediest among my sheep. Springs will gush out in the wilderness, streams flow through the desert, ground that was dried up will give place to reeds, barren land to fields of clear water, where the serpent had its lair once, reed and bulrush will cover their green. A high road will stretch across it, by divine proclamation: kept holy; none that is defiled may tread on it, and there you shall find a straight path lying before you, no wanderer come to foolish he can go away. No lion shall molest it, no beast of prey venture on it. Free men shall walk on it, coming home again to Zion, and praising the Lord for their returning: Eternal happiness crowns them, joy and happiness in their grasp now, comfort and sighing find the way.

CHAPTER 36

IT was in the fourteenth year of Sennacherib's reign that Sennacherib, king of Assyria, marched on the fortified cities of Judah, and took them.² And the king of Assyria, who was then at Lachish, sent Rabshakeh to the

¹ Turn back, when the time comes, to this record of divine prophecy', literally, 'search carefully as the book of the Lord.' The name given above is that commonly adopted, but the rest of the passage is uncertain, the Septuagint Greek has, 'where the hand guides, and leads him to life.'

² The whole of this chapter is to be found, with slight variations, in the fourth book of Kings (ch. 18).

head of a strong force to Jerusalem, where king Ezechias was. This Rahab soon took up his stand on the aqueduct that fed the upper pool, on the way that brings you to the Palace's Field, and there he was met by Eliezer, son of Helcias, the controller of the royal household, and Selma, the seer, and Josai, son of Asaph, the recorder. So he bade them tell Ezechias, Here is a message to thee from the great king, the king of Assyria: What confidence is this that makes thee so bold? By what cunning or what force dost thou hope to save me in war? On whose help dost thou rely, that thou wouldest throw off my allegiance? What wilt thou rely on Egypt? That it is to support itself on a broken staff of cane, that will run into a man's hand, if he press on it, and give him through such a staff Pharaoh, king of Egypt, prove himself to all those who rely on him. Or wilt thou swear, We trust, I and my people, in the Lord our God? Tell me, who is he? Is he not the God whose hill-shrines and stone their king, Ezechias, has cleared away, hallowing Jude and Jerusalem worship at one altar here? Come now, if thou wilt to make terms with my master, the king of Assyria, by which I must hand over to thee two thousand talents, wouldest thou be able to do thy part by putting riches on them? Why, thou art no match even for a city profit, the limit of my master's servants. Trust if thou wilt in Egypt, its chariots and its horses; but dost thou doubt that I have the Lord's warrant to come and subvert this land? It was the Lord himself who sent word to me, Make war on this land, and subvert it.

At this, Eliezer and Selma and Josai said to Rahab, My lord, pray tell to us in Syriac, we know a wall. Do not talk to us in the Hebrew language, while all these folk are standing on the walls within hearing. What, said Rahab, dost thou think my master hath sent me with this message for thee only, and for the master of thee? It is for the folk who man the walls, these companions of yours that have nothing left to eat or drink but the workings of their own bodies. Then Rahab rose up and cried aloud, in Hebrew, Here is a message to you from the great king, the king of Assyria! This is the king's warning. Do not be deluded by Ezechias, he is powerless to save you; do not let Ezechias put you off by telling you to trust in God; for the Lord is sworn to bring you aid, he cannot allow the king of Assyria to become master of your city. No, do not listen to Ezechias, here set the terms of king of Assyria offers to you. Earn my good will by surrendering to me, and you shall live unscathed, to eat the fruit of his own vine and fig-tree, to catch the water from his own cistern. Then, when I come back, I will exempt you even a land like your own, which will graze you neither wheat nor wine, so rich is it as cornfields and vineyards. No, do not let Ezechias stir you to action by telling you that the Lord

will deliver you. What of other nations? Were their countries delivered, by the god or that, when the king of Assyria threatened them? What gods had Elam and Arphad, what god had Sepharvaim? Did any power rescue Sennacherib from my attack? What of all the gods in the world has delivered his country when I threatened it, that you should trust in the Lord's deliverance, when I threaten Jerusalem?

But all kept silence, and gave him no word in answer, the king had sent a orders that they were not to answer him. So Eliacin, son of Helcias, the controller of the royal household, and Soboa, the scribe, and Jachin, son of Asaph, the recorder, went back to Elishama, with their garments torn about them, so let him know what Sennacherib had said.

CHAPTER 37

NOW sooner had king Elishama heard it, than he rose his garments in tears, and put on sackcloth, and went unto the house of the Lord.¹ Moreover, he sent word to the prophet Isaias, son of Amos. Elishama, the controller of the household, and Soboa, the scribe, and some of the other priests, went on this errand. Here is a message for thee, say thou, from Elishama. Troubles often have come upon us, since we make us wroth our ways, or else blaspheme God.² What remedy, when children come to the birth, and the mother has no strength to bear them? Unless unless the Lord God should take vengeance of what Sennacherib has been saying, Sennacherib, who was sent here by his master, the king of Assyria, to blaspheme the living God. Speedy the Lord thy God has listened to the reproaches he uttered. Raise thy voice, then, as prayer for the poor remnant that is left.

Thus visited by the servants of Elishama, Isaias answered, Give your master this message. He not be dismayed, the Lord says, in hearing the blasphemies which the courtiers of the Assyrian king have uttered against me. See if I do not put him in such a snare, see if I do not make him hear such news, as will send him back to his own country. And when he reacheth his own country, I will give the word, and the sword shall make an end of him.

And now Sennacherib went back to find the king of the Assyrians before Lelama, knowing that he had missed the siege of Lachis. Now he had come that Tirshisu, king of the Eliphians, was on his way to do battle with him. And the king, when he heard the report, dispatched messengers to Elishama. Give this warning, he said, to Elishama, king of

¹ vs. 35-36. See IV Reg. 19.

² Literally, "words of insult and of blasphemy."

- Jack: Do not let the God in whom thou hast putest such confidence deceive
 thee with false hopes, telling thee that Jerusalem will never be allowed
 11 to fall into the hands of the Assyrian king. What, hast thou not heard
 what the kings of Assyria have done to the nations everywhere, destroy-
 12 ing them utterly? And what hope hast thou of deliverance? What saving
 power had the gods of those old peoples my father overthrow, Canaan,
 and Hiram, and Beberth, and the race of Edom who lived in Thalamus?
 13 Where are they, the kings of Beroth, and Arphad, the kings who governed
 the city of Sepharvaim, and Ama, and Arad?
 14 These dispatches were handed by the messengers to Ezechias,
 and when he had read them, he went up into the house of the Lord,
 15 and held them out open in the Lord's presence. And this was the
 16 prayer which Ezechias made to the Lord: Lord of hosts, God of Israel,
 who hast thy chosen above the cherubim, thou alone art God over
 all the kingdoms of the world, heaven and earth are of thy sustaining:
 17 Give ear, Lord, and hear, open thy eyes, Lord, and see, do not let
 Sennacherib's words go unheeded, these blasphemies he has uttered against
 18 the living God. It is true, Lord, that the kings of Assyria have brought
 a ruin on whole nations, and the lands they lived in, and thrown their
 gods into the fire, but these were as much no gods; men had made
 19 them, of wood or stone, and men could break them. Now it is for
 thee, O Lord our God, to rescue us from the enemies, and show all
 the kingdoms of the world there is no other God, save thee.
 20 Then Isaias, son of Amos, was word to Ezechias. A message
 so then from the Lord, the God of Israel, in answer to the prayer thou
 21 hast made to him about Sennacherib, king of the Assyrians. This is
 what the Lord has to say of him: See how the master thou, Sennacherib
 22 hast, the virgin say! Jerusalem, proud maiden, follows thee with
 her eyes and rears her head in scorn. So thou wouldst lead Isaias,
 and blasphemy, and talk boastfully, and leave it out with dishonour
 23 Isaias, against whom? Against the Holy One of Israel. In thy name,
 these servants of thine have hurried Isaias to the Lord. It was thy
 dream that thou hadst sealed, with three cherubs of thine, the mountain
 heights, the slopes of Lebanon; and now thou wouldst cut down its
 24 tall cedars, its noble fir trees, till thou couldst reach the very summit
 of the ascent, the garden its woods enclosed. Thou wouldst dig wells
 and drink wherever it pleased thee, thou wouldst dry up, in thy march,
 the fabled channels of the Nile.¹
 25 What, hast thou not heard how I dealt with this people in times
 past? This people design, too, to say I have formed long since, and
 am now carrying out, such a design as brings with it ruin for the

¹ Literally, 'the channels of water-courses,' but see 37.35, and note there.

mountain-fortresses, the walled cities that fight against thee. Some or enough, they were overthrown and discomfited, the party garrison that held them; first as incursive grass or mountain pasture, or the stalks that grow on the house-tops, withering before they are ripe. But as I am writing thee where thou dwellest, thy sayings and goings, thy rising talk against me. 'Thou, I have listened to the sayings of thy pride as against me, and now a song for thy nose, a rebuke of the battle in thy mouth, and back thou goest by the way thou didst come.'

There is a test for thee, Sennacherib, of the truth of my prophecy: this is year thou shalt be content to eat the aftermath, and next year wild things shall be thy food; in the third year thou shalt sow and reap, plant vineyards and eat the fruit of them.¹ A remnant of Judah's race will be a seed, and this message will cry to thee deep in earth, bear fruit high in air, yet, it is from Jerusalem the remnant will come, from among a lion that we shall win salvation, so confidently he loves us, the Lord of hosts. 'Thus, then, is what the Lord has to tell thee about the king of the Assyrians, he shall never come this city, or shoot an arrow into it; no shield-protected host shall smite it, no warriors shall be cut up around it. He will go back the way he came, and never come into this city, the Lord says. I will keep guard over this city and deliver it, as for my own honour and for the honour of my servant David.'

It was after this that an angel of the Lord went out on his errand, and smote down a hundred and eighty-five thousand men in the Assyrian camp when morning came, and men were awake, nothing was to be seen but the corpses of the dead. So Sennacherib, king of the Assyrians, he woke up camp, and took the road, and was gone; nor did he leave Nineveh again. And one day, when he was at worship in the temple of his god Nisroch, two sons of his, Adramasick and Sarsar, drew their swords on him, and so escaped into the land of Ararat, and the kingdom passed to his son Assurbanipal.

CHAPTER 38

AND now Elishah fell sick, and was at death's door;² indeed, the prophet Isaiah, son of Amos, visited him with this message from the Lord, 'For thy sickness is curable; it is death that awaits thee, not recovery. As thou Elishah turned his face towards the wall, and prayed to the Lord:

¹ Some think that this prophecy was made three years before the events described in 2.15, Sennacherib having been engaged meanwhile in an attack on Egypt. But the exact bearing of the 'year' is not certain.

² *see* 1-18. *See* 17. 18g-19c, 21-22.

- 1 Great, mercifully, Lord, I entreat thee, with that has kept me so close, as
 2 innocent heart; how I did ever what was thy will. And Enoch says:
 3 barely. And thereupon the word of the Lord came to him, do not
 4 tell Enoch, there is a message to thee from the Lord, the God of thy
 5 father David. I have listened to thy prayer, and marked thy tears, be it so,
 6 I will add fifteen years to thy life. And I will save thee and thy city from
 7 the power of the Assyrian king, I will be thy protector. Then, says, too, the
 8 Lord given thee, is proof that he will make his promises good, see how
 9 how the shadow has fallen, with sun-down, where the did of Achar marks
 10 the hour: I will make it go ten hours back. And with that the sun returned
 11 ten hours of its descent.
 12 These are the words Enoch king of Jude wrote, upon falling sick
 13 and recovering of his illness. It seemed as if I must go down to the
 14 gates of the world beneath, in the accounts of my years; the remnant
 15 of life that I hoped for, hoped for in vain. No more (thought I) to
 16 lift up my eyes to the Lord God in this land of the living, to see men's
 17 faces, and quiet houses, no more? This fleeting world¹ takes away
 18 from me, folded up like a shepherd's tent, my life cut short like the
 19 weaver's thread! And he had cut me off while the web was still in the
 20 making, before the day reached its evening, he would make an end
 21 of me. All night long I lay still, as if he had been a lion that had broken
 22 all my bones; before the day reached its evening he would make an
 23 end of me. My voice was as feeble as the voice of a reedling swallow
 24 or murmuring dove, my eyes wasted out with over weeping upwards:
 25 Lord, I am as hard nursing, see my release for me! And yet, what words
 26 can I say, what answer can I expect, when it is he himself that has
 27 brought this upon me? With him how I pass all my years in review!²
 28 Lord, so frail a thing is life, so so little does my mortal breath depend
 29 There enter death's foe, show cannot make me live.³ But, where the
 discipline that brings me peace!

And now thou hast tried the life that was in peril, drawing nigh

¹ Literally, 'I shall no more see man, nor the dwellers in earth.' The reference seems to be to the gates of prison pointed out after the failure of Sennacherib's invasion. But now, by a slight change in the Hebrew text, would read 'the world' instead of 'earth', others compare the Hebrew text as meaning, 'I shall be deprived of the sight of man, as those who dwell in prison (prison, in the grave) are!'

² The Hebrew word here used may mean 'my contemporaries,' or 'my dwelling,' or perhaps simply 'my life.'

³ The Hebrew text appears to mean, 'I will walk as if a prisoner all my years in the bondage of my need.'

⁴ Literally, 'Lord, if it is thou man live, and the breath of my life is such, show with clemency me and make me live.' The Hebrew text has 'grant me recovery' instead of 'bless me.'

all my days out of thy sight. Then hast we passed to the world beneath, a dark cannot hasten them; those who go down into the grave have no pleasure of them to hope for, it is living men, as I am a living man, as we-day, that give them thanks, pass on from father to son the story of thy faithfulness. Last, in my sorrow truly so, all day long, the Lord's house shall sing with the music of our praise.

Now that Isaiah took them into a heap of figs, and made a plaster of it for the king's ulcers, and this is how he was healed. And note as that Ezechiel had asked what sign should be given him, is proof that he would set foot in the Lord's house again.¹

CHAPTER 39

AND now, hearing of his sickness and recovery, the king of Babylon, Merodach Baladan, son of Belshazzar, sent a letter and gifts to Ezechiel.² Ezechiel was delighted at the coming of these messengers, and showed them his walled treasure-house,³ with an silver and gold and spices and rich ornaments, the rooms where his ornaments were kept, all the wealth of his store-house. There was nothing in palace or domain but he showed it to them.

Then the prophet Isaiah passed sentence of king Ezechiel, and asked him, What messengers did these men bring, and whence had they come? They came to see me, said Ezechiel, from a country that is far away, from Babylon. And when Isaiah asked what they had seen in his palace, he told him, They saw everything in my palace; I have no treasure I did not show them. And as that Isaiah said to Ezechiel, I have a message for thy hearing from the Lord of hosts. Behold, a time is coming when all that is in thy house, all the treasures which thy fathers have amassed there in many years, will be taken away to Babylon, nothing shall be left of it, the Lord says. And none of thine, none of thy own land, of thy own stock, shall be carried off to be sacrifices in the palace of the king of Babylon. Why then, Ezechiel said to Isaiah, welcome be the word the Lord has spoken! In my time at least, he said, may there be peace, may the promise hold good.

¹ We should suggest verses 21 and 22 to occur between these 2 and verse 3 above (as they do in DV Eg. 20). It seems probable that they dropped out by accident, and were replaced here as a footnote to the story.

² vs. 1-8. See DV Eg. 20, 21-23.

³ Literally, 'the house of treasures,' according to the Latin version. The Hebrew text is generally understood as meaning 'his house of treasures.' The word translated 'treasures' probably means, according to the Hebrew text, 'cups.'

CHAPTER 40

1 **T**AKE heart again, my people, says your God, take heart again. Speak
 Jerusalem fair, cry aloud so her that her woe is set at an end, her guilt
 is profoundly forgiven: tell the Lord has taken for all her sin. A cry, then,
 out in the wilderness, make way for the Lord's coming: a straight road
 for our God through the desert! Beat up every valley that be, every
 mountain and hill levelled, windings out straight, and the rough paths
 levelled: the Lord's glory is to be revealed for all mankind so that it is
 his own desire.¹ A voice comes, bidding me cry aloud, asked I in what
 words, in these: Moral things are but grass, the glory of them as but grass
 in flower; grass that withers, a flower that fades, when the Lord's breath
 blows upon it. The whole people, what can but grass? Grass that withers,
 a flower that fades; but the word of our Lord stands for ever. Good news
 for Zion, take thy stand, herald, on some high mountain, good news for
 Jerusalem, proclaim it, herald, aloud, louder still, no cease now for time,²
 11 tell the cities of Judah, See, your God comes! See, the Lord God is com-
 ing, revealed in power, with his own strong arm for warrior, and now, they
 come with him, they walk before him, the reward of his labour, the
 12 achievement of his task,³ his own flock! Like a shepherd he leads
 them, gathers up the lambs and carries them in his bosom, helps the
 ewes to walk forward on their way.
 13 Who was it measured out the waters in his open hand, heaven
 balanced on his palm, earth's mass poised on chain of his finger?
 Who tiled round mountains as the walls, weighed out the hills?
 14 No aid, then, had the spirit of the Lord to help him, no counsellor
 wanted by to admonish him. None other was there, to lead his ship,
 a guide to point out the way, pilot to warn him of danger. What are
 whole armies to him but a drop of water in a bucket, a man's weight
 as the scales? What are the islands but a handful of dust? His shew-
 breadth Lebanon itself could not find, vicinus could not yield enough
 15 for his burnt-offering. All the nations of the world shrink, as his
 a presence, to nothing, emptiness, a very void, beside him. And will
 16 a you find a likeness for God, set up a form so reasonable him? What
 words escape the metal-worker even, for goldsmith to have with gold,

¹ Cf. Is. 54.² In the Hebrew text, it is Zion (or Jerusalem) itself that is represented as the language of good news, according to the most probable interpretation.³ Literally, 'his reward is with him, and he will for payment, the wages of his task' is before him.' It seems likely that the Jerusalem exiles, from exile are here compared to the flocks and herds with which Jacob returned from Mesopotamia (Gen. 30-45).

otherwise's plan with silver? What crafts ponder wood, hard of flesh, is proof against decay; the craftsman's care, that his statue should stand unmovable?

What ignorance is that! Has no rumour reached you, no tradition from the beginning of time, that you should not understand earth's origin? There is One who sits as high above its orb, those who live on it as if occupying an island, One who has spread out the heavens like garments, as he were picking a tent to dwell in. The men who can read astrology, as have he confounds them, the men who judge on earth, what empty things he makes of them! Seplings never truly planted, or laid out, is he grounded in the soil, nor how they wither at his sudden blast, how the storm-wind carries them away like stubble? What know, then, is can you find to match me with? who is the Holy One. Lift up your eyes, and look at the heavens: who was it that made them? Who is it that marshals the full number of their starry host, calling each by its name, nor one of them missing from the ranks? Each strength, each vigour, each spirit is his.

What, then, is the thought of those, Jacob, what is the complaint of those, Israel, that the Lord does not see how it fares with thee, that thy God pines over thy wrongs? What ignorance is that? Has not the number of it reached thee? This Lord of ours, who fashioned the numerous hordes of earth, is God eternally; he does not weary as grow weary, he is wise beyond all our thinking. Further, it is he who gives the weary fresh spirit, who shows strength and vigour where strength and vigour is none. Youth itself may weaken, the warrior lose his flag, but those who trust in the Lord will renew in their strength, like eagles new-fledged, heaven, and never grow weary of beating, march on, and never weaken on the march.

CHAPTER 41

LET the islands cease their clamour, and cease to roar, let the peoples of the world who hear aloud,¹ and so let them come and plead their cause; we will subvert the question as an witness, they said it. Tell me, who was I summoned by faithful service² from the east, bestowed him to

¹ The Hebrew text differs here, but its sense is obvious, and perhaps stronger.

² "Take heart, witness", the same words are used for "witness" their strength in 40:21 above, and some think they have been witness as here by us trust, even they are not clearly suitable to the context.

³ Literally, "a pure man." The Hebrew text has "justice," and some modern

- fallen? Whole nations should be at his mercy, kings be subdued at his
 coming, dying like dust before his sword, scattered like chaff in the wind
 at the blast of his bow. He should rear them in battle, and pass through
 their country unopposed, leaving not a footstep behind him. Who was
 the author, the doer of all this, but I, the Lord, who created all the ages
 unto being? Before all, and at the end of all, I am. The islands have seen
 it, and trembled at the sight, the remotest parts of the world have been
 moved with dismay, they drew near, and obey the command.
- Glads tell each other his neighbour; Gileads, says one to another,
 The metal-workers, giving the hammer, encourage his fellow that
 is cutting the steel; all goes well, he says, with the soldiering. And he
 shows it with nails, impossible?
- But thou, Israel, my servant, thou, Jacob, on whom my choice has
 fallen, art spring from that Abraham, who was my friend; in his
 person, I led thee by the hand from the ends of the earth, beckoning
 thee from far away, and still I whispered to thee, My servant thou
 art, chosen, not rejected. Have no fear, I am with thee, do not become,
 am I not thy God? I am here to strengthen and protect thee, faithful
 the right hand that holds thee up. Thou shalt see all thy enemies
 disappointed and put to the flight; what are they? A very nothing,
 those adversaries of thine; they went much away; thou wilt look at
 van for the men who troubled thee, fought against thee; thy search
 is for a very nothing, a memory of the past. It is I, the Lord thy God,
 that hold thee by the hand and whisper to thee, Do not be afraid,
 I am here to help thee.
- Jacob, poor wretch, poor ghost of Israel, do not be afraid, I am here,
 says the Lord, to help thee, I am here, says the Holy One of Israel,
 to ransom thee. I mean to go a-donning, and thou art dudge, newly
 made; thou like even to climb the mountains and crash them down,
 turn the hills into chaff, up, and smother them, all wind carries them
 away and storm carries them! Thou shalt yet make thy bow of the
 Lord, triumph as the Holy One of Israel. Fear represent thee long

which would interpret: "Who summoned from the east to certain places
 whom Jacob (that is, many) saws (that is, would) as his lord?" Is this a matter
 of divine dispensation, who is the person so referred to. St Jerome and others
 think it is the Mesopotamian, but the context seems to suggest that the event lay
 in the past, not in the future. It may perhaps be Cyrus, king of Persia, who is
 described as God's chosen instrument in *Isaiah* 45: 1. But it can also be under-
 stood of Abraham and his descendants, taken as representatives, more or less
 of Abraham himself and verse 3 to the Jewish. The text of verse 3 below seems
 to favour this last interpretation.

* Verses 4 and 5 are generally understood as referring to the making of idols;
 but they also mean with the context a. to obtain that which comes down from
 heaven unasked, and need originally also mean as of the foregoing chapter

for waters, where want is none, how dry their tongue with thirst! And shall I, the Lord, refuse them a hearing, I, the Holy One of Israel, leave them thirsty? I will open springs on the hill slopes, wells in the open plain, turn the wilderness into pools, the trackless desert into running streams. I will plant these waters with cedar and acacia, a myrtle and olive, rose, in that desert soil, fig and elm and box besides, proof for all to see and recognise, for all to work and so consider, that is the Lord's hand was there, who but he, the Holy One of Israel creates?

Come then, says the Lord, your pleadings! Let the King of Jacoban hear your accusations; let them come forward, these other gods, and so tell us the future! He send the past for us, that the study of it may disclose what needs must follow; coming events make known. Foretell us you what is yet to be, we shall know you are gods indeed. Then, if you have the power, grant good or ill fortune to mankind, confer us, and pass judgment on it! Why, you are all empty on, a nothing that is nothing one effect; he counts his own shame, that takes shame of you.

I witnessed one from the north country, from the east his coming is should be, and even he should make my name! Princes he should carry to and fro, lightly as paper twigs on his day. Which of you is foretold this from the first? Let us recognise it. Which of you knew it from the beginning? We must needs say, His plan is just. But no, none gave tidings of it, none foretold it; there was no word came from you. Who will be the first to tell Zion, Here, here they are! He shall carry my good news to Jerusalem. But when I looked, there was none of them that could offer counsel, or give a word in answer when I questioned him. None of them has sight on his side, all they doings are as nothing¹⁴; no better than empty air the images men make of them.

¹ The words 'these other gods' are not contained in the original, but are inserted for the sake of clarity, being easily distinguishable from the human.

² There is the same uncertainty here about the person alluded to, as in verse 1 above.

³ In the Hebrew text, the verb is not expressed, and it is generally understood as meaning, 'I will be the first.' In this case, the following clause should read, 'and I will send a messenger with good news to Jerusalem.'

CHAPTER 42

- AND now, here is my servant,¹ in whom I grant protection, the man
 of my choice, greatly beloved. My spirit rests upon him, and he will
 produce right order among the Gentiles. He will not be contentious or a
 lover of fiction; none shall hear his voice in the streets. He will not sweep
 the staff that is already crushed, or put out the wick that will smoulder,
 but as he will establish right order unobtrusively.² Not with violence,
 nor with violence, so set up right order on earth, that is his mission. He
 has a law to give, as the far-off islands have wait for it eagerly. Thus says
 the Lord God, he who created the heavens and spread stars out, confor-
 mity of the world and all the world efforts, he who gives being and breath
 to all that lives and moves on it. True to my purpose, I, the Lord, have
 summoned thee, taking thee by the hand and promising thee, to make,
 through thee, a covenant with my own people, to stand, through thee,
 right over the Gentiles: to give sight to blinded eyes, to set the prisoner
 free from his captivity, from the dungeon where he lies in darkness. I am
 Jeshu: that is the name I bear, I will not let the heart that is mine pass to
 another, or share my renown with grovelling gods. What I told you long
 since,³ has proved true under your eyes; I tell you now what it will be, if
 you shall hear of it before even it comes to light.
- 11 Sing the Lord a new song, for his praise sound from east to west
 of the earth. Praise him from the sea, all men that sail on it, and all
 creatures the sea contains; the islands and the island-dwellers. Let
 the wilderness, now, lift up its voice,⁴ and the desert along the coast
 of Cedar shall have villages to dwell in.⁵ Give praise, then, coast-dwellers,

¹ The servant of the Lord, frequently mentioned in these last chapters of the prophesy, is beyond doubt a type of our Lord (cf. Mt. 12: 18). It is not to clear whether Isaiah was speaking directly of him, or referring to the true Messiah as a person whom his own sons. Some think the Servant means primarily the people of Israel, as it is not rare that portions of it which occurred from the title as *Isaiah* (cf. verse 29 below), others would identify him with some (anonymous) figure, as King Sennacherib, Zedekiah (who brought back the exiles), or Cyrus king of Persia many other names have been suggested.

² Cf. Mt. 12: 18, where the text (quoted from the Septuagint Greek) differs considerably from the mass text: 'A lover of justice', literally, 'an avenger of justice', the Hebrew text does in addition, but it is generally taken to mean 'lift up his voice' (as in St Matthew).

³ Literally, 'the things which were first,' but the context makes the meaning clear.

⁴ The Hebrew text probably implies 'in voice,' as in verse 1 above.

⁵ According to the Hebrew text, 'and there, too, who dwell in the wilderness of Cedar.'

the righteous-ways shall ring with their cries. All shall give God his praise, till the ransom of him reaches the islands far away.

Like a ghost the Lord shall go out to battle, like a warrior that cries a cry his own cry, with his and cry, shouting his conquest.¹ Too long as I have been dumb, once my heart out, held myself in like a woman in labour;² now I will have my cry, I will denounce, and as I denounce, conquer.³ I will turn mountains and hills into a waste, withering all their verdure, make barren islands of the rivers, dry up the marshes; and as I will lead men blindfold by unknown ways, guide their steps by paths unknown to them, I will make the darkness light, and the winding ways straight for them. Such was my promise to them, and were they disappointed of it? See how they are routed, how they black and a hunch, the men who trust in grooved images, and say to the idols they have cast, You are gods of ours!

Listen now, you that are deaf, look up, blind eyes, and see. Who is so blind as my servant, who so-deaf as he, to whom my messengers were sent? Who so blind, as he that has fulfilled his liberty? Who so blind, as the Lord's servant is? If you that have seen so much, that as they be still wondering, can open to every nation, will they serve him? It was ever the Lord's will to multiply him, to grow, to glorify as the law he gave him; yet here is a people robbed and spoiled, sought as by waters that have hidden it away to darkness, a prey there is none to deliver, spoil none hath them rescue. Which of you will listen to this, and mark it, and give a hearing to prophecy? Who was it that made Jacob a spend, gave Israel up into the hands of the conqueror? It was that Lord, against whom we have sinned. Because his ways by ourselves, his love was unshared, he poured out on Israel his angry indignation, was without mercy; and he? The flames burned round him, and he could not read their lesson, scorched him, and still he could not understand.

¹ Some think that verses 13-17 allude to the events of the Jewish War versus 70, 481, if so, they should probably be enclosed in brackets instead, as a quotation, at the end of the chapter, 'such was my conquest.'

² It is not certain whether the words 'like a woman in labour' (should be taken with the verb which precedes, or with the verb which follows them. The second part of the sentence, according to the Hebrew text is generally interpreted as meaning, 'I will cry out, and grieve, and pain, all at once'; but the words need not say, and their meaning is somewhat doubtful.

³ According to the Hebrew text, 'he whom I sent as a messenger.'

CHAPTER 43

- AND now, here is a message from the Lord to Jacob, his cousin,
 to the Israel he fashioned: Do not be afraid, I have bought thee for
 myself, and given thee the name thou bearest; thou belongest to me. Free
 through mercy, and I will be with thee, so that the flood shall not drown
 thee, with wind the flames, and thou shalt not be burnt, the fire shall have
 no power to smite thee. I am the Lord thy God, the Holy One of Israel,
 thy deliverer; I have bartered away Egypt to win thee, Ethiopia and Saba
 for thy ransom. So proud, so increased, so dearly loved, that I am ready
 to give up mankind in thy place, a world to save thee. Do not be afraid,
 I am with thee, I will remove thy sons from the east, the west shall hear
 the calling of their mother-veils; I will say to the north wind, Give them
 back, to the south wind, Forbid them to move, bring back these sons of
 mine from far away, these daughters of mine from the world's end. Who-
 ever smite my name¹ is my creature, made and fashioned for my glory.
 Being taken out, then, into the light of day, this people of mine
 that have eyes, and still cannot see, have ears, and cannot hear. Round
 about us, all the nations of the world are gathered, all its tribes assembled.
 And now, which among you can make this claim, give us an account
 of events thousand long ago? Let them produce witnesses to justify
 their claim, so that all may hear and say, It is the truth. I call you
 to witness, the Lord says, you and the servants of mine, on whom
 my choice has fallen, will you not recognise the truth, and believe
 me? Will you not learn to acknowledge that I am the God you need?
 None ever came into being before me, or will after me. It is I, I, the
 Lord; no other can bring deliverance. It was I who promised that
 deliverance, I who brought it; I said you of it, when there was no other
 god worshipped among you; you are my witnesses to that, the Lord
 says: I am God, and what I was, I am; from my power there is no
 escaping when I execute my designs, none can over them.
 Thus says the Lord, your rescuer, the Holy One of Israel, if
 I send my creatures to Babylon, casting down all its barriers,² casting

¹ Literally, 'with every one name', as the Hebrew text, 'is called by my name'.

² Literally, 'the first things', cf. note on 42.9 above.

³ Literally, 'I am he', cf. note on Job 1.9.

⁴ Literally, 'I am he,' as in some mss., but here the past-tense seems a perhaps
 I am the same God who brought you out of Egypt? cf. verse 24, 27.

⁵ The word in the Hebrew text, which the Latin translates 'tower' is under-
 stood by some as meaning 'pyramid,' it is also possible, as the Hebrew text,
 to interpret what follows as meaning, 'I cast down the Chaldeans over the ship
 which are these people.'

down the Chaldeans, with all the pride of their service, it is for your sakes. I, the Lord, am your Holy One, I, the maker of Israel, am in your king. A message to you from that same Lord, who could once so lead you through the sea, make a passage for you through the foaming waves; could bring out children and women, make men like and women together in pursuit, to fill those and waves to rise again, crushed like a wick, and their light quenched. Do not remember those old things, as he says, as if you had eyes for nothing but what happened long ago; I mean to produce new wonders, even now they are coming to the earth, surely you will understand at last? I mean to make a highway over the desert, with streams flowing beside it in the waste. The wild changes will do me honour, the serpents and the scorpions, for they grow from water in the desert, serpents in the waste, but it was for my people's sake that I did it, to give drink to my chosen people. I made them for myself, surely they too will have power to give me!

Aha, Jacob, that my name should be forgotten, aha, Israel, that a God should have troubled himself about me so little! No man of a name offered in burnt-offering to me, no victims of mine to do me honour, little heifers have my offerings been to them, little trouble my mind of women! Scared once? then wouldst not try to burn as for me, nor think to cheer me with the fat of sacrifices, rather, it was I that was hardened, hardened with thy sin; I that was troubled, troubled with thy foolishness. It was I, even I, that must be blessing or cut thy offerings, offering the memory of thy sin. Then, now, thou shouldst remember me; come, let us settle the matter by adjuration, thou and I; tell me what plea thou hast to bring forward. For the guilt of thy first father, for the rebellious of thy own spokesmen against me,¹ I brought thy irrevocable pacts to dishonour, gave up Jacob as a dereliction, Israel to the score of his sinners.

CHAPTER 44

LISTEN, then, Jacob, my servant, Israel, the people of my choice. . . . What is it stronger to thee from the Lord that made and bestowed thee? In the mouth, thy promise—do not be afraid, my servant, Jacob's, my true, my chosen people. I will pour out water on the thirsty plain, streams over

¹ The sacred name was used in making holy calls for the service of the Temple, cf. Ex. xxix.

² Since Adam was the first father of the whole human race, not made of the Jews, the reference here is probably to one of the first patriarchs the 'patriarchs' may be Adam and Isaac (cf. Gen. xxix), or the three patriarchs of a later time.

- the land that once was dry, I will pour out my spirit upon the sea, my
 blessing on all dry land, and where the grass springs up they shall spring
 up too, like willows by running water. Now, a man without mercy, The
 Lord's servant: I make his heart of Jacob's name; write with his own
 hand.¹ Dedicated to the Lord, and lay down to the side of Israel. Thus
 says the Lord, Israel's king and possessor, the Lord of hosts, I am before
 you; there is no other God but I. What other is like me? Let me proclaim
 it, tell us of what I have exposed the history of the past, ever since I estab-
 lished the primal race of man; they let him make known the future that is
 yet to come.² Do not be afraid, or bewildered, you can hear me witness
 that from the first I proclaimed it in your hearing, there is no other God
 but I, no other Power to rival me.
- What empty words be theirs, that idols fashioned! What help derived
 say of them yet in his own daring inventiveness? Confess they, and to
 their shame, that these have neither sight nor thought. Who was
 it formed the god, moulded the image that nothing could? What
 can they do, yonder whole company, but stand there blanking? They
 are but craftsmen with human power. See them met there as a body,
 all struck dumb, every one shocked as his neighbour! Here is black-
 smith that works away with his file, beats out image with furnace
 and hammer, his cunning arm the whole author of it, fashions he, like other
 men, if he be hungry, eats at his table if want he have none to forbid!
 Here is carpenter unfolding his rule; plane smoother the wood, square
 and compasses craft do their work and what has he made for gold?
 A figure fair enough, yet a man that must have need to cherish him!
 For this cedar must fall, the oak and oak be cut away from their place
 in the forest; for this, pine-trees we planted where oaks should flourish
 it.
- Lo! yonder carpenter will cut, a human hands to find; come he
 brings it to waste himself, handles more when the wood is a-burning
 and the gold? With the rest he makes himself a god to worship, bows
 a-down before the thing his own hands have carved! Clumsy hands,
 clumsy even as these, the wood burned, the full belly soon grudge
 him, not the fire's glow that cheers him with the sight of his own
 a-flaming corner. So that he should take the rest to make a god for
 himself! That he should fall down before an image, worship it, cry
 it out to it, Save me, thou art my god! Ignorance and folly, blinded
 eyes that cannot see, dull hearts that cannot understand! Blinded with-

¹ Or possibly 'on his own hand,' as if branding himself with the name of the divine service.

² The end of this verse seems confused, and it seems possible that the heathen gods are once more being challenged to produce proofs of successful prophecies, cf. at p. 43 above.

out prison, or prison, or thought, that cannot loose their hands! Legs that feel the flame, ankles that linked for me, now that my dinner is cooked and eaten, shall I take the rest and make an idol of it, fall down before a man of wood? Doves and ashes are his portion; the 21
 fool goes on worshipping, cannot free his own soul from bondage, nor ask if he shodden himself under a be.²

Remember it, Jews, remember it, my servant Israel, it was I, Israel, a
 that made thee; thou art my servant, and with thee I am. The 22
 cloud of thy guilt, the haze of thy iniquities, I have swept away; come
 back to me, thy ransommen. The Lord has been merciful, poor Jerusalem, is
 say your praise, depths of the earth, stones, who the song of praise,
 mountains and fountains; and every flower that the Lord has ransomed
 Jacob, Israel shall make his heart as him. Thou say the Lord, thy 23
 ransommen, he who delivered thee in the month I am the Lord, the
 maker of all things; when I spread out Lebanon's canopy, looked for no
 help when I hid the floor of the earth. Mine is despair; the words is
 sayers of their prophecies, and bewilder the diviner's wit, and the
 wise men lack a school, their wisdom all exposed as folly. vindicate 24
 my own servant, and justify the counsel my own messengers have
 given. It is my voice that bids Jerusalem grow populous, and the cries
 of Jude run again, while I restore their cities: my voice that bids the 25
 deep turn into a desert, and streams to dry up all its floods, my voice is
 that says to Cyrus, I give thee a shepherd's part to play, it is for thee
 to carry on my whole purpose. And to Jerusalem it says, Thou shalt
 be built up, and to the Temple, Thou shalt be founded again.

CHAPTER 45

A MESSAGE from the Lord to the King he has anointed, to Cyrus
 I have caught him by his right hand, ready as a soldier return to his
 coming, put hands to fight, open every gateway before him, so that no
 door can keep him out. And now (says the Lord) I will well lead thee on 1
 thy way, leading the pride of earth low before thee, I will break open
 prison of bronze, and cleave through bars of iron, they holding treasure; 2
 thou shalt enter lands, I will hand over to thee. Know by this that it is
 I, the Lord, the God of Israel, who am calling upon thee by thy name;
 and that I do it for love of my servant Jacob, of Israel, my chosen people. 3
 Yea, I have called thee by thy name, I have found a name for thee,⁴ when

¹ Lxxviii. 'If there is a be at his right hand', it was the right side that was exposed to ancient judges.

² Lxxviii. 'In compassion for thee,' i.e., in favouring Cyrus as his shepherd (Cxxxi).

- a chosen of me hadst no knowledge as yet. My name is Lord, and there is no
 other to save you, so God hast I, I will unknown to them, was fain to make
 a thee strong, to what end? Because I would profess a thou art to wit
 that there is no other God. My name is Lord, and there is no other to
 errad thee. I, the Father of the fatherless, the creator of light, I, the maker
 of peace, the author of victory. I, the Lord, am the God of all this.
 I (I've known, thou dost know above, you shall, pour down upon
 on the pole we long for, here, the Just One; may be, the Saviour, spring
 from the cloud womb of earth, and with him let right order take its
 being.¹
 I, the Lord, have made my servant what he is. At his word does
 man, poor stuff of earthly clay, bandy words with his own Father,
 shall the day dare sit the power who moulds it. What art thou? Or art
 a him he is no confusion? Strange, if a man should be asked by his
 a own son, why he bapt him, or a woman, why she give birth? This
 says the Lord, the Holy One of Israel, and Jesus's mother, Of me you
 must learn, what times they be that are coming; none to do what I
 a will with my sons, with my own creatures. It was I formed the earth,
 and created man to dwell in it; it was my hands that spread out the
 a heavens, my voice that marshalled the many host; I, too, have sum-
 moned this man to perform my designs. Verily, ye be where he will,
 my goodness shall be his. He shall build up my own city, he shall let
 my captives go free, without bribe or ransom, says the Lord of hosts.
 14 Thus, too, the Lord says, all the end of Egypt, all the machinations
 of Ethiopia, and all slaves from Sabea shall come into thy power
 and be thine; they shall walk behind thee, their hands extended as
 they go, paying thee reverence, and crying out, God is with thee,
 with thee only, there is no God where thou art not.²
 15 Truly, God of Israel, our Saviour, thou art a God of hidden ways;
 a all the nations of false gods must needs be disappointed, must go
 away ashamed and abashed. Israel has found deliverance in the Lord,
 no need of deliverance, while ages last, no shame, no disappointment
 a for you. The Lord has pronounced it the Lord who made the heavens,

¹ The Hebrew text has, not 'the Just One,' but 'humble' (pious), God's faithful support to his people, or their representative, not 'the Saviour,' but 'deliverer.' This word tends to interrupt the stream of the repeating verses which is put in the mouths of those Jews who would not accept deliverance from the King of Persia, but only from a Hebrew. Some would include the first instance of verse 9 within the parallelism.

² 'Why he bapt him,' 'why she give birth,' it is equally possible to translate, both from the Hebrew and from the Latin, 'what he has baptised' and 'to what she has given birth.'

³ It is not certain whether this promise refers to the people of Israel or to King Cyrus.

and the whole frame and fortress of earth, revealed to his will. He did not create it so to die, he shaped it so he man's home. And he says, My name is Lord, there is no other to equal me, it was not in a secret, not in some dark corner of earth, that my word was spoken. Now in vain I look the men of Jacob search for me, I am the Lord, faithful to my promises, truthful as all I promise. Gather yourselves in and come now, flock together to my side, leaders men that have found deliverance, who will, in your ignorance, set up wooden images of your own fashioning, and pray to a god that cannot see. Tell us now is drought, come, take counsel among yourselves; who was it that proclaimed this from the first, prophesied it long ago? Was it not I, the Lord? There is no God where I am not. Was it not I, the faithful God? There is no other that can save. Turn back to me, and win deliverance, all you that dwell in the countless corners of the earth; I am God, there is no other. By my own honour I have sworn it, not shall it ebb in a van, this faithful promise I have made, that every knee shall bow to before me, and every tongue swear by my name. Then shall men in joy of the Lord, that refuge and stronghold come from him; all those who rebelled against him shall appear in his presence abashed. Through is the Lord, the whole race of Israel shall be righted and brought to honour.

CHAPTER 46

HERE is he fallen in place, Nabe shattered;¹ their slain a gang-
 amuck for wild beasts and eagle! Heavy enough the burden you had
 to carry, these must be left to moulder in a common ruin; comfort they
 had none for their wailing moanings,² living souls that have gone off
 our memory. Listen to me, sons of Jacob, you whose weight has ever
 been my burden, like an unborn child, a babe in the womb. You grow
 old, but I am still the same; the grey hairs come, but I ever uphold you;
 I mean carry you, I that created you, I mean bear you away to safety.
 What recompense, what match will you find for me, what likeness is
 comparable me? Fools that look gold out of a sack, weigh silver in the
 balance, bid some confusion make a god they should fall down and wor-

¹ The LXX reads a lion scattered confused, and reads, 'Therefore is the Lord he shall my sin as death of justice and victory,' but the verse intended is probably that given above; the Hebrew text, also, is obscure.

² The words used in the Hebrew text do not bear any meaning more than that of 'fall down,' or even 'weep down.' Some would interpret that verse as meaning that the slain of Babylon have been treated as pack animals, but proved too heavy to carry any more.

³ Literally, 'the lion who was sleeping' in the Hebrew text, 'for the burden.'

- 1: sleep? Shouldst thou be borne, set down on thy polluted throne,
 2: stench, powerless to move from its place, deaf to their cry, and in their
 and bringing no deliverance.
- 3: This, for your confidence, call to mind, thou wilt on it, unbefailing
 4: hearken. Remember the lesson of times long since, that I am God,
 5: and there is no other, none to rival me, did I not tell you from the
 first the events of later days, from the beginning what had not yet
 come to pass? My purpose, I promised, should not fail, my whole will
 6: must needs be done. See where I have summoned a host of pay from
 the east, a host from a distant country, to do that will of mine? I, that
 spoke, will make my word good; I, that purposed it, my purpose will
 7: accomplish. Retirest thou off? Nay, Babylon hearken, hark to me; have
 8: no refuge: I bring you, close at hand. Distance there is none to be
 travelled, nor impious deliverance on the way. Delivered Sennacherib
 shall be, Jerusalem have sight of my glory.

CHAPTER 47

- COME down, sit in the dust, poor maid of Babylon, the ground thy
 1: feet shall be; no throne any longer for that queen of the Chaldeans;
 2: fall we know once, no glory, no deliverance. O'er thee to the millstone and
 3: grind stone, ready to expose thy nakedness; off with thy veil, bare are
 4: thy breasts to be exposed here of leg. Thou shalt be exposed in shame, thy
 naked form uncovered; I mean to take vengeance on thee, and no man
 shall stay my hand.
- 5: (But we have one to rescue us, who but the Lord of hosts, the Holy
 One of Israel?)
- 6: Sit dumb, bury thyself in darkness, lady of Chaldees; thou shalt
 7: rule the nations no longer. Angry with my people, turned many
 8: against the land of my choice, I gave them into thy power, and thou,
 what mercy didst thou show them? Heavy the yoke thou didst lay on
 9: aged shoulders. There wouldst surely be a queen for ever; thou didst
 10: sit high-honoured, not rocking what she and should be. And now,
 11: here is a word for those delicate ones, lady of the cushion seat, who
 12: were there sitting thyself, I see Babylon, I have no rival, no body
 13: to withstand, no children but for me. These two things shall fall on
 thee suddenly in a single day, childlessness and widowhood; fall upon

¹ It is difficult to see either what is the relevance of this verse in its present context, or how it could have escaped men that contrast their divinity. As it stands, it appears to be a triumphant rebuke cast by the Babylonians, interpreting God's message to the Polytheists.

then in full measure, no blind need all thy sorrows, through the cross
dilly of thy words to bind!

Such was thy trust in those wicked men of thine, thou hadst no fear
of discovery, thy very wisdom, thy very knowledge were a snare. I
am Babylon, thy heart told thee, and I have none. And now comes
a ruin unforeseen, about whose foundation our great nations and strange
thy resources were secure. What wilt thou? All that multitude of
warriors, and with thee not perished with thy enchantments, the hand-
carried host of thy people? Maybe it will turn to thy advantage, thou
dost be humbled yet! But no, thou art warned of those many evil
adversaries. Let them come to thy side now and save thee if they can,
devils that grew up in the stars, seven days of the month, to tell
thy fate for thee! Like wildfire burn they one and all, their evil lives
thy cannot rescue from the flame. None is so brazen to warn thee,
no eagle-neck to sit by! And this is the end of all thy long study, trusted
in wisdom of thy people, all have gone away in their seeking,
deliverance for thee is none.

CHAPTER 48

A MESSAGE for you, sons of Jacob, heirs of Israel's name, sprung
from the stock of Juda, that take oath in the Lord's name, of Israel's
God the memory preserving, but not as such, but not as locality! Twice again
they are still reckoned of a holy city, still on Israel's God, the Lord of
hearts, thus they for support. What happened in times past, I had foretold
long before, warning was given, and in the public ear, then, suddenly, I
would set to work, and the prophecy was fulfilled. I knew well when an
upstream message thus set, with wisdom in an iron hammer, finished
unmistakable as bronze, I would warn thee from the first, tell thee what was
coming before it came; never shouldst thou say this was the work of thy
false gods, the will of idols thou didst command cast. Consider closely the
change I warned thee of, was there any startling change? Ever I reveal to
thee, long before, things long secret from thy knowledge. Events that are
coming about now, unknown of thee.¹ When they are yet beyond know-
ledge, I reveal things not thine to know, it was no more to thee. And
still thou wouldst not know, thou wouldst be ignorant still, when I pre-
dicted to thee in times past, I could get no hearing, what hope from
the writer but of treason? I know thou a rebel from thy birth. If I

¹ The exact point of verses 41 and 42 is debated, both the Hebrew text and the Latin version, which differs from it considerably, give "now" instead of "now" as the time when the "things long secret" were revealed.

acquire thee from my vengeance, it is my own honour demands it
 only that I must, for my own sake, or wouldst thou rush to thy doom.
 21 I have tested thee, but now as silver is tested, even in the furnace of
 affliction, thou wast already my choice. Hence, my own honour
 demands it; how should I suffer my name to be soiled, or the worship
 that belongs to me given to another?
 22 Listen then, Jacob; listen to me, thou Israel to whom my call was
 sent. I am still the same; before all, and at the end of all, I am. My
 hand fashioned the heavens, my fingers measured the span of earth,
 23 it is my command both thou and thou place. Assemble, all ye nations,
 and listen to me, tell me which of your gods has prophesied it.¹ The
 Lord, as his great love for Israel,² desires to subdue Babylon to his will,
 24 to bend his arm against the Chaldeans.³ But I did, I feared it; it was
 I that brought the conqueror on his way, so that it lay smooth before
 him.
 25 Gather round me and listen from the first I have been calling you
 this openly enough; was I not there saving you long since, before
 it happened? And now that it is happening, it is the Lord God, it is the
 26 spirit of the Lord God, that sends me to you.⁴ Mass is a message from
 the Lord, thy messenger, the Holy One of Israel: I am the Lord thy God,
 ever ready to teach thee what it requires thee to know, guide thee on
 27 the path thou treadest. If thou hadst but heeded my warnings! Then
 had a flowing stream of peace been with thee, a full tide of the Lord's
 28 favour, thy own race, thy own land, should have been numbered
 as the sand on the pebbles on the sea-beach; the remembrance of thee
 29 should never have been cut off from my merciful regard.⁵ Away from
 Babylon, have done with Chaldees, let thee be poor triumphant waste-
 lands; make it heard everywhere, publish it to the ends of the earth,
 30 tell them the Lord has redeemed his servant Jacob; they did not go
 chiding when he led them through the desert; he could bring water
 out of the rock for them, dig the hard rock and make the water flow.
 31 But for the rebellious, the Lord says, there is no peace.

¹ Or perhaps, 'assemble, all ye heathens, and listen to me, tell me which of the heathen gods.' The context makes it clear that our verse is the other is intended by the original text, which gives simply, 'assemble, all of you, and listen to me, tell me which of them.'

² In the original, simply 'love.'

³ It is presumably the prophet who speaks here in his own person.

⁴ In the Latin version, these sentences express regret for the past; in the Hebrew text, they might express a hope for the future.

CHAPTER 49

LISTEN, remote islands, pay heed to me, nations from far away. **BE-**
FORE I was born, the Lord sent me his summons, kept me in mind
 already, when I lay in my mother's womb.¹ Word of mine is sword of his,²
 reedy sharpened, under cover of his hand; sword he has chosen out care-
 fully, hidden yet in his quiver. There art my servant, he whispers, there
 art the Lord I claim for my own.³ To me, all my labour meant no nothing,⁴
 my strength worn out as vain, his to judge me, he, my God, must reward
 my work as he would. But now a new message he sends me; I am his
 servant, appointed ever since I lay in the womb, to bring Jacob back to
 him. What if Israel will not answer the summons? None the less, the Lord
 declares not to be weary; none the less, he, my God, protects me. One time
 I will, he promises, not with thy service be content, when the tribes of
 Jacob then have summoned, brought back the poor remnant of Israel,
 say, I have appointed thee to be the light of the Gentiles, in thee I will
 send out my salvation to the furthest corners of the earth.

A message from the Lord, Israel's saviour, Israel's Holy One,⁵
 as the despised one, as the nation that is abhorred,⁶ as the slave of
 tyrants: Kings, when they see thee, shall rise up from their thrones,
 princes too, and fall down to worship, in honour of the Lord, that
 keeps his promise so faithfully, the Holy One of Israel, that claims
 thee still.

Thus says the Lord, There is a time of pardon, when prayer of thine
 shall be answered, a day of salvation, when I will bring thee out. I
 have kept thee as darkness, to make, by thy means, a covenant with
 my people;⁷ Thus to give a raised canopy, to parcel out the des-
 tined lands again, even that are bound to darkness entering to freedom
 and to the light. There shall be pasture for my flock by the myriads,
 feeding-grounds they shall have on all the barren uplands, they will

¹ It is not certain whether the speaker here is the prophet himself, or the servant of the Lord referred to in 42:1 and elsewhere.

² Perhaps in the sense that this man came to all the Israel left, at a time of general apostasy. The servant may also be intended. 'Thou, Israel, art my servant', but even if before seems to indicate that the person addressed is a messenger sent to Israel, not the people itself.

³ In the Hebrew text, the probable meaning is 'he has, that is abhorred by the nations.' This would mean that the promise is made to the servant of the Lord (or perhaps to the prophet), not to the Jewish nation. Whatever explanation be given, it is not easy to be sure of the connection of this verse with what follows, or with what follows it.

⁴ Cf. 41:26-28.

hunger and thirst no more, midnight heat nor sun overpower them;
 there is a merciful shepherd, that will lead them to willing fountains
 11 and give them drink. And I will turn all these mountains of mine
 into a highroad for you, and through the uplands my path shall lead.
 12 See how they come from far away! Easier than north and west, easier
 13 than the south country return. Ring out, heavens, with praise, let earth
 keep holiday, and in momentous edicts that praise again, the Lord brings
 consolation to his people, when piny on their need.

14 Did Zion complain, the Lord has forgiven me, my own Merit
 15 gives me more a thought? What, can a woman forget her child she
 16 will not forget, pay no longer the tax she bore in her womb? Let
 17 her forget; I will not be forgetful of thee. Why, I have cut thy ways
 on the palms of my hands; these walls of thine dwell before my eyes
 18 continually. How are craftsmen ready to build thee again, vaulted
 19 now, the spoilers that plundered thee. Look about thee, and see thy
 children meet together, coming back to thee; As I am loving God, the
 Lord says, all these shall be a robe to deck thee, shall ring thee round
 20 like a bride's jewelry: the silver boxes, the lovely places of a walled
 country-side, shall have no more, now, for thy many abominations, when
 21 all that robbed thee of thy lands have fled far away. Some born to
 thee in the days of thy bitterness shall cry out, Here all is confined,
 22 give me room, is that? Who has begotten me these? these will ask.

Turn, days of exile, when I could not give birth, who has named
 me these, when I was left solitary? Where were these all the while?
 23 Even now, says thy Lord God, I will hearken to the nations, lift up a
 signal for all the world to see; son and daughter of exile shall be nursed
 24 in their arms, carried on their shoulders. Then shalt have kings to
 foster them, queens to nurse them for thee; kings and queens shall
 bow in earth before thee, kissing the dust thy feet have trodden. And
 thou shalt know at last what a Lord I am, a Lord none ever trusted
 in vain.

25 Shalt the strong be robbed of his spoil? Who shall deliver the captive
 26 from a warrior's hand? Captives of the strong, the Lord says, shall
 be taken away from him, the robust warrior shall lose his spoil. I will
 pass judgment on the men who have been thy judges, and thy own
 27 children shall escape. I will fire thy enemies on their own beds,
 give them their own blood to make them drunk, and all mankind shall
 know that I, the Lord, have delivered you, that I, the Prince of Israel
 have brought thee return.

¹ Cf. Mic. vii.

CHAPTER 30

THUS says the Lord, Who can show west of separation your mother
And from me when I sent her away? Was I in debt, that I or her needs
sell you as slaves? Nay, if I sold you, it was for your disobedience; it was
wages due I thrust out of doors. And now must I come to you, and find
none to greet me,¹ sell you, and hear no answer to my call? What, has arm
of mine grown slack and shrivelled, lost its power to save? Have I
enough no longer to set men free? Nay, with a word I can yet turn sea
into desert, dry up rivers, till the fish lie rotting on the banks, dead of
disease; never I can put the darkness with darkness, and give them mourn-
ing words to weep.

Ever the Lord rebukes my tongue to utterance that shall rebuke
the weary; renders my dull ears, morning after morning, deaf Morn's
telling to heed. An attentive ear the Lord has given me; should I
withstand him? Should I shrink from the task? I offered my body
defenceless to the man who would smite me, my cheeks to all who
plucked at my beard; I did not turn away my face when they reviled
me and spit upon me. The Lord God is my helper, and that help
cannot play me false, meet them I will, and with a face unsmiled at
they not mean to make the shame of defeat, here a One stands by
to set right done me. Come, who pluck? Meet me, and try the lance,
let him come forward who will, and smite me. Here is the Lord God
ready to aid me, who does pass presence on me now? Shrink it away,
their malice, like garment the moth has eaten.

Who is he that fears the Lord, listens to his servant's message? or
Who would make his way through dark places, with no glimmer of
light? Let him trust in the name of the Lord, and leap upon his God.
For you others, with hand as guide, that your own fire would make, is
with his your own hands have blazed light the path if you trust that
is all the gift I have for you, a land of anguish.²

¹ 'I find none to greet me', literally, 'there was not a man.'

² The meaning of this verse is very obscure, and is variously explained. The common is perhaps best, and if we understood it of such Jews as were playing rebellion against the governing powers, instead of waiting patiently for God's help, like those referred to in the previous verse.

CHAPTER 51

- L**ISTEN to me, thou, you who follow the true path, you that have
 1 returned to the Lord. Think of the rock you were quarried from, of
 the hidden depths whence you came, of Abraham that begs you, of Sara
 2 that was your mother; he was a children's camp when I called him, and
 I blessed him, and praised him a posterity. And has the Lord no pity for
 3 Sara, left desolate, no pity on her ruined state? Doubt not he will turn
 that wilderness into a garden of delight, the loneliness into a paradise, in
 her, too, mirth and gladness shall be found, there shall be shouting
 4 and songs of praise. People of mine, men of a chosen race, give heed and
 hearing! Hitherto, ye Jew shall be overwhelmed, my decree be fulfilled,
 5 for a while world's subduing. Soon, now, my faithful servant will
 come, even now he is on his way to deliver you, those tents of mine shall
 receive judgment on the nations; the remote islands are waiting for me,
 6 are looking for my aid. Lift up your eyes to the heavens, can there dawn
 on earth again; those heavens shall smelt like smelt, that earth be fluted
 7 away like a perfume, and all who dwell on it shall die the same destruction;
 my saving power is eternal, my faithfulness unchangeable. Listen to me,
 8 you that can discern the right, my own people, with my law written
 in your hearts; not yours to be afraid of men's voices, shrink from
 9 them when they scold you; crumble away they must, like garments
 the worms have eaten, like wool fluted by the moth, my saving power
 is eternal, my faithfulness firm on from age to age.
 10 Up, up, arm of the Lord, every depth in strength, up, as in the
 days that are past, long ago since 'What other power was it that smote
 11 our lookout tower,' wounded the dragon; what other power did
 up the sea, with its deep rolling waters, made the sea's current a high-
 12 way, for a nation's people to cross? Now, now, when the Lord has
 returned will come home again to Zion, pressing him as they go.
 13 Eternal happiness crown them, joy and happiness in their grasp now,
 sorrow and sighing fled far away.
 14 It is I, still it is I, that will bring their consolation. And it is thou that
 15 art afraid of mortal men, of earth-born things that die like grass? Is
 it thou that dost forget the Lord, thy maker, who spread out the heavens
 and laid the foundations of the earth? What, go in fear all day long
 of powder angry men, sworn to smite thee? What of the tyrant's anger

¹ Literally, 'the proud one,' but the word used in the Hebrew text is probably a proper name, *Malchut*. This is used as a title for Egypt, as in Ps. 82 17 and 'the dragon' as an ancient name for Egypt of the Egyptian people, as perhaps in Ps. 73 14.

need? Come ye¹ with barred ramp to release his prisoner, persecuted as the death of noon, or suffered to starve for want of bread! I am as the Lord thy God, the same power that stirr'd up the sea till waves ran high on it, the Lord of hosts is the name I bear. To thy lips I have measured my message, kept thee under cover of my hand, to replace houses and refined earth, to sell Sion. These are my people.²

Up, up, Jerusalem, heave thyself! It was a draught of his vengeance as the Lord gave thee to drink; up, thou hast drunk deep of a cup that made the strong, drained it to the dregs. So many children the lip is burnt and scorched, and none to give her support, none to raise her by the hand! Who is to secure the door, the spot of a double robbery, as by rage and war despoiled and unarm'd? Who is here to receive thee? They are left to lie at every street corner, those sons of dike, as dross is cast full enough in a net, brought down by the Lord's anger, by the punishment he, thy God, has sent them. Listen there, the unattended, thy wise counsel with sorrow, not with wine, here is the message thy master has for thee, thy Lord and God, ready to fight in his people's cause! I am taking it away from thy hand, the draught that made the strong, the dregs of the vengeance I had poured out for thee; thou shalt drink it no longer. Cruel oppressors that made thee lie down and lay them with over thee, that under their fist, a pathway for them to tread, shall find the cup has passed from thy hand to them.

CHAPTER 32

UP, up, array thyself, Sion, in all thy strength, clothe thyself as before thy new glory, Jerusalem, my of the Holy One! The uninvited, the unclean, shall enter thee no more. Shake the dust from thee, Jerusalem, rise up and take thy throne; rid thy neck of the chains that bound it, Sion, once captive queen! This is the Lord's promise, Thou wast hurried away for nothing, and you shall be resumed without cost!¹ Time was, the Lord God says, long ago, when my people went down into Egypt and dwelt among strangers there; time was, since then, they were

¹ Or possibly 'One is coming.'

² From this verse it appears that the *desolate*, verses 9-16, is spoken between the Lord and his people, or between the Lord and his servants, cf. 40:1.

³ The name is probably 'I gained nothing as reward when I sent you (ye) into as Babylon' (cf. 50:1 above, Ps. 40:17) 'I did not accept the gratitude of the Chaldeans, who among nations, I am free therefore, to fulfil your sentence of exile whenever I will.' The interpretation, 'Thou wast sent into exile for no fault of your own, and you shall be resumed for no reward of your own' is another probable as well as valid as the meaning.

- 1 oppressed, beyond all name, by the Assyrians: wherefore is? the Lord
 says, that at times, my people should be carried off then wretchedly into
 2 exile! Their new masters are diligently, bring my name continually into
 3 speech. The day comes when my own people my own name will recog-
 nize, nor doubt that I, who promised to be with them, am with them now.
 4 Welcome, welcome on the mountain heights the messenger that
 5 goes, All is well! Good news brings he, deliverance draws he, saying
 6 See, Thy God has claimed his chosen! A shout goes up from the
 7 widows, they are crying out all at once, all at once echoing their
 8 praise, their own eyes shall witness it, when the Lord brings them
 9 deliverance. Rejoice, echo all at once with shouting, raised horns
 10 of jubilation: transfer from the Lord for the Lord's people, Jerusalem
 11 redeemed! The Lord takes his holy name for all the nations to see it
 12 in the remotest corners of earth he, our God, makes known his saving
 13 power. Refrains, return, ye sons of Babylon: teach nothing defiled
 14 as you come out from the house of him, keep yourselves unsoiled,
 15 you that have the vessels of the Lord's worship in your charge. No
 need for confusion at the time of your going, this shall be no hasty
 flight, with the Lord himself to march before you, the God of Israel
 to rally you.
 16 See, here is my servant, one who will be predest in all his doings.
 17 To what height he shall be raised, how exalted, how exalted! The
 world stands gazing in horror: was ever a human form so unchastised,
 18 having beauty ever so defaced? Yet this is he that will purify a multitude
 of nations: kings shall stand dumb in his presence, yea, now, where
 once had he tidings of him, made known to such as never heard his
 name.¹

¹ 'What exalts is, then or now?' Literally, 'And now, what is in his heart?' though this is less accurate as a rendering of the Hebrew text. The *Idiomote* notes which this phrase commonly has (cf. *Idiomote*), and many other passages would be 'And what business have I in sensitive heart?' But this is manifestly inappropriate, and it is best to take the words literally, as in Gen. 35. 12. Cf. note on verse 3.

² 'Faint?', literally 'opposite', but whatever that word means elsewhere, the thing, not the person, is its object (i.e., you speak something to a person, and various resources have been made to express the Hebrew text, i.e., 'hearts'). The end of this verse, in the Hebrew text, will equally well yield the sense, 'they shall see that of which they had no tidings, that which they had never heard shall be made known to them.' But the other sense, which is given by the Latin version, is clearly assumed by St Paul in Rom. 15. 21.

CHAPTER 53

WHAT evidence for such news as ours? When reading it, this new revelation of the Lord's strength? He will watch this servant of his appear among us, disregarded as¹ hawthorn shoot, as a plant in wilderness, willow-sapling from, no majesty, no beauty, as we gaze upon him, so was our hearts. May, time is one despised, left out of all human reckoning, bowed with misery, and no stranger to weakness; how should we recognise this face? Here should we take any account of him, a man as despised? Our weakness, and it was he who carried the weight of it, our miseries, and it was he who bore them.² A leper, so we thought of him, a man God had smitten and brought low; and all the while it was for our sin he was wounded, it was guilt of ours crucified him down, on him the punishment fell that brought us peace; by his bruises we were healed. Stupid sheep all of us, each following his own path; and God laid on his shoulders our guilt, the guilt of us all.

A victim? Yet he himself bore to the slaughter; no word comes from him. Sheep led away to the slaughter-house, lamb that stands dumb while it is shorn, no word from him. Expounded, brought to judgement, and carried off, he, whose back is beyond our knowing; numbered among the living no more! He gave it all for my people's guilt; I have smitten him.³ Taken he have of the rich, the godless, to give but a grove, to give but the gift of death.⁴ He, that strong did never, nor had

¹ Cf. *Isa.* 52:1.

² 'Disregarded as', in the original, simply 'Was,' but this sense appears most probable, in view of other passages. The second part of the verse may also be interpreted as meaning, 'there is no majesty, no majesty have to strike our eyes, no beauty to win our hearts.'

³ Literally, 'He has been as it were smitten.' In the Hebrew text, it is not clear whether the fact of the Servant's smiting from the calculator, or that he despised from him.

⁴ *Isa.* 53:10.

⁵ Literally, according to the Latin version, 'He has been offered up because he himself willed it.' The meaning of the Hebrew was seems to be rather, 'he has been exactly smitten, and all the while he showed himself.'

⁶ The beginning of this verse in the Hebrew text runs literally, 'He was taken away from the strength and from judgement, and his generation—who will declare?' The meaning usually given is that perhaps this should every word be a strong word, and it seems probable that there has been a corruption in the text of the Septuagint Greek version, quoted in *Isa.* 53:10.

⁷ The Hebrew text has given a more simple translation, 'He (Christ) gave himself with the weak, and with the sick (weak) on his death', but the meaning of the phrase is difficult to discern. The Latin can only be interpreted (on the basis of verse 1 above) as meaning that the Servant remained all following with the weak and the sick in order to free himself a victim's price.

a treason on his lips! Ay, the Lord's will it was, overwhelmed he should be with trouble. His life laid down for guilt's atoning, he shall not be rewarded; it has of a long possibility, instrument of the divine purpose; a for all his heart's anguish, rewarded in full. The Just One, my servant, many shall be slain for his own, who there acquitted, on his shoulders a bearing their guilt. So many lives assumed, there no victim heeded of their spoil! Such is his due, that gave himself up to death, and would be counted among the wrongdoers; here those many slain, and made sacrament for the guilty.

CHAPTER 24

SING with praise, begins say that are children still; who thy praise,
 Story alone, wife that was never brought to bed, therefore, she is to have
 pure children now, the Lord says, that wife whose husband remains with
 her.¹ Make more room for thy rest, stretch wide—what hinder dost—
 the curtains of thy dwelling-place; long be the ropes, and firm the pegs
 that fasten these. Fagin and left alone their spouses, till thy men dis-
 possess the hearth, people the vacant room. Her thine is that damp-
 nishment, not thine to blush for hopes unfulfilled, forget, hereafter,
 the shame of younger days, the reproach of thy widowed state, think upon
 it no more. Husband now thou hast, and the name of him is the Lord of
 hosts, thy creator; he, the Holy One of Israel, that will now be called God
 of the whole earth, makes thee his own. The Lord calls thee back, a
 woman forsaken and forlorn, the wife of his youth, long cast away, thy
 God sends thee word. If I abandoned thee, it was but for a little moment,
 and now, in my great compassion, I bring thee home again. Had I my
 first thee thus, it was for a short while, till my anger should be spent, love
 that takes pay on thee shall be eternal, says the Lord, thy saviour. The
 days of Noah have come again, I come as Noah that I would bring no
 more flesh on the earth such as his, thou, too, hast thy oath for it.
 I will be angry with thee no more, rebuke thee no more. Let the mountain
 be sacred, the hills shall; my compassion rewards thee search
 unceasing, my promise will maintain, says the Lord, thy saviour.
 Then, the friendless, the nameless, the nameless, shall have
 a pavilion of pardoned women, and thy righteousness shall be of uprightness
 thou shalt have fountains of paper, and pens of carved gems, and all
 thy boundary stones shall be jewels. All thy children, then, shall
 be disciples of the Lord; thy children, blessed how abundantly with
 a peace! Justice shall be thy vice dominating; far from thy thoughts

¹ Gen. 4:17

be all oppression, now there just nothing to fear, all threats of the world,¹ when good is none to threaten them. Above that hail to put it with me shall come to thy side; strangers shall throw in their lot with thee.² See where the south blows the north at his force, fulminating in each weapon according to its use! Who has I made here? And who has I made the day? that goes out as daybreak? No weapon that is forged against thee shall go trust; no voice that is raised to condemn thee, but thou shalt give it the lie. Such their lot shall be that are the Lord's servants; such promises shall they have of me, says the Lord.

CHAPTER 35

SO many others, who will not come to the water! So many destitute, who will come and get him freed, get wise and quick feet, no price to be paid? What, always speeding, and no bread to eat, always taking, and never a full belly? Do his laws, here you shall find comfort; here his statutes shall reach your hearts. To my summons give heed and heeding, as your spirit shall revive, a fresh-covenant serves you, this time eternal; gracious promises of mine in David shall be recalled now.³

Before all the world my witness thou, a prince and a ruler among the nations! Summons of thee shall go out to a nation thou never knewest, peoples that never heard of thee shall hasten to thy call; such the glory thy God, the Holy One of Israel, has bestowed on thee.⁴

To the Lord bowest you, while he may yet be found; cry out, while he is close at hand to hear. Leave rebel his doing, cease his guiley thoughts, and come back to the Lord, sure of his mercy, our God, as rich in pardon. Not mine, the Lord says, to think as you think, as dead as you dead; by the full height of heaven above earth, my dealings are higher than your dealings, my thoughts than your thoughts. Once is

¹ 'Tumult of the world', the word in the Hebrew text means either 'chaos' or 'noise', neither seems a very good parallel for the word 'oppression', and some have suspected corruption in the text.

² The Latin version, probably through misunderstanding a word that is three times repeated, differs widely here from the Hebrew text, whose meaning seems to be 'Let men stand against thee as they will, it is with an outcome of mine, whoever stands against thee shall fall because of thee (or perhaps, shall be compelled to fall as with thee).'

³ Cf. Ps. 132-33, Is. 55, 56.

⁴ This is obviously quoted as refer to David, but the description is not very suitable, and it seems possible that the prophet, with one of his sudden changes, has gone back to the Lord's Servant here.

⁵ The promise mentioned in verse 2 is now probably the subject of this address, then the people of Israel.

10 *Alas, from the ship, does rain or snow return to it? May, it reflects
 earth, soaking into it and making it fruitful, to provide the sower with
 11 fresh seed, the hungry man with bread. So it is with the word
 by these lips of mine: sure surely it will not come back, as copy
 echo, the way it went; all my will it carries out, speaks on its errand.
 12 Doubt not, then, yours shall be a happy departure, a peaceful return,
 doubt not mountain and hill shall await you with their presence, and
 13 the woods take their approval. Tall pastures then shall grow where
 vetches grow, and myrtles spring from tender scrub-oaks, goat
 play the Lord shall win, such a blessing as every creature offers.*

CHAPTER 34

KEEP right order, the Lord says, faithful to your duty with me long
 I will send deliverance, my own faithful ones shall be needed.
 2 Blessed, every man that so lives, every mother's son that by this rule
 holds fast, keeps the sabbath holy, and his own hands close of mischief!
 3 Promise let him be, of such folk, will the Lord deny him deliver-
 ance? Butch let him be, as he so loves that a barren crone, cut down
 4 as worthless? Nay, for tender enough the Lord has the message
 Who keeps my sabbath? Who makes my will his choice, true to my
 5 command? A place he shall have in this house, within these walls of
 mine: a memorial too are daughters his name could so perpetuate,
 such a memorial I will grant him as trees shall never offer.
 6 And so it shall be with the alien born, will they but there in their
 lot with the Lord's worshippers, that cherish the love of his name;
 the Lord's servants that keep the sabbath inviolate, and are true to
 7 his command. Free of the mountain that is my sanctuary, welcome
 guests in the house whose door pay to me, not vainly to my altar they
 shall bring burnt-offering and sacrifice. Claimed my house shall be,
 8 for a house of prayer, by all the nations.¹ Such promise the Lord
 God makes, that now brings home the called sons of Israel: I have
 others to bring, that must yet rally to thy side.
 9 Come, all you wild things, all you beasts of the forest, your prey
 awaits you! Here are none but blind watchmen, all睡睡, here
 are dumb dogs that cannot bark, false men that lie sleeping, as love
 10 with their dream, shepherd dogs that cannot tell when they are
 goaded with food. The very shepherds have forgotten their flock;
 see them go their ways, each keep, lost and led, with gazing his own

¹ Isa. 56:7

appetite. Feels we wine, and drink ourselves drunk? To-morrow is
shall be as to-day was, and braver, braver yet?

CHAPTER 57

ALack, that wine takes meaning! See how good men die, how the
friends of God are burnt away from us, and none but the vile to see
trouble is coming, and the good must be spared the sight of it!¹ Fear is
to be his too, may let him rest, that followed even the straight path.

For you, come and answer for yourselves, brood of the sorrows, the
children of the adulator and the barbed! Over whom would you make
merry, with open mouth and leaping tongue? What are you but the
sons of shame, a burned race? Yea, that daily with idols under the
feet spreading tree, that mother-like children in the rock-caves among
the plays?

Where the valleys part,² there is thy part and lot; to share thou
with poor-out kindness, with offer sacrifice and meat I look on unshared?
Thou hast set down thy bed on the peak of a high mountain; there
thou hast gone up to offer victims. Knaples of mine must be put
behind the door, where the goats should hide it, now thou wouldst
strip thee naked and let it as a gullet in my place, make free with my
marriage-bed! With such as these thou dost exchange vows, greatly
thou dost buy their good will. A king's favour to win,³ with commerce
thou wouldst cover thee, wouldst spend no kind of perfume, on a far
cruel the sways went out, and over thy gods was humbled, low
as half itself. So worried with long journeying, and never didst thou
cry, Enough; still otherwise, couldst thy hand thou wouldst not. Alas,
what anxious time were these, that so my service made thee false, of
me no memory left thee, no thought! And all because I nothing said,

¹ The *demerit* in verse 4-11 would be similar to *Demerit* in the
eye of the *demerit* in the *Demerit* (Chap. 56) but they are usually marked as
continuous with the preceding chapter, which seems to be addressed to the
worthy rulers of God's own people.

² There is no agreement among scholars, what is the *demerit* here alluded
to. Some think the *demerit* was made against the half-brother *demerit* of
Demerit which *demerit* *demerit* when the *demerit* from *demerit*, *demerit*
would identify the 'good man' of verse 1 and 2 as King *Demerit*, and apply
what follows to the *demerit* of *Demerit*.

³ Some would interpret the *demerit* as referring to the *demerit* of
the *demerit*, which *demerit* was done in the *demerit* upon *demerit*.

⁴ The *demerit* is identified by some with the *demerit* (whose name seems
'king'); by others with the *demerit* of *demerit*. From the context, some reference to
demerit seems probable.

- made as if I nothing saw, till at last thou hadst forgotten me! Yet,
wouldst thou repeat thy wrongs, from me, no other, thou shalt have
news of us thy own striving is all in vain. Let them deliver thee, if
they can, at thy ransom, thou shalt see what thou hast made! See how
they are carried away on the wind, how a breath will scatter them!
He the priest, that in me has confidence, on my holy mountain he
shall find a resting-place. Hark, how the cry goes up, A road, there,
a road, let them have free passage! There are my people, clear of every
ban, to be their path!
- A message from the high God, the great God, whose habitation
is solitary, whose name is hallowed! He, dwelling in that high and
holy place, dwells also among chastened and banished souls, bidding
the humble spirit, the chastened soul, rise and live! I will not be always
claiming my due, I will not cherish my anger eternally, what soul but
takes its origin from me? Am I not the maker of all that breathes?
- Overly strengthen that debars me I must needs waste down; hide
my face from him in anger, let him follow the path his own erring
will has chosen. Now to ply his plights, now to bring him remedy!
Home-coming at last, consolation at last, for him and all that honour
his name! The harvest of man's thanks, it is I that bring it to the birth.¹
Peace, the Lord says, peace to those who are the sowing, and to those
who are near at hand; I have brought him remedy. But rebellious
hearts are like the treacherous sea that can never find repose; its waters
must ever be churning up mire and scum. For the rebellious, the
Lord says, there is no peace.

CHAPTER 59

- Cry aloud, never ceasing, raise thy voice like a trumpet-call, and tell
my people of their iniquities, call the sons of Jacob to account.
Day after day they fastings me, arrange my dealings with them, I require,
ye would think, ever distant, one that never swerved from the divine
will. Proof they ask of my faithfulness, would fain bring a plea against
their God.² Why hast thou no eyes for it, say they, when we fasted, why

¹ The latter part of this verse, in the Hebrew text, is usually interpreted, 'For the (chastened) spirit would find repose, (only the bounding seas which I have made), but this rendering, like the parallelism we should expect in Hebrew poetry: "The Lame walks sturdily, "a spirit shall go out from my face, and I will give beauty; the interposition added shows a hint of St Jerome and other Fathers.

² Literally, "I have crossed the river of the ages," cf. Heb. 13.15.

³ Strong a plea against; literally, "approach," but the context shows that the verb is used in a legal sense, as in Job always and elsewhere.

didst thou pass by unheeding, when we hurried ourselves before thee?

Fasting, when you follow your own ways, distant upon all your desires? Mightiness of it has low-side and quenching, angry blows profess it. A better fast you must keep than of old, ere plea of yours makes itself heard above. With such fasting, with a day's penance, should I be content? Is it enough that a man should bow down to earth, make his bed as sackcloth and sack? Think you, by such a fasting day, to win the Lord's favour? Nay, fast of mine is something other. The false claim learns no songs, ease the insupportable burden, set free the over-driven; away with every yoke that galls! Share thy bread with the hungry, give the poor and the vagrant a welcome to thy house; meet thou the naked, clothe him, from thy own flesh and blood turn not away. Then, sudden as the dawn, the welcome light shall break on thee, in a moment thy health shall find a new spring; disease far-off shall lead thee on thy journey, brightness of the Lord's presence shall walk behind. Then the Lord will listen to thee when thou criest to him, cry out, and he will answer, I am here at thy side.

Shrink from thy midst oppression, and the finger pointed scornfully, and the plotting of hate, spend thyself giving food to the hungry, in relieving the afflicted thou shalt light spring up for thee in the darkness, and thy debt shall be answered; the Lord will give thee rest continually, it fill thy soul with comfort, thy body with rest.¹ No more secure the well-watered garden, the spring whose waters never fail. Refresh, in thy land, the immortal race; sowed, the foundations of long age, this thy rest shall be, to repair the broken walls, to reclaim the by-ways. Walk easily, keep thy sabbath unprofaned. Here is a day I have sanctified, not for thy self-pleasing; a precious thing the Lord has made holy and honourable; and with thee darkness! If thou then go thy own way, use it for thy own pleasure, while it away is guided! Thou shalt yet have joy in the Lord; I will carry thee aloft, high above the high places of the land, satisfy thy longing for Jacob's patrimony; the Lord's lips have promised it.

¹ The words of the Hebrew text is, 'guide thee.'

² Literally, 'he will fill thy soul with brightness and deliver thy bones.' But the Hebrew text means rather, 'he will satisfy thy desire in time of drought, and refresh thy bones,' though the authority for the last verb is uncertain.

CHAPTER 38

DOUBT you the Lord's hand can reach far as ever, to bring deliverance? Think you his ear has grown deaf, that you cry out in vain? Nay, not of yours has come between you and your God, gulf of power has estranged him that he denies you supplicants, the bloodstained hands, the striking fingers, lying lips, and tongues that whisper that whisper. Who owns the chains of justice, who judges benevolently? A lie their confidence, folly their watchword, they carry mischief in the womb, bring shame to birth. Even the righteous may perish, yet there is death in the name of them, a breath of kindness, doleful the spider warns, yet web-of-lies will never make cloth, none will be the warmer for her coils; so it is with those, all unpardonable those whom, their doing all undoing. Swift ministers of woe, but-fact they sweep down the blood of innocence,¹ their sin over us decays, leave a trail of havoc and rage. Where grace should be found they know not, nor even set their hearts on sight; will away by crooked paths whose ending is none.

What wonder if deliverance is withheld from us, if reproach lingers on its way? Come we light, and nothing we but darkness, hope we the dawn, and walk in dark. Blind men this people along a wall, hands, not eyes, to show the way, stumble we at noonday as though brought, we are dead men in a world of shadows. No better than growing breath, we dream that move and dream, and we hope for the release that never comes, the deliverance that is far away. Our guilt accuses us before thee, our sin accuses us, shame over at our side, we condemn the wrong done. Heinous our treason against the Lord, that turn away from his divine leading to give cruelty and rebellion, false thoughts we measure in our hearts that will find vengeance. Badness is withheld from us, because loyalty has neglected its own strength, and because such is no manner, since that loyalty should be forgotten, innocence started down for spoil.

All that the Lord has seen, and shame he thought is there should be no release. Was there no champion to come forward? None found he, and his heart angers him. And so his own arm must bring the deliverance he intended, his own faithfulness hold him to it.² That faithfulness is the benevolence that saves him, that saving power the

¹ Verse 5-13.

² The second part of this verse reads literally, 'His own arm delivered him, and his own virtue strengthened him.' The virtue is that of Almighty God interfering as person to help men because they cannot help themselves, cf. 45:1 below (where, however, 'intemperance' takes the place of 'justice').

believe that guards his head, recognize the garments he wears, jealous lest the mantle that wraps him around.¹ Doubt not he will repay, or wreak his anger upon the artists, give his enemies their due, no shield so far off but it shall have its punishment, till the name of the Lord is raised above western lands, and the best words in one of his hymns. Here is a river running upon them as full blood, driven on by the Lord's wrath: here is one that brings deliverance to Sion, and to all Jacob's children that turn away from their sins; the Lord has promised it. This covenant I will make with them, the Lord says: a sign of grace that dwells in them, words of mine engraved on thy lips, on thy lips shall I dwell, on the lips of thy children and thy children's children, henceforth and for ever.

CHAPTER 60

RISE up, Jerusalem, and shine forth; thy dawn has come, beside the glory of the Lord upon thee! What though darkness envelop the earth, though all the nations lie in gloom? Upon thee the Lord shall dawn, over thee his splendour shall be revealed. Those rays of dawn shall light the Gentiles on their path; kings shall walk in the splendour of thy rising: Lift up thy eyes and look about thee, who are these that come flocking to thee? Sons of strangers, daughters of them, come from the west, or riding up above as hand!¹ Hears of thee shall overflow with wonder and gratitude, to see all the riches of nations, all the treasure of the Gentiles pouring into thee! A stream of vessels thronging about thee, descendants from Median and Egypt, bringing all the men of Sabe² with their gifts of gold and incense, their cry of praise to the Lord! Into thee all the lands of Cedar shall be driven, the sons of Moaboth shall be thy victims, gifts at thy altar accepted, to make the fame of thy temple more famous yet. Who are these that come, swift as the cloud-wreck, or doves flying home to the dove-cot? These, too, are thy sons; long have, the winds and the snow-going ships have awaited my signal, when I would bring them home from the west, their silver and their gold with them, for the increase

¹ Egypt 4: 12, 13; 1 Thess. 2: 14.

² The second part of this verse reads literally, 'The sons that come from far, and thy daughters shall come from the east': it seems clear that to preserve meaning, not 'sons' but 'tribes' agreeing substantially with the Hebrew text, which has 'and thy daughters shall be named as the sons.' For this reason a 'tribe' parallel, and so it is hard to see why unless daughters should come from the west; it is possible that there was a corruption in the text.

³ 'All the men of Sabe' in the Hebrew text, 'all of them that, the Sabeans on the sands' from Saba."

of the Lord thy God, the Holy One of Israel, that has bestowed this glory on thee

11 Strangers shall build up thy walls for thee, kings shall do thee service;
great as thy misery in chastising thee shall be my favour when I pardon
12 thee. Thy gates shall stand open continually, no need to shut them
day or night,^a make way for the wealth of the nations that shall flow
13 into thee, for the kings with their retinues! Every nation and kingdom
that refuse thee homage shall vanish away, whose gardens empty
14 and barren. All the beauty of Lebanon shall be brought to thee, fir-
wood and bog-wood and pine-wood mingled together to adorn the place,
my sanctuary; I will have honour paid to thee, the meeting-place of
15 my flock. See how they come bowing low before thee, the race of thy
former oppressors, how the men that were despised thee worship the
ground thou hast trodden, calling thee The City of the Lord, Zion,
16 dear to the Holy One of Israel! Thus, the desolate, thou, the un-
believed, a place forsaken by man, shalt be the pride of ages, the
17 joy of succeeding generations; thou shalt have nations to reside there,
kings to foster thee, and acknowledge as best that I, the Lord, am thy
deliverer, the Lord that rules as Jacob has said thy nation.

18 I will exchange thy brass for gold, thy stone for silver, thy wood
for brass, thy stone for iron, I will give thee peace instead of to thy
19 government, justice instead of to thy magistracy; there shall be no more
talk of wrong in that land of thine, no tidings of speech and sin within
those borders; all thy walls shall be defenceless, and all thy gates
20 removed. No longer will thou have the sun to shine by day, or the
moon's beam to enlighten thee; the Lord shall be thy everlasting light,
21 thy God shall be all thy splendour.^b No more, for thee, the setting of
sun, the waning of moon, now that the Lord is thy everlasting light,
22 and the days of thy widowhood are over. The people, all nations now,
shall submit the hand annually, the flower I plucked, the pride of my
23 workmanship. The manner of thee shall be success to a daughter,
the least regarded, to a great nation, swift and sudden shall be the
doing of it, when once the hour is come

CHAPTER 66

THE Lord has sworn an oath, on me his spirit has fallen, he has sent me
to bring good news to men that are humbled, to heal broken hearts,
1 proclaiming the release of captives, the opening of prison doors, proclaim-
ing the year of the Lord's pardon, the day when he, our God, will give us

^a *Apoc. 21. 25.*^b *Apoc. 21, 23, 25, 26.*

refuge. Comfort for every mourner, Zion's mountains, what doves should I make for them, what gift offer them? Floods shall be gathered, that men were thrown with chains; bright with oil, the lamps that were snuffed with grief; only they shall be glad, that were mourning. Surely provision (men will say) that full hope reposed in them,¹ price of the Lord's placing?² There is comfort what long has him desired, repair the ruin of past days, restore the forsaken cities that were lost, we thought, for ever.

Stronger they shall be that rend your rocks for you, farn and wags; paid also hands shall till, for you, a higher name, a greater calling, prompt and chosen anointed of the Lord our God. All the wealth of the nations shall be yours to enjoy, their spoils shall be your feast, for double portion of shame and contempt, you shall be twice honoured now. Twice happy that know-ensuing, eternal the comfort!³ I am the Lord, that love to give each his due, restore the wrong, when men rob me of my sacrifice. Faithfully I will give them their recompense, paid myself, now, by an eternal covenant. Such a race shall spring from them, as all the peoples of the world shall acknowledge, none that sees them but shall know them for a people the Lord has blessed.

Will say I rejoice in the Lord, will say that know triumph in my God. The deliverance he sends is like a garment that wraps me about, his mercy like a cloak caressing me, no foreigner so proud of garland that covers him, no bride of the wedding she wears. See how tender each gives promise of spring, how the garden seeds give promise of flower! And the Lord God will make good his promise for all. The world is now, a spring-time of deliverance and restore.

CHAPTER 42

FOR love of Zion I will no more be silent, for love of Jerusalem I will never rest, until he, the Just One, is revealed to her like the dawn, until he, her deliverer, shines out like a flame. All the nations, all the kings of the nations, shall see him, the just, the glorious,¹ and a new

¹ 'Surely provision that full hope reposed in them', or possibly, 'that full of preparing men.' It is not easy to be certain whether the word 'portion' in the original implies, here, satisfaction on the part of man in satisfaction on the part of God.

² The interpretation of this verse is uncertain, whether in the Hebrew text is in the Latin.

³ Instead of 'Just One,' 'the just' and 'the glorious,' the Hebrew text has 'virtuous' (i.e., refined, reformed), 'deliverance' and 'glory.'

- 1 none shall be given thee by the Lord's counsel. The Lord upholds thee,
 2 his arms, his gride, thy God upholds thee, his royal shield. No longer
 shall men call thee Forsaken, or thy land Desolate; thou shalt be called
 My Beloved, and thy land a Home, now the Lord takes delight in thee,
 3 now thy land is populous once again.¹ Gladly as a man takes home the
 ransom of his choice, thy sons shall come home to thee, gladly the Lord
 shall greet thee, as bridegroom his bride.
 4 I have not withdrawn, Jerusalem, upon thy walls, that shalt never
 5 cease crying aloud, day or night: you that keep the Lord in remem-
 brance,² take no rest, nor let him rest neither, till he has restored
 6 Jerusalem, spread her floor over all the earth. The Lord has sworn
 by his own right hand, by the arm which makes known his power,
 7 Never again shall thy enemies see the harvest of thy corn-fields, thou
 8 shalt drink the wine thou hast vined to war, her water and winepress,
 here in thy gardens, shall men and beasts together, praise the Lord.
 9 Go, out through the city gate! Give my people this passage; a
 road, there, a smooth road, away with the boulders on it! Raise a signal
 10 for all the nations to see. To the farthest corners of the earth the Lord
 proclaims it, A message so quick like lightning, whose thy deliverer
 comes, look, how they come with him, the reward of his labour, the
 11 achievement of his work! A holy people they shall be called, of the
 Lord's ransoming, and thou the city of his choice, no more forsaken.

CHAPTER 43

WH^O is this, coming from Edom, coming on the road from Borne,
 with garments deep-dyed? Who is this, so guilty that, smothering in
 silence?

I am one who is faithful to his promises, a champion belonging deliver-
 ance.³

- 2 And why are thy garments stained with red? Why dost thou go clad
 like the man who tread out the wine-press?
 3 Near what has trodden the wine-press but I only; out of all the
 nations, no champion came to stand at my side. I have been treading
 them down as my enemy, trampling on them, full of vengeance, their
 blood that has been sprinkled on the clothes about me; I come in

¹ In the Hebrew text, the land is not called now "a Home," but "a Wife," and it is so to be explained, not "populous," said again.

² Keep the Lord in remembrance, that is, according to the Latin version, remember him according to the Hebrew text, remind him of his promises.

³ See note on Isaiah 40:10.

⁴ The speaker here is probably the Lord himself, cf. 42:10.

persons deep-dyed. My heart told me the time had come for vengeance, & this was my destined year of revenge; toward I all around, there was none to help me; valiantly I called for aid. My own arm should bring the deliverance I intended; my own indignation upheld me.¹ I have smothered the peoples down as my wrath, stamped them² with my feet, brought down their strength to the dust.

Listen, while I tell upon the story of the Lord's mercies, what returns: the Lord has won all the Lord has done for us, all the words of blessings his pardoning love, his overflowing pity has lavished on the men of Israel. They are my own people, he would say, my own children cannot be like to me, and with that, he delivered them: in all their straits, power of his was not staggered;³ his angel, token of his presence, brought them deliverance. In love and pity he redeemed them, lifted them in his arms and raised them up, all through the days gone by. Only when they rebelled against him, when they detested the spirit of his chosen servant,⁴ he would turn their enemy, and fight against them: and even yet he would bestir him of same part, of Moses and the people that were his.

Where is he now, the God that led them through the sea, his flock with his own appointed shepherd; gave his holy spirit to the man of his choice?⁵ Magnific power, that led Moses by the hand; that parted the sea at their coming, to win his chosen servant. Through its waters they passed, sure of their foothold as know that it led through the desert, usefully as drive on some treacherous hill-side, the Lord's spirit guided his people. Thus didst thou bring them home, and win thyself renown. Behold thee now, in heaven, look down from the palace as where thou dwellest, holy and glorious. Where, now, is thy potent love, where thy manner's strength? Where is thy passing of years, thy omnipotence? For me, vengeance is none.

Yet, who is our father, Lord, if not thou? Let Abraham discern it

¹ Cf. 33-35, *verse*.

² 'Stamped them', literally, 'made them crush.' Some Hebrew MSS read 'broke them as grain.'

³ There is a doubt, here, as the Hebrew says, whether we should read 'he was not staggered (overcome)' or 'he was afflicted.'

⁴ 'The spirit of his chosen servant', literally, 'of his holy man,' which may refer to Moses in verse 11, or rather natural Israel, such as 'Israel and Judah' in the verse. But the Hebrew may be 'the spirit of his servants,' which in Hebrew alone is surely applicable to 'his holy spirit', and this is the translation given by the Septuagint Greek (cf. Ps. 141).

⁵ The second half of this verse is usually joined to the first, as if it were the thought in the mind of the person there mentioned. But, if so, we must understand 'him' as the subject of 'brought up himself,' which is a very strange expression.

14, Israel declares his own blood, we see thy sons still; is it not thy
 15 heart of old, thou hast paid a price for us? And now, Lord, wouldst
 thou drive us away from following thee, hasten our hearts till worship
 we have none to give thee? For love of thy own servants, release, the love
 16 of the land that by right is thine. Is it nothing to thee, enemies of thy
 holy people should have the mastery, smother thy sanctuary down?
 17 Pined we want as old days, before erst we called thee King, erst took
 thy holy name for our weakness?

CHAPTER 24

1 **WOULDEST** thou but part heaven's wonders, and come down, the hills
 2 shaking from thy presence, melting away as if bound by fire, the
 waters, too, boiling with thee, lest so should the fumes of thee go chased
 3 among thy enemies; a world should tremble at thy presence? Of thy
 marvellous doing, we mortals cannot bear the sight, so it was when thou
 camest down, and the hills shook away before thee, long ago.¹
 4 Such things as were never known from the beginning, as ear never
 heard, eye never saw, save at thy command, thou, O God, hast made
 5 ready for all that seem thy will. Gladly we thou great art to meet
 them, loyal lovers of thine that keep thee ever as mind, ever follow
 thy bidding.²

And now thou art angry with us; we have sinned; so it has been
 6 a long while, and shall we find deliverance? We are now defiled; what
 art all our claims on thy mercy? No better than the clean a woman
 once swept, we are like fallen leaves, every one of us, by the wind of
 7 our own iniquities whirled along. There is none left that calls
 on thy name, thou hasten himself to lay hold of thee. Thou hasten
 thy face from us, because none caught in the gap of their wrong-doing.

¹ The Hebrew text can be translated so as to make this verse part of the
 next, introduced in verses 1 and 2, 'Oh that thou wouldst do marvellous things
 such as thou didst of old, while the hills shook away before thee.' But the
 verb does not mean 'appear', it means 'hope for.' The use of the perfect tense,
 'thou hasten come down,' in the Hebrew is difficult to account for, unless we suppose
 it to be a reference to Moses' final (Ex. 32.13, 14), suggested by the historical
 introduction of the foregoing chapter.

² The meaning of verses 4 and 5 is obvious. The Hebrew text of verse 5 is
 usually taken to mean, 'No one has ever seen or heard of a God, unless thou
 dost, that acts on behalf of those who wait for him, directly, for thee.'
 But the copyists are mistaken, and the passage was early taken in the sense
 which the Latin gives us at 1 Cor. 13. 12. It seems likely that the last word
 corrupted in the text. The end of verse 5 is very strange if we translate it as a
 statement, 'and we shall be delivered.'

Yet, Lord, thou art our father, we are but clay, and thou dost craft us,¹ who hast fashioned us: wilt thou break us, Lord, with thy anger, wilt thou keep our case ever in mind? We are thy people, all of us. A desert is the city thy chosen servants know, a desert, the Zion we love, Jerusalem has forsaken. Given over to the flames, the house that was our sanctuary² and our pride, the house in which our fathers praised thee, all that we loved lies in ruins: Lord, wilt thou have patience still? Wilt thou keep silent still, and overwhelm us with calamity?³

CHAPTER 65

SO ready I to answer, and ask they will not, to say so be found, and search for me in vain! A people that will not call on my name, that my own voice should whisper, I am here, I am close at hand.⁴ Outwitted in these lands of mine, all the day long, in a nation of rebels, stamping this way and that as the mood takes them, openly defying me. Sinners hidden away in gardens, afraid of brick! See how they lodge in tombs, pass the night in the precincts of strange gods,⁵ eat swine's flesh, and view themselves'neath forbidden things! And all the while so conscious: Tread of thine world calls me! What marvel, if my indignation kindle thee? Nay, for it is that burns continually. See where the desert stands without in my presence, That shall not be passed over; I will raise wasteland, pour it out into their laps. Sea of years, the Lord says, out of your fathers, that sacrificed on mountain-tops, worshipped on the hill-tops in defiance of me; for all these I must repay due measure, poured out into the lap, that is my first task.

Then says the Lord: If one sowed grapes in desert as a desert, the cry is, Do not destroy it, there is a blessing in it. And I, for the sake of my true servants, will not destroy root and branch. I will leave a flock a seed to breed from, nations enough to judge for these mountains of mine, the men of my choice shall have their portion, my servants shall dwell there. Flocks there shall be, folded on the Flax,⁶ and a circle resting in the valley of Achor; of my people none shall be disappointed that had recourse to me. But you that forsake the Lord, left to the mountain sanctuary forgotten, spread a table for the Powers of

¹ This verse may be interpreted in either of two ways. So that the Lord often answer to the Canaanites, although they have not asked for it, or (as) that he often answer to the Jews, and yet they do not accept it. The latter sense is probably incorrect in the author's mind. In Paul given the opposite side of the picture (Rom. 9:1-5).

² It was one of the best-known methods of destruction to sleep on wood repeatedly both place and aspect, repetition to be given by dreams.

³ The Flax, that is, Sargol.

12 Ferment, and poured out wine as if I fortune that awaits you is the
 13 reward, you shall bow down in death. My calf unanswered, my oxen
 14 are vexed, you did ever what I forbade, chose over what I hated. This,
 15 then, is the sentence the Lord God pronounced; you shall be hungry,
 16 while my servants have food, you shall be thirsty, while my servants
 17 drink, you shall be disappointed, while my servants are glad. My
 18 servants shall be light-hearted and sing, while you, with sad hearts,
 19 cry aloud, groan in the bitterness of your spirit. I name you shall
 20 leave behind you to serve my chosen people as a cult; the Lord God
 21 takes full toll. For his own servants he will have a new name named,
 22 By the God of truth shall be the blessing men invoke, By the God of
 23 truth shall be the oath men take, in this land of mine hereforward.¹
 24 Forgetting, the sorrows of past days, hidden away from my eyes.

25 See where I create new harvest and a new stock; old things shall
 26 be remembered no longer, have no place in men's thoughts. Joy of
 27 youth, pride of youth, this new creation shall be; joy of man, pride
 28 of man, Jerusalem and her folk, created anew. I will remove in Jeru-
 29 salem, raise pride in my people, and the sound of weeping and lament
 30 shall be heard among them no more. None shall die there consumed
 31 from life; never an old man has lived out his full time, young be dies
 32 that dies a hundred years old as brief a span, it shall be the same per-
 33 son named as a slaver.² Live they now to occupy the houses they built,
 34 to enjoy the fruit of the vine they planted, that once built houses for
 35 others to occupy, planted what others should enjoy; my people shall
 36 live to the age of trees and see the work of their own hands wear out
 37 before them. Not in vain they shall toil, these, my chosen, nor begot
 38 children to see them overwhelmed by calamity; their race the Lord
 39 blesses, their children shall be spared to them. Answer shall come me cry
 40 for help is uttered, prayer find audience while it is yet on their lips. Wolf
 41 and lamb shall feed together, lion and ox eat grass side by side, and the
 42 serpent be content with dust for its food; all over this mountain, my sanc-
 43 tuary, there shall be no hurt done, the Lord says, no fall shall be further.

¹ In the Hebrew text, 'poured out what is drinking.'

² The name of Israel will be used as a curse, cf. the formula in Job, 20. 16 (How might the words which follow, literally 'And the Lord shall slay thee,' not amount to an affirmation for some such formula as 'May the Lord slay thee as he slew Israel'). The faithful remnant will be given a different name instead of Israel, and God himself will no longer be invoked under the familiar name 'the God of Israel,' but as 'the God of truth' named. The name, with its painful associations, must be forgotten.

³ Literally, 'Thou shalt not be short (in the Hebrew text, thou shalt not) as a newborn child of days (so youth, or an old man who does not fill up the span of life) for a young man of a hundred years shall die, and a man of a hundred years shall be named.'

CHAPTER 66

THUS says the Lord, Heaven is my throne, earth the footstool under my feet. What house will you build for me, what place can be my resting-place? Nothing you see about you but I inhabited it, the Lord says, my hand gave it being. From whom, then, shall I accept an offering? Patient he must be and humble, one who stands in dread of my warnings. To the rest it is all one, slaughter they as ox, or sacrifice a human victim,¹ eat sheep's flesh, or dash out a dog's brains, make offering of man, or of man's blood, is my house built in vain, or bless the name of a false god. In all this, it is but caprice guides their choice, in all manner of iniquities, trust me, at my own expense I will choose the arrows I bring down upon them.² My call unanswered, my voice unheard, they did ever when I forbade, chose ever what I hated.

Listen to the word of the Lord, you that hold it in reverence! Filled with hope shall be, that hear and show you because my name you bear that say, Come, let us see the Lord reveal himself in mystery, let us witness this triumph of yours! Hark, a sign of wrath in the city, a sign in the temple! It is the war the Lord makes, as he brings confusion on his enemies!

Without rival, the mother has given birth, before her time a mother of men. Never till now was such a tale heard, such a sight witnessed, should a mother's pains come upon it in a day, a whole people be born at once? Such are the pains of Zion, such is the birth of her children. What, says the Lord thy God, shall I, that bring children to the birth, want power to bring them forth? Shall I, that give life to the womb, want strength to open it? Lovers of Jerusalem, rejoice with her, be glad in her hour sake, make melody with her, you that returned for her till now. So shall you be her seven-children, suckled playfully with her own breasts, drinking in, in your hearts' excess, the stranger's glory that is hers. Thus says the Lord, Peace shall flow through her like a river, as the wealth of the nations shall pour into her like a stream in flood; she shall be the milk-pail you drink, like children suckled at the breast, nestled on a mother's lap. I will assuage you then, like a mother nursing her son, and all your consolation shall be in Jerusalem: yea it

¹ *Am. 5: 24.*

² "From whom shall I accept an offering?" literally, "to whom shall I have regard?" *Ch. 4: 5.*

³ Literally, "he who slays as we (do so) he who murders a man," *Is.*

⁴ "At my own expense I will choose the arrows," literally, "I will choose the arrows: nothing will the expense."

open fluted with it, your horns exultant, vigorous as the fresh grass
your whole frame.

Thus to his servants the Lord makes known his power; his enemies
shall have no quarter given them. See, where the Lord comes with
fire about him, with chariot that drive like the storm, angry he retribut-
ion, his vengeance like a marching band. Fire and sword shall be
in the world's purging, all the Lord has taken full toll. Vainly they sought
holiness, that would purify themselves in secret gardens, behind shut
doors, and all the while no flesh of wine and kind-meats and other
meats abominable; one and there shall be for all of them, the Lord
says.¹

11 Thus, too, I will hold sword upon all such deeds and doings of
Gent, ay, upon all nations and men. All men come and see my glory
12 revealed, said I will set a mark upon each of them. What of those
that find deliverance? I have an arm for them, to be my messengers
cross the sea to Africa, and to Lydia where men dwell the low, or
Italy, and to Greece, and to the islands far away.² They shall go out
whose men were bound of my name, never saw my glory yet, to reveal
13 that glory among the nations. And out of all nations they shall bring
your brethren back, an offering to the Lord, with horns and chariot,
with drum and pipe and waggon, or Jerusalem, the Lord says, to this
mountain, my sanctuary. A multitude offering this, for the men of
14 Israel to bring, in his sanctified vessel, to the Lord's house! And some
among those newcomers, the Lord says, I will choose out to be priests
and Levites.

15 Thus, too, he promises: Including your men and name shall be in the
new houses, the new earth I desire, to stand continually in my
16 presence. Month after month, sabbath after sabbath shall go by, and
all of mankind shall come to bow down before me, the Lord says.
17 And ever as they leave the gates, eternal remains they shall see of the
men that rebelled against me long since; a prey now, to worms and/or,
so fit unquenchably? none that were it then shall now with laughing
from the sight.

¹ The Hebrew text of verses 17 and 18, which differs from the Latin version, is probably corrupt, and has called forth a variety of interpretations.

² The geographical identifications found in the Latin text are by no means certain.

³ Job 4:11, 12

THE PROPHECY OF JEREMIAS

CHAPTER I

THESE are the words of Jeremiah, son of Hilkiah, one of the priests who dwell in Anathoth, in the land of Benjamin. The word of the Lord came to him during the reign of Josiah, son of Amon, over Juda, in the thirteenth year of it, came to him during the reign of Jechiah¹ son, Jechiam, and did not cease till the men of Jerusalem went into exile, when Zedekiah, that was also king to Josiah, had been reigning eleven years and five months.

The word of the Lord came to me, and his message was: I claimed a due for my own before ever I fashioned thee in thy mother's womb, before ever thou camest to the birth, I set thee apart for myself, I have a prophet's anoint for thee among the nations. Alas, thou, Lord a God (said I), I am but a child that has never learned to speak. A child, sayest thou? the Lord answered. Nay, I have a mission for thee to undertake, a message to entrust to thee. Have no human fears; nor I sat at thy side, to prevent thee from hearing the Lord's voice. And with that, the Lord put out his hand, and touched me on the mouth; See, he told me, I have heaped thy lips with utterance. Now and now as I give thee satisfaction over the nations, with a word thou shalt gird them up and gird them down, overthrow and lay them in ruins, with a word thou shalt build them up and plant them anew.

Then the Lord's word came to me, Tell me, Jeremiah, what is this thou seest? A branch of a tree, I told him, with the eyes already open. Tell me, he answered, and I too have my eyes open, watching for the opportunity to carry out the dream I saw. And again it came, Tell me, what is this thou seest? A looking children, said I, that is coming from the north. And it is from the north, the Lord told me, that calamity is looking for all thy fellow countrymen. All the tribes the northern kings rule I mean to smother, the Lord says, hither they will march, and each will set up his statue where gate of Jerusalem stands, to surround wall, or fortified city of Juda. And there I will place my arms against the men of Juda, charging them with their rebellion in forsaking me; in offering libelles to gods not theirs, and worshipping idols of their own making.

Up, then, gird thee like a man, and speak out all the message I give to

¹ 'Jechiah', that is, Josiah. In the Hebrew text, there is a play upon the similarity of the word 'to watch' and the word 'anointed one', which is derived from it.

- that. Meet them unshowered, and they shall have no power to dance
 1 there. Among I mean to make thee this day as Sodom-city, as palm-
 of iron, as wall of brass, no great king, prince, priest and common
 2 folk all the country through. impossible thou shalt be to their attack.
 am I not at thy side, the Lord says, to deliver thee?

CHAPTER 2

- 1 **T**HEN the Lord's word came to me. Go and cry out to that all
 Jerusalem may hear, with the message from the Lord of hosts:
 What memories I have of thee, glorious memories of thy youth, of
 the love that played itself back between us, when I led thee through the
 desert, alone in the barren wastes, thou and I. Israel was set apart for
 the Lord, first-fruits vowed to be his forever; he lay under a lion that
 2 plucked thee, and man ran his weapons, the Lord says.
 3 Listen, then, to the Lord's word, men of Judah, listen, every man
 4 that bears the name of Israel, to the Lord's message. What faith did
 they find in me, those fathers of yours, that they should keep their
 distance from me, and count false gods, false as themselves? And
 never a thought to ask where I, the Lord, was, that rescued them
 from Egypt, and led them on their way through the desert, wild and
 rocky, parched and dead, for those hours of travel and the homes
 5 of men? Into a garden I brought you, to enjoy the fruits and the blessings
 of it, and you had no wonder entered it when you must needs dwell in
 6 my own land, then my chosen home was a place abundant. Never
 a pain to ask where I, the Lord, was, never a man of low feet made
 a stranger of me, never a ruler but played me false, never a prophet
 7 but took Israel for his gods, and had recourse to powers that were
 impossible. Against you, the Lord says, my appeal will last, and with
 your children I will yet be at issue.
 8 And the stars all you reach the skies of Canaan, word escapes out
 to the walls of Gaza, look for yourselves and make earnest enquiry,
 9 to know if the life was ever found? What nation ever changed its gods,
 though gods indeed they were not? And should my people bring away
 the glory that dwelt among them, the powers that power have used?
 10 In horror and dismay witness, you heavens, the sight, terrible to
 11 mine? Two wrongs this people of mine committed, me they forsook,

¹ There is some doubt whether the use of this word has been rightly preserved; the meaning of the Hebrew text is given above, since the Latin has an unmistakably apparent 'be changed, ye heavens, even this, and stand in awe, ye gods of it.'

the fountain of living water, and therefore they dug cisterns of their own, hating cisterns, that water had none to give them.

What, is the rest of Israel a slave, a chattel, that it should pass from one hand to hand in the price of war? Showing how have claimed it for us their prey, she had her wives, the cities breast and doleful. From the 2 Egyptians have come down Memphis and Thebes, to strip their bare, tell us now, Israel, how came that? Was it not because thou hadst forsaken the Lord thy God, that all sinners had had thee?¹

What, wouldst thou run to Egypt, to Assyria, and drink thy thirst at such Nile or Euphrates? Here is the very proof of thy wickedness, the evidence of thy unfaithfulness; see how all it has gone with thee, says the Lord, the God of Israel, ever since thou didst forsake the Lord thy God, ever since thou didst break the law of God! It is an old tale, is now, how thou didst break in pieces the yoke of my dominion, didst turn all the bonds between us, crying out, I will serve no more! Thou went off to play the wicket, the covert ball-top or soccer game for thy houses. Alas, vineyard of mine, that I planted with such care, to serve a worthless lord! How is it thou hast played me false, and art no vineyard of mine?

As, the mine for thy dressing, spotted petals as thou sayest, find in such guile I shall still find thee, says the Lord God. Nay, never boast to that thou art undeluded, to counterpoise guile first no occasion beheld thee of the traffickers in Shechem valley, and read thee the story of thy deluge. Guile never found its way so lightly; wild was in its familiar dress, wearing its mask, never shaped the lie as its blood more unaccountably! Little wench it needs to find thy haunts, as his come in spring-tides! Rockless of united feet, of parting shores, it then rolls out desperately, Eastern I count, to alien gods all my heart is turned, and I must follow still!

Thou' caught in the act has less cause to blush than the men of Israel, as king and prince, priest and prophet, with the rest. Swift of mood it and black of mood they failed as the father due had begun to show on me they turned their backs, and gave me never a glance. And now,

¹vs. 18-27: Some think these verses have been misplaced. If they refer to the house of Judah, they must be interpreted as addressed, not to the kingdom of Judah, but to that Southern country which, under the Ten Tribes were now exile, but have doubtless passed becoming the captives of Assyria and Egypt.

²These were as addressed to Judah, and refer to examples made it the time to resist foreign alliances, cf. verse 36 below. For 'Nile' the Latin version gives 'valley waters' meaning instead of counterpoising.

³The last part of the verse is not easy to interpret. It runs, literally, 'Those who look for her will have no beloved search; they will find her as her mouth breathing in the Lute, her mouthly ground.'

- 12 in their distress, it is Up, Lord, and bring us rescue! What are those
 who gods show wisdom for thyself? And thou rise up and rid thee
 in the hour of peril; gods show haste a many; no city of these, Jude,
 13 but thou have its own! And would you still uphold and lay, says
 14 the Lord, you have forsaken me, you and all. In vain I have chosen
 them, all these sons of Jude, will you turned your vessels against the
 prophets, bloodthirsty as lions
 15 Out upon this age! There is the Lord's message, give good heed to it.
 Have I shown myself unkindly to Israel, like a dove, like a bird
 content by shadows, that my own people has resolved to keep its
 16 distance, and cause my way no more? What, should I still forget her
 jewels, little her ornaments? And my own people, all these long days,
 17 has forgotten me! What avails it to justify thyself, as hope of winning
 back my love, when thou thyself dost blame so openly thy doings, thy
 18 deed misdoings? There is blood on thy hands, the blood of innocents
 slain and innocents. Is it not shame I have found, but none guilty of
 19 such crimes as these? And will thou declare thyself innocent of thy
 fault, will thou believe me withhold my vengeance? Come, let me
 answer thy plea of innocence.
 20 How light a woman thou art, ever as thy old ways! Not less than
 21 thy hopes of Assyria, thy hopes of Egypt shall be disappointments, thence,
 too, thou shalt come away wringing thy hands; all the confidence thou
 hast the Lord means to destroy; thou shalt make no shift with Egypt.

CHAPTER 3

WHAT is the lot of common life? Let wife that has been put
 away by her husband marry a second, can she afterwards return
 to the first? That was shame and dishonour.¹ And thou with many
 lovers hast played the woman; yet come back to me, the Lord says,
 2 and thou shalt find welcome. Lift up thy eyes to the bare hills, and tell
 me, which of them has not been the scene of thy shame? Like a high-
 way robber thou dost lurk by the road-side, waiting for thy prey;

¹ See pp. 12, 13. There is probably corruption in the text. In the Latin version it reads literally: 'Why dost thou come to state that thy way is good, as before to seek love, who previously hast sought the wickedness thy ways, and the blood of innocents and sinners is found on thy hands? I have not found thee as a dove, but ever as the change which I have mentioned above.' In the Hebrew text, 'wings' means 'innocent' and the word translated 'sinners' means 'lawless' (Isa. 32, 17). The translation given assumes a reference to verse 26 above.

² To the woman herself, according to the Latin version; to the whole country according to the Hebrew text (cf. Deut. 32, 42).

by thy borderless wickedness the whole land was defiled. I called thee
to account for it, because thy days were numbered, and the last time did
not fail, and still never a blush on thy father's face! Little wonder
thou shouldst have been crying out to me, meet them, calling me father,
calling me the loved friend of thy father's days: was there no ques-
tion my anger? Would it smoulder on for ever? Ah, all that thou saiest,
but still wouldst go on sinning, still wouldst have thy way.

It was in the days of King Josiah the Lord said to me: Israel's apostasy
thou hast seen, how she ever betook herself to the nearest high hill
or leafy wood, to play the harlot there; and now, when I called her
back to me in spite of it, she would not come. How mark the treachery
of her sister Judah. She too had seen it all, how I had hidden apostate
Israel before, and given her a taste of reprobation; and now treacherous
Judah, unshaken, went off in her turn to play the harlot. So wayward,
so wicked, she defiled all that land of hers, giving herself to lovers
made of wood and stone! After all the warnings I had given, Judah,
the treacheress, would never come back to me in good earnest, only
with lying professions, the Lord says.

And the Lord told me: Better than Judah's treachery, the apostasy of a
land deserves to be acquired. Carry this message of mine to the
north country: Come back to me, apostate Israel, the Lord says, and
there shall be no drive of mine against you; I am merciful, the Lord
says, and vengeance shall not last for ever. Only acknowledge thy
guilt, he tells thee, in desiring the Lord thy God and breaking thyself
to the breast of strange lovers, deaf to my call. Wandering hither, as
the Lord bids you come back to him, and renew your truth; by oath
and oath, from the city or the, from this city or that, he will claim
you for his own and bring you back to him; and you shall have shape-
less words of his own choice to guide you well and prosperously. After that, as
the Lord says, when all is growth and fertility, no longer shall you
have the Ark of the Lord's Covenant for your rallying-cry, from thought
and memory it will have passed away, nor any oath shall be borrowed
on the fastness of it. It is Jerusalem now and speak of as the Lord's
throne; there is Jerusalem all the nations of the world will meet in
the Lord's name, the like name of their governors hearkens eagerly.
When that time comes, Judah and Israel will be reunited together: they
will come back from the north country to the land I give your fathers
for their home.

Shall I ever be offering them sinning, and a land so fair that all the
people of the world might envy that no possession? Must I ever be
pleading with thee to acknowledge me as thy father, and forsake my
prowess no more? Hitherto, the Lord says, nothing would I win as

- 11 from Israel but a false Jude's contempt. Now, from your hill-passes,
 another cry is heard; a cry of mourning and lament from the sons
 of Israel, over the wrong path they have chosen in despising the Lord
 12 their God. Wandering hearts, come back to me, and all your rebel acts
 shall be pardoned.
 13 See, we come to thee, art thou not the Lord our God? The many
 gods of hill and mountain side have played us false; we know it now,
 we know now that Israel must look to the Lord our God for deliverance.
 14 Even since the days of our youth all the hopes our fathers had, of flesh
 and blood, of son and daughter, we lost; the worship of stones has
 15 charmed us.¹ Lay us down with shame for our bed, and let reproach
 be all our evening, sneers from our youth upwards, we and our
 fathers before us, against the Lord our God, the Lord our God, and
 we would not listen to his voice!

CHAPTER 4

- D**O but retrace thy steps, Israel, and return to me, do but cast
 away the abominations thou offered my sight, and as thou stand
 1 perish, let but thy soul, As the Lord is a living God! be a true oath,
 as loyal duty armed, then shall all the nations learn to bless and to praise
 him.
 2 And to the men of Jude, to Jerusalem, this is the Lord's message:
 Yours to chase a new harvest, are now my longer among the heathen.
 3 You must be circumcised afresh, men of Jude, citizens of Jerusalem,
 of heart's defilement rid yourselves, if you would not see my vengeance
 burst into flame unextinguishable, as your scheming nation has deserved.
 4 News for Jude, news that shall echo through Jerusalem; tell it out,
 sound the trumpet over the countryside! Loud be the cry raised, for
 5 all to muster and to meet the forthed host! Raise the standard in
 Zion, and rally to it with all heart! Here is peril I am bringing upon
 6 you from the north country, here is great calamity. Roused is the
 lion from his lair, he is awake, ready to prey on the nations; he is stretching
 out to make such a din, and thy cities too shall be laid waste, and
 7 stand there unarmament. Well may you gird yourselves with sackcloth,
 well may you beat the breast and cry aloud; for of the Lord's vengeance
 8 has not passed us by. When that day comes, the Lord says, heart of king

¹ Literally: 'Ever since the days of our youth stones have charmed the message of our fathers, these heathen and heathen, sons and daughters.' But it is more probable that the word "stone" stands here as a polite allusion for the name of the god Baal.

and heart of people shall be dismayed; dumb-stricken the priest, the prophet dumbfounded.

Alas, alas, Lord God, and I,¹ can it be that thou hast deserted thy people, deserted Jerusalem, by telling them they should have peace, and here is the sword threatening our very lives?

When that time comes, verdict shall be passed on this people of a mine, and on Jerusalem: My people's women weep as the hot wind² that blows from the desert slopes, that will scorch windows not with. And as arrows, I will ransack to my side a wind that blows full, and as so I will pluck my cross against them. An overshadowing cloud the saviour shall be, his chariot compared into the storm-wreck, his horses swifter than eagles. Alas the day, we are ruined!

Now, Jerusalem, as the life thou lovest, rid thy heart of guile with a thou never come to harbour those false thoughts of thine! Here is a name cited from Deut, here are monstrous tidings³ from the full-orbuary of Ephraim: tell it far and wide, Jerusalem has heard the brail of her s belonges coming from a distant land, that even now rakes their battle-cry among the cities of Juda; even now they keep watch over the countryside about her, the Lord says, and all because she defied my vengeance. All flesh, and all counsel of them have brought all this upon thee; the due reward of thy wickedness, how blam the name of it, how it wrings thy heart! Deep, deep smites the wound, my s very heart-rings also lament; no rest is mine, since my ear caught tramp of trumpet and cry of battle. Take upon tale of ruin, a whole re-land laid waste, no olive or harvest spared, suddenly, all in a moment! Always the sight of men fleeing, always the sound of the trumpet in a my hand!

Ah, restless people of mine, that would not acknowledge any hand is fault, for mischief is shewn, a well-doing is unreturned!

Eastward I looked, and all was ruin and empty; backward, and as in heaven so light shone; looked at mountain and hill-side, and saw as there air and trembling; looked for some sign of man, and as ruling the s very birds in heaven had all taken flight. It was a picture I looked at

¹ According to some manuscripts of the Septuagint Greek, the true reading is 'and thou!' This would evidently improve the run of the context.

² The Hebrew text may also be interpreted as meaning 'It has wind is coming in the direction of the desolation of my people.' But the use of language is in any case forced, and it may be doubted whether the text out of verse 11 and 12 has been preserved in it.

³ Literally, 'the making known of an evil'; according to the Hebrew text 'the making known of sinners.'

⁴ The earlier introduction of Abimelech died as the reader in the 1000 runs the story of the passage, and some evidence is to be found there.

11, has a garden surrounded; no city in it but had pointed at the Lord's
 12 glance, before the frown of his vengeance. For it was to the Lord's
 13 entrance (say) the whole countryside should be abandoned, and still
 14 he will not have taken full toll. At his entrance, earth should groan
 15 and heaven give light with sorrow, yet of his decree these should
 16 be no repenting; he would not go back from it. Everywhere, at the
 17 noise of anger and vengeance, the townsfolk flee away, take to the hills^a
 18 and climb their high rocks; never a city but is left despoiled of its
 19 inhabitants. And thou, Jerusalem, when thy turn comes to be despoiled,
 20 what shall wilt thou make? Wilt thou sit in sorrow, and look
 21 despoiled with chains of gold, and with many a darkness thy eyes, and
 22 when thou art, thy lovers are weary of thee now, and thy life is broken.
 23 Cries of reproach I hear, as from a woman in the thorn of thorn; it
 24 is queen Zion, gasping out her life, and crying with hands outspread,
 25 Woe is me, I cannot weep, here in the slaughter-house!

CHAPTER 5

1 **G**o the rounds of Jerusalem, search the streets of it with love and
 2 joy, and if you find one man there that faithfully does his duty,
 3 and keeps truth, then the city shall be pardoned. Nay, though they
 4 call on the living God to be their witness, they forsake themselves
 5 none the less
 6 On faithfulness, Lord, thy eye are set. And thou, when thou visitest
 7 them, art unrepentant with; when thou criestest down to earth, will
 8 not hard reproach become as their rejoicing as rock, and return they
 9 will not. But indeed, thought I, perhaps they are poor men and foolish,
 10 that have never learnt the decree command, or what their God requires
 11 of them. I will go and have speech with the men of rank, what the
 12 decree command is, what their God requires of them, then will surely
 13 know. And there I found whispering, as some other, to thrust off the
 14 yoke, to break through their loads. What wonder if they are attacked
 15 and despoiled by robbers, that leave the walls at night-time, trustfully
 16 as lion or wolf or prowling leopard, to besiege their towns and catch
 17 all who remain flock? So many their rebellions, so obstinate their
 18 defiance!
 19 For all this, how should I punish them? They soon have deceived me,
 20 by guile that we no gods their vows are taken; full-fed with my honey,
 21 they left their wedded truth, to witness in the house of a stranger
 22 hold on their adultery as custom as gain nothing for his name. What,
 23 shall I let all this pass me by, the Lord says; shall I not take my fill

^a In the Hebrew text, "hillsides"

of vengeance against such a nation as this? Scatter their vineyards, and let fall in pillage, not taking fall and even you root out the ships of ponder vine, the Lord will not clean them. Obviously they have defied me, the Lord says, Israel and Jude both, they despise me, Nay, they tell me useless, this is none of his doing, hence shall never befall us, we shall have neither drought nor famine here, the prophets did but waste words, no word of resistance made us shew as their own hands be it!

Yea words; but not vainly the Lord, the God of Israel, has spoken, a flaming word of his he has entrusted to my lips, and for this people shall be for their destroying. A nation from the army I am summoning, a even now, is the watch, a warlike nation, of ancient lineage, whose very tongue shall be strange to thee, no word of it well understood, greedily at the word their quivers gape, and they are warriors all as they shall rob thee of harvest and of food, rob thee of son and daughter, it rob thee of flock and herd, rob thee of vine and fig-tree, and all the strongholds, whither thy hope lies, as the sword's point shall be over-down. Yet even then, the Lord says, I will not take full toll of thee as Ask you why the Lord has so much released you, that is to be my answer Did you not forsake me, to worship alien gods as your own land? Alien gods you shall worship in an alien land, for your punishment.

To Israel's race proclaim it, for all Jude is hear, Listen, foolish as folk and unperceiving, with tightness upon, men that had as well been deaf! Have you no fear of me, the Lord says, will you stand unmoved in my presence? Was it not I gave the sea its frontier of sand, by my stirred waves increased? Vainly the waves beat and roar, they cannot pass beyond it. A foolish heart, a rebellious heart the people of it must lie, as a moment they swerve aside from the path, and are gone; never a thought of reverence for the Lord their God, who gives them a summer and spring man when the time comes, and increases them a full harvest. It is poor wrongdoing that has stored their crimes, as to guilt such as grows, blessings are denied.

Godless men there are among my people that lie in wait like my a hawk, but none and trap of theirs is set to catch men. Never was it days so full of birth, as their houses of wealth all grown, men of power and riches, pampered and sleek, they defy my will with all bearing, as refuse they deny to the widow, right to the orphan, justice to the poor. What, shall I let all this pass me by, the Lord says, shall I not make up all of vengeance against such a nation as this? A wonder is that land has been beyond all belief; here are prophets that utter a lying message, priests that clap their hands in applause, and this people of mine is well content. And what shall will you make when the end comes?

CHAPTER 5

RALLY, tribesmen of Benjamin: that live in the midst of Jerusalem,
 as Thinnai sound the trumpet, raise the standard on Bethacem.
 It is from the north peril may be seen coming, peril of great calamity.¹

- 1 Poor Sion, all too fair the scene, all too beloved! Alas, what strange
 spectacles are these, what troops that follow these! See how they
 pitch their tents about her! See how many each has at her back, and
 there must be partners for these all! Hushed! we lie stark on the city,
 no more now very best, and march up under the light of noon! Fingers
 open it, the day is already spent, the shadows of evening lengthen
 already: ay, then, march we on by night, by night plunder their houses!
 2 Down with yonder trees, the Lord of hosts says, and build steps-
 works about Jerusalem; here is a city must be called to account for
 all the oppression that it harboured there. Move cinders kept in vessels
 so fresh, as the hot suns of noonday, no more from her but of young
 and waste, no night I see there but darkness and violence. Jerusalem,
 be warned at last, rise my love, thou shalt perish, and I will make
 a ruin of thee, a land unpeopled.

- 3 Trust, says the Lord of hosts, is a misquid for the gleaming; no
 closer shall he lift back with thee, vengeance, to the barbed! Vain
 appeal, whom shall I cite for witness of it? Oh that it should fall on
 our unheeded, oh that God's word should be slighted, and that
 4 a no witness! Nay, but the divine anger burns within me, I can forbear
 no longer. I must blast out my message to all, children playing in
 the streets, no less than warriors met in council; none shall be spared,
 5 husband or wife, grandson or man of many summers. Heirs, heirs
 and wedded wives, all must pass into other hands, none that divide
 6 as Jude, the Lord says, but shall feel my vengeance. High and low,
 all-gates gates they cover; teachers the ways alien of prophet and
 7 of piety: here like my people grievously hurt, and they send her uncon-
 comely, Ah's well, they say, ah's well, when as truth all goes under.
 8 Shamed they seek must be, that did so doubtably; shamed, but never
 ashamed, for indeed they have lost the power to blush! Shame to fill

¹ The Lxx version does not make clear, when it is definitely intended, the
 the men of Benjamin (to whose country the prophet belonged) are called
 to escape from Jerusalem, and build there now on the hill country of the north.

² The text here apparently says, "They are confounded, because they have
 done shamefully; or rather they are not confounded, they do not know how
 to blush." Probably the verb "to be confounded" is used in two different senses,
 (a) to be spontaneously disappointed of one's aim, (b) to represent shame, one
 caused in the wrong.

and the common folk, craved to work, the Lord says, when I call all to account.

The Lord's message was, Ha! at the cross-roads, look well, and seek yourselves which path it was that stood you in good stead long ago. That path follow, and you shall find rest for your souls. But follow they would not, and now, I would sit watchmen on the heights; let it then only listen, when those sounded the trumpet; but listen they would not. To the nations, then, I proclaim it, let my doors be pronounced in the public ear: all earth shall hear it. I mean to bring upon it this people of mine the punishment their scheming wickedness has earned, so deaf to my calls, of my law to defile. What truth it is to offer me income from Saba, and the fragrant odours that grows for me! Unwilling to see your burnt-offerings, unstained your victims. This does the Lord pronounce; I mean to so scourge this people of mine that they shall tremble in their making all of them, father and son together, neighbour with neighbour, friend with friend.

Here is a people marching from the north country, the Lord says, as a great nation from the world's end. Arrow and shield¹ they ply, and in their hand bears they bear; loud their battle-cry as the rushing of the sea. So they rule us, as warriors rich, poor Sion, thy enemies. Unswayed our hearts drop at the very rumour of it; grief overmaster us, sleep as the sleep of death; rebellion is the countryside, the is high walls unbreathed, the doors round thence, and find it all about us. Yea, poor widowed queen, put sackcloth about thee and is cover thyself with ashes, as for as only we make loud lament, without waiting the spoiler will be upon us.

I have a task for thee to perform among my people, thou that be as my many weepers, putting the quality of their lives in the test. There is fashion robes that go about on their shadowy stands, what are they but copper and iron, how useful all? Beholden have done their work, the lead remains away as the fire, sweeping coming with it; rust, smelt, thy end, the dress remains unpurged. Behold silver they is shall be melted; but see the Lord refused them!

CHAPTER 7

A MESSAGE came from the Lord to Jeremiah, bidding him take his stand at the temple gate, and there proclaim aloud. Listen to the word of the Lord, men of Judah, that make your way in through these gates to worship him. Thus says the Lord of hosts, the God of Israel, I

¹ According to the Hebrew text, 'bow and shield.'

- Amid your lives and your things, if you would have me dwell here
 among you. Misleading are those words all about you, The temple
 of the Lord, here, The temple of the Lord, there, do not trust them!
 Will you not ascend your lives and your things, giving me men robust
 against enemies, not oppressing the poor, the orphan, the widow,
 nor in these positions putting innocent men to death, nor courting,
 in your sins, the gods of other nations, then indeed I will make my
 dwelling here among you, in the land which was my gift to your fathers
 from the beginning to the end of time. You put your trust in flowering
 hopes, which are nothing and you, theft, murder, adultery, the false
 oath, libelous to God, the covering of alien gods that are no gods
 of yours, nothing come under, if only you can come and stand in
 my presence, here in this house, the name of my name, and all your
 sins you have made amends for all these your detestable things?
 What, does this house, the shrine of such a name, come for no more
 than a den of thieves, in eyes like yours? Think you, the Lord says,
 that eternal God has no eyes to see it? Go and visit that sanctuary
 of mine in Sile, where of old my power came; look well, what havoc
 I have made of it, to punish the iniquities of Israel, that were my people
 too. Because of so much done amiss, the Lord says, because you would
 not listen when I cried early in your doors, or answer my call of mine,
 in this house, shrine of my name and centre of your hopes, this house
 I give to you and to your fathers, shall that in Sile stand. All these
 brokenness of years, the whole rock of Babylon, I founded from my
 presence, and you shall be founded in your sins.
- Nor do thou, Jeremiah,¹ think to plead for this people of mine, or
 take up in their name the burden of prayer and prayer, shewn my will,
 thou shalt have no hearing. Canst thou not see for thyself what all
 deeds are done in the townships of Jude, in the very streets of Jeru-
 salem? See the children gathering sticks, the father lighting a fire,
 the mother breaking dough, and all to make cakes for the queen of
 heaven? See how they offer libations to alien gods, to deeper sin? Yet
 not to me they do deeper, the Lord says, rather to themselves, every
 hope of theirs shall fail them. This warning, then, the Lord God
 sends them: Fury and indignation of mine are burning against the

¹ The original name, 'Do not trust in deeper words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, there.' It is generally accepted, and the Latin version confirms, that golden words are meant. The rendering given above suggests the existence of age-old shrines here and there, within view of the gate, marking where the temple presence began.

² Literally, in the Latin version, 'I, I see, I have seen, the Lord says.' The Hebrew text has merely, 'Behold, I also have seen it, the Lord says.'

³ The word 'Jeremiah' is not repeated in the original.

grain, wine and honey, woodland tree and growing crops: and when this fire is lit, there shall be no quenching it.

A message from the Lord of hosts, the God of Israel: No more be as at present in distinguishing between burnt-offering and offering, nor for you ever using the flesh of all staked burnt-offerings, offerings, nor of a dove nor any dove when I gave commandments to your fathers at the time of their deliverance from Egypt.⁷ My word of commandment to you then was, Obey my bidding, if I am to be your God, you my people, follow the path I have marked out for you, as you hope to prosper. And did they listen? Hearing they gave me none, then even when, in a false aim of their courage I gave you all the rule they lived by, still turned their backs on me, and refused to look my way, so it has been so since your fathers left Egypt, so it is yet. No day changed but I was in weak breezes, sending my servants to prophesy to them, but still they would not listen, still hearing they gave me none, rebellion under my yoke, they could do as even fathers in wickedness. All this they shall say to them, but they will not listen as then: they will still go unheeded. Then tell them, there is a people who will not listen to the voice of a their own God, or accept reproof from him; loyalty is dead, the word is on their lips no more.

Get off, Jerusalem,⁸ these loads of crime, and cast them away from you then, load in the hills side with thy sinners, on a gully side, the Lord has pronounced sentence of banishment and rejection. The men of a Jude have defiled my well, the Lord says, find idols they have set up in the house that is the sanctuary of my name, and utterly profaned it, in the valley of Ben-Hinnom stands the hill-tithe of Topheth, where they sacrifice their own sons and daughters in the furnace, a son son of my bidding, son of my imagining. And now, the Lord says, is a time is coming when no more will be heard of Topheth or Ben-Hinnom, it will be called The Valley of the Slain, men will be finding graves for their dead in Topheth, because when burying-ground is none. May, Jude shall be carried for birds that fly in us, for beasts that roam the earth, and never a man left to drive them away. In the neighbourhood of Jude, in the streets of Jerusalem, cries of joy and mirth shall be heard no more, voice of bridegroom and of bride shall be heard no more, the whole land will have turned into a wilderness.

⁷ vs. 22-23 'The burnt-offering was offered to God whole, unlike the other sacrifices (e.g., the welcome-offering) in which the victim was shared between God and his anointed. Here, the prophet ironically suggests that ceremonial distinctions of this kind may well be abandoned, since the sin of Jude here is not one which these offerings were capable. Verses 22 and 23 should probably be understood as implying, not that the moral law was absolute in face to the ceremonial practices, but that it wholly overshadowed them in importance.

⁸ The name is not mentioned in the original.

CHAPTER 5

ALL the tents in Jerusalem will be rifled, the Lord says, when that day comes, tents of king and prince of Judah's line, tents of priest and prophet, tents of common citizens: asked their houses shall lie, with sun and moon and all the stars bent to witness it, their gods shrouded pale or livid, or red as blood, or faded, or scorched, or adored? These houses there shall be none to gather, none to bury, they shall lie like dung on the bare ground. And the living shall say the dead no poor a home shall be left, the Lord of hosts says, in the remnant of a guilty race, in the far lands to which I have banished them.

Give them that message from the Lord: A man tells but to me, not but to achieve his path: how is it that this rebellious people of mine at Jerusalem has rebelled so obstinately? They cling to their sinners, and refuse to move. Linger I never so anxiously, wholesome word I have come, never a man that repents of his sin, asks himself what his life has been. No, each one follows his own bent, wicked or warlike changing into birds. Yet the lion, crouching in reeds, leaves its mane curling down its breast, and smiles, and roars, when they should start! Only for my people the dense appointment pains unheeded. What, still boasting that you are wise, that the Lord's law leads to home among you? Nay, but the scribes, with their false guardianship, have corrupted all truth. In all their wisdom, how disappointed, how benighted, how equipped! God's word they cast away, and wisdom left them. Alas, lands their wives shall hate, alas, maidens their lands; high and low, all-gotten game they seize, unchasteous the wayside slits of prophet and of priest: how see my people grievously hurt, and they send but unrepentantly; All's well, they say, all's well, when as crash all good is gone—Shamed they seek some lie, that did us decently, shamed, but never ashamed, for indeed they have lost the power to think, shown to fall in the common mass, credited to earth, the Lord says, when I call all to account!¹ When the time comes for gathering, the Lord says, gaze to see even the vine, nor fig on the fig-tree, the very leaves not withered; and I have given them . . . what has passed them by!²

¹ The birds cannot be actually identified, some would shut 'lion' or 'wolf,' and 'scout' or 'raven.'

² See 14-22. The question of 4. 23-25 may be continued, but is most probably due to a copyist's error: they are warning him to move Greek manuscripts.

³ The last clause of this verse does not yield any natural sense, either in the Hebrew or in the Latin, and it seems likely that they are so written as a defective

Why do we linger here? Muster us, and man the stronghold, and wait in there uncomplaining; silence the Lord our God has imposed on us, given us a drought to dull the senses, the Lord, whom our sins have offended.¹ How we long for better times, and no relief comes to us, as the remedy at last, and danger still threatened! All the way from Dan to the palm of horses reaches us, gallant chargers neighing in their pride, till earth trembles with the echoes of it; as they come, booming rain to field and crop, to city and citadel. With such a serpent-breast I am plaguing you, the Lord says, charm is none shall rid you of its bite.

Grave beyond all grief, that bows down my heart within me! So it cries my own people in its distress from a country far away. Does the Lord dwell in Zion no longer? Is she forsaking by her king?

And she? What of the idols, what of the alien gods that named me into her company?

Harvest-time is over, vintage is gone, and still no deliverance has come to us. Wounded she lies, my own people, and is set her wound as mark! Shall I not go mourning, bedridden by grief? Grown the hole in the Chelud as more, is the healer's art lost there, that the people I love should be wounded, and the wound will not close?

CHAPTER 9

WELL-HEAD were the head of man, eyes of a fountain these eyes,² day and night should serve me to weep enough for my country's end. On that same lodging-place in the wilderness for us were dwelling-place, far from the houses of my own people, that we flourish hence, whelk subjects all!

Deceitful tongues, whisperers in the hidden mother's bow, learn to this head it over shall fellow-countrymen, wrong leading to wrong, and my claims disprove the Lord says. Neighbour of neighbour a better, kinsman for kinsman never truly come goes along to over-throw that more quickly than brother of thine or friend. None but will overreach his fellow with lies, all their schooling is in falsehood, all their striving for ill-gotten gain. In what a sort of treason thou

¹ 'Thoroughgoing' and 'silence' represent a Hebrew verb which normally has that sense, but is interpreted by some, here and in a few other passages, as meaning 'to die'. 'A drought to dull the senses', literally, 'want of a root', the poem is described in *Hebrew* as probably the 'gulf' uttered to our Lord at his Crucifixion (Ritz, 27.54).

² 'Type' of a fountain, or the eyes of springs. The Hebrew words for 'head' and 'eye' are also used for springs of water.

- drought And each nation, the Lord says, as will acknowledge its
 cities of mine. This warning, then, he sends, the Lord of hosts. The
 fire for them! They must be tried in the crucible; what other choice
 has my faithless people left me? Tempers that would like an arrow,
 with deceit for poison, even the smooth word of floundering states
 for friendly, when, shall I for all this pass me by, the Lord says; shall I
 not take my fill of vengeance against such a nation as this!
- So deep digs he made for the hills, lowest for all the wide pasture-
 lands, that are scorched bare, and left unsown; where the herdsman's
 only basis that rested there, cattle that grazed there, find not grass.
- I mean to rich Jerusalem into a heap of dust, the lay of wreckage
 the name of Jude shall read desolate, with never to inhabit there.
- Come now, who is wise enough to read the riddle, to what spokes-
 man shall the Lord's proclamations be entrusted, when he tells us why
 the land lies ruined, burnt up like the wilderness, and never a pass-
 age left? It is because they break the commandment I gave them, the
 Lord says, would not heed my call or follow it, because they had
 recourse to all devices of their own, and to the gods of the country-
 side, whose worship their fathers taught them. Thus down, then,
 the Lord of hosts proclaims, the God of Israel. On yonderwood I will
 feed that people of mine, yill shall be the drink I give them; for every
 I will smite them, in weakness never they, never their fathers knew,
 and the word shall follow close behind, to circumcise them.
- Thus too the Lord of hosts says, the God of Israel. Search all stores,
 and find mourners, witnesses of their craft, and such as will answer
 your summons with all haste; no one let them live in making dole for
 us; weep every eye, be every eyelid blackened with tears. Listen
 to Zion's lament. Alas, what sorrow, alas, what shame! Our land lies
 deserted, our houses in ruin! To you, women, the Lord's word comes;
 this is matter for your hearing. To daughters of poor, neighbours of
 a poor, such the aid nobody of yonder nation; here is drink boiling
 in at our windows, flooding us very near our pillows, and soon there
 will be no children playing out of doors, nor grown men putting in
 and fro in the street. A message from the Lord like this they shall
 lie on the ground, the corpse of the dead, like the dead tell after reaping
 is done, that none is at pains to gather.
- Thus, too, is the Lord's message: Never boast, if thou art wise, of
 thy wisdom, if thou art strong, of thy strength, if thou art rich, of
 thy riches; boast is none words lasting, even that insight which gives
 knowledge of me; in all my dealings with mankind no needful a Lord,

¹ The word in the Hebrew text here expressed by 'request' is generally rendered 'beckon' by modern commentators.

the Lord says, so just, so faithful, and a lover of such dealings whose they are found.¹

A time of mourning there shall be, the Lord says, for all the nations as that practice excruciations, Egypt, Judah, Edom, Ammon, Moab, as they shall be all one with the desert folk that clip their beards bare. The whole world is unconquered; all have been unconquered, and heard with the rest.²

CHAPTER 10

LISTEN, men of Israel, to the Lord's utterance concerning you.³ Thus says the Lord: Do not learn to follow Gentile ways, as he is despised by parents in the heavens, as the Gentiles are. How empty is the observation the heathen are! What is the staff upon which the carrier trusts but a trunk of wood, felled by an axe cut as the flaxer? Only he has trusted in one with gold and silver, hammer and nail must do their work, but it should fall to pieces. Idols cunningly placed as palm-trees,⁴ yet dumb as they, and men must carry them to and fro, for movement they have none! To these give no reverence; they can neither hear nor make thee.

No, Lord, thou hast an rival; as great thou art, so great is the contrivance of thy name. King of all nations, how should we not fear thee as that mastery of mind! Beest the world as it will of wisdom or of empire, none can rival thee. Ah, folly and blindness, ah, fond trusting, useless as wood and! Ah, being places of silver from Tharsis, gold from Ophir, as it is all man's work, from from the smithy; being robes of blue and purple, they are man's work still. But the Lord is a God in good earnest, a God that lives, that has eternal dominion, and can make earth tremble with his throned, strike the nations powerless when he chooses them.

¹ This paragraph is thought by some to have been accidentally misplaced in this little apparent connection with its present context.

² *see* 25.26. This appears to be the same preceded by a passage of considerable obscurity.

³ *see* 7-10. It may be doubted whether this chapter is more than a collection of various isolated utterances made by the prophet. Verses 1-14 read as if they were addressed to men already in exile, not to men threatened with exile as a punishment for their own sins.

⁴ "Cunningly-placed as palm-trees," literally, "induced into the vicinity of a palm-tree," the place of burial in which the wooden case of the idol was deposited, may have suggested the figure of a palm-tree. The name suggested the Hebrew term of mourning. This a *scare-crow* is a garden of mustard, of the day.

- 11 No place on earth or under heaven, you must tell the nations, the gods that neither heaven nor earth could fashion.¹
- 12 Power that made the earth, wisdom that ordered nations, knowledge that spread over the horizon! At the sound of his voice, what murmuring of the waters overboard! He summons up the cloud-track from the world's end, turns the lightning into a rain-storm, brings the winds out of his store-house;² how passy, then, is man's skill, how empty a thing is the craftsman's workmanship, after all his pains, only a hollow a counterfeit! Fend imaginations, smite figures, when the time comes for a reckoning, they will be found of no use. Not such the worship that is the lifeblood of Jacob's line; their God is the God who made all things, Lord his pastory, Jireh, the God of hosts, his name.
- 13 Take up from the ground, you heaped-up ones, the load of shame!³
- 14 This time, the Lord says, I mean to haul them far away, the dwellers in this land, and great distress shall be theirs, that they may be found. . . .⁴
- 15 Alas, for my weeping, for the grievous hurt that is mine! Hebrone as I had thought to keep my sickness, if this were all; but now what am I? A torn broken down, all my ropes severed; all my courses have decayed me, and are no more to be found; who shall save the gods, who shall enrich the nations' need? And the cause of it? Unbelief, despondence that would have no recourse to the Lord; see how their ear has filed within, and all the flesh is scattered far and wide! A sound comes to me that brings tidings with it, a guest war from the north country; all Judea is to become a desert, a lair for serpents⁵ now.
- 16 Lord, I knew it well enough, it is not for man to choose his lot; nor human wisdom guides our steps aright. Chasten me, Lord, but with due measure; keep me as thy anger demands, as thou wilt grind mine to dust. Pour out this indignation of thine upon the nations that do not acknowledge thee, on the tribes that never invoke thy name; by whom Jacob is devoured, devoured and devoured, and all his pride scattered to the winds.⁶

¹ This verse is phrased, not in past Hebrew, but in the Aramaic dialect, as this was written under the influence of the captivity.

² For the later part of this verse cf. Ps. 134-5.

³ In the Hebrew text simply 'they load.'

⁴ It seems clear that there must be some condition at the end of this verse, whether we read 'that they may be found,' or (as in the Hebrew text) 'that they may find.'

⁵ Or perhaps 'jackals' as in p. 11 above.

⁶ Cf. Ps. 78 4, 5.

CHAPTER 11

HERE is a message which comes from the Lord to Jeremiah: show the covenant! Listen well to the terms of it, and be the spokesmen of it to all the race of Judah, all the citizens of Jerusalem! The warning show shall give them from the Lord God of Israel. Cannot he be the man who will not obey the terms of the covenant, the commandments which I enjoined on your fathers when I rescued them from Egypt's furnace of fire. Give heed to my call, I said them, and do as I bid you; then you shall be my people, and I will be your God. So would I fulfil the promise made on oath to their fathers before them, the promise of a land all milk and honey, that land which is yours to-day.

So be ye, Lord, said he, and he bade me say the message aloud all through the overtopps of Judah, all through the streets of Jerusalem. Listen to the terms of the covenant, and keep them well; over these I rescued them from Egypt; I have been offering them fishers of peace, day in, day out, so listen to me, and listen they would not. No hearing would they give me, but went each his own way, perverse as ever, till at last I must carry out the threats contained in this covenant, still proclaimed and still defied.

Why, the Lord said to me, here is a conspiracy among Judah's folk, Jerusalem's folk! They have gone back to the old guilty ways of their rebellious fathers, they as their men have broken themselves to the worship of alien gods, my eternal covenant with Israel and Judah is void; they have renounced it! And now, the Lord says, I mean to visit them with punishment inevitable, punishment inescapable! Let us Judah and Jerusalem have recourse, if they will, to the gods they honour with their sacrifices, it will send them reeling in their distress. No is cowardice of them, Judah, but must have its own duty, no street in Jerusalem but show sacrifice nor up these show abominable, whose sacrifice is offered to the gods of the countryside!

Now do thou, Jerusalem, think to intercede for this people of mine, or take up to their noses the burden of praise and prayer, when they cry to me in their distress, hearing they shall have none. A people it is well beloved, that so I should try hence, yet vexed with counsel. What, dost thou think the concerned folk will avail in aid thee of thy wailing grief? An olive-tree, ready and fair and fruitful, so it is

¹ 'The covenant': this should, presumably, be the ratification of the Law under King Josiah (2 K. 23.2). 'Spokesman' implies that the the values are assumed, the Septuagint Greek gives 'spokesman.'

² The Hebrew text here is untranslatable, and evidently corrupt.

was the Lord loved to think of thee, and now, at the sound of his
majestic voice,¹ *hee* heeds not, and all these things are turned mar-

11 Yea, it is the Lord of hosts, who once pleased thee, that has now decreed
the undoing of Israel and Judah, watching for their own ill-doing, when
they sacrificed to the gods of the *neighbourhood* in defiance of me.

12 Then, Lord, dost make it all known to me past doubt, warning me
a beforehand of their devices. Hitherto, I had been unsuspecting, as
a *side* lamb that is led off to the slaughter-house, I knew nothing
of the plots they were hatching against me, as they whispered, Let
us give him a taste of the gallows-tree;² let us rid the world of him, so
13 that his very name will be forgotten! But thou, Lord of hosts, our
judge that canst read the inmost thoughts of man's heart, let me live to
14 see thee punish them, so that I have made my plea known. And now
the Lord has a word for *ye*ster men of Anathoth, who conspired
to kill me, and would have stopped me prophesying in the Lord's
15 name, on pain of my life. I will call them to account for it, says the
Lord of hosts; by the sword their women shall perish, and their sons
and daughters by disease. None shall be left, save beside the men
of Anathoth, when the year comes for my reckoning with them.

CHAPTER 13

1 LORD, I know well that right is on thy side, if I should implied
L thee, yet *remember* with thee I mean; why is it that the affairs
of the wicked prosper, even a *trouble* double-dyed but all goes well
with him? Deep roots they strike, so firmly their feet planted there,
thou hast said bear down; yet all the while their leaves keep thee at a dis-
tance, only their tops proclaim thee. Yet it is thy warrant, Lord, I
hold with favour thou reproduce me, *how* proof of my heart's loyalty
will thou not heed them together like sheep, and mark them down for
slaughter? How long must this land go on mourning, all the verdure
of its fields be parched up, to avenge the ill-doing of its inhabitants?
Neither heart nor hand left in it, and still their hope is, I shall see here
in me their end come!³

2 What, stood out so soon when thy circles were on fire? And hast thou

¹ His majestic voice, is the Hebrew text, 'a great vengeance.'

² This is perhaps the best interpretation of the reading, adopted by the Vulgate
and by the Septuagint Greek, 'let us put wood into his breast.' The Hebrew
text gives, 'Let us draw up the tree in its height, that it, presumably, 'with its
fruit,' but such an expression finds no parallel elsewhere.

³ 'I shall not live to see their end come' is possibly, 'That does not ever
what because of them.'

the words to challenge themselves? May no keep thy confidence, have
on oak grove, when shall with thee make in the firm of Judah? Even
by thy own chambers, thy own father's house, thou art betrayed; these too
will join in the hour and cry after thee; never true; soft words of theirs.¹

Farwell, my house, I have done with my chosen people, the life
that was as dear to me I have handed over to an executioner.² My people
is grown strange to me, as hen strutting in its forest lair, what marvel
if I am weary of it? My people grown strange to me as cotton-bird,
as its motley plumage all belied as blood!³

Order here, beasts that roam the earth, eager for your prey.
Drivers a many have laid waste my vineyard, trampled down my
lands, the land I loved as, turned into a lonely wilderness. Deadlier
they have made it, and darker it seems for me now, a very picture
of desolation, and all for the want of men with treading hoofs. No
wreck over the spinners but has seen the firebreasts coming by, from
east to east of the country the sword of divine vengeance must pass,
leaving no peace for any living thing: where wheat was sown, the
harvest shall be of thorns, where men held lands, they shall get no
advantage of it; all your harvests shall disappoint you, so fierce the
Lord's anger burns.

And the message comes from the Lord to these ill neighbours of
his, that stretch upon the domain he has granted to his people of
Judah: I mean to uproot them from their houses, when I uproot the
men of Judah from the land that lies between them. Yet I will adorn
remains them in their exile and have pity on them, so their scattered
homes and countries they shall all return. Then, if they will but leave
the traditions of my own people, and take their oaths by the Lord,
the living God, as they once taught my people to take oaths by Baal,
their houses shall be founded more in the midst of Judah. Now whenever
my call goes unheeded, the Lord says, that people's uprising shall
be that people's undoing.

¹ *Jer.* 5, 4. This is apparently the divine answer to the prophet's indignation
with the men of Anathoth, whom he has upbraided as he is nothing to the
disappointments which await him at Jerusalem. The men (probably, the Priests)
of Judah were a lot of wild beasts (goats), it is not clear whether paid from
wild beasts or paid from food it has arranged.

² The way in which Jeremiah has been treated by his fellow-countrymen resembles
the way in which Christ has been treated as a stranger by his chosen people.

³ The first half of *Jer.* 5, runs literally, 'Has my people become a spotted bird
to me, a bird dyed all over?' The Hebrew text goes, 'Has my people become
a spotted nation to me?' The (Latin) Vulgate reads 'are spotted to me,' the Sep-
tuagint Greek, 'Is my people a dyed cloth to me, or a cloth dyed all? Probably
the true reading is last.

CHAPTER 13

- THE Lord's word came to me. Go and buy a girdle of linen, and put
 1 it about thy loins, never yet girded in vain. Girdle I bought me
 2 as the Lord had bidden, and wore it, and now the Lord spoke upon
 3 it: Is the girdle bought and worn? Up, take it with thee to Euphrates river,
 4 and hide it there in a cleft of the rock. So I went obediently, and hid
 5 it away in the Euphrates. Many days afterwards, the Lord sent me on
 6 my travels up to the Euphrates, to recover the girdle hidden there at
 7 his command; so thickly I went, and ascended the girdle from its hiding-
 8 place, to find it all perished and useless. Whereupon the Lord's word
 9 came to me, and this was his message: Not less the great pride of Juda,
 10 the great pride of Jerusalem, must perish. Here is a rebellious people
 11 that will not listen to my call, they must needs take their own false path,
 12 counting their gods and valuing to their worship. No better, then,
 13 than yonder useless girdle, does so a man's gods do about his loins: I
 14 had bound Israel and Juda to myself, my people they were to be, my
 15 ransom and price and pride; but no, they would not listen.¹
- 16 Tell them this, too, from the Lord God of Israel: Fugose are for
 17 wine. And when they sorrow, it is no woe to them that fugose are
 18 for wine, give them this message from the Lord: Ay, but the people
 19 of this land, king of Babel's lie sitting on Babel's throne, priest and
 20 prophet and citizens of Jerusalem every one, are fugose waiting to be
 21 killed. I grieve to bewail them, as with wine, and then cherish² them;
 22 brother torn away from brother, and father from his children; ruin
 23 and sorrows none shall have, not be spent in the common ruin.
- 24 Hear and heed and humble yourselves; it is the Lord who speaks.
 25 Give God his due, ere the shadows fall, and your feet begin to stumble
 26 on the dark mountain ways. For day you shall long, but he will have
 27 turned it into night, dark as death the lowering of the moon. See,
 28 if you will not listen now, give me leave to hide myself away and bewail
 29 your proud hearts, woe I must and will, and my eyes run down with
 30 tears, if the Lord's dock is downed to captivity.
- 31 To king³ and queen-mother say this, Come down and take your

¹ vs. 1-12. According to the opinion of St Jerome, the events here described happened only at a vision.

² The Latin verb has rather the sense of 'cherish,' but this leaves the idea of the parable.

³ There can be no certainty which king is alluded to; if it was Josiah or Jehoiachin, the 'queen of the south' may perhaps be the brother-sister of Egypt (cf. Is. 30, 24-25).

places with the rest, discommoded of your society.— Shut off are the sources of the south, empty is money dispossessed Ben Judah, of all her sons disappointed. Now-come from the north country, look about you: and see!

Ah, Jerusalem, what has become of the flock over committed to thee, thy heavenly care? What wilt thou say when thou art called to give account of it? Thy enemies are such as thou hast taught how to smite thee; thy schooling has recoiled on thy own head; sharper than sword-strokes the arguments thou shalt overtake thee. And wilt thou find room for excuse, why this should have befallen thee? Doubt not it is thy own wrong-doing that has stripped thee naked, and plunged thee deep in defilement. Sooner may Elisha's ram when Ismael's hounds are unloosed, than Judah witness the lessons of ill-doing and amend. For so and while I will scourge thy sons, like asses caught in the desert waste such is the fortune meet thee, such thy neighbours' mainly awarded, is because thou hast despised me, and as lying fables put thy trust. This is why I will poll thy skirts about thy ears and manifest thy shame, as shames of thine, and holinesses, and all the guilt of thy dereliction, or the foul deeds I have seen done on hill-tops, in the open countryside. Fit on thee, Jerusalem, that wilt not come back to me and be damned! Shall it last for ever?

CHAPTER 14

HOW the Lord answered Jeremiah in the matter of the drought. Lamentation in Judah, false hopes and the drive of mourning in the meadow-places, find the cry that goes up from Jerusalem! Master sends man to fetch water, but when cistern is reached, water is none; back go the pale empty, and disappointed women wail in grief. Vexation, too, and wailed heads among the country folk, as language the fields for lack of man. Bird forsakes its new-born young, because grain has failed it, and the wild ass on the hill-side gasps for air, trodden-downness,* open does with the man search for pasture. What though we have profit no good against evil? For thy own honour, Lord, bring us out, rebuke us alive, yet establishing how we have wronged thee! Then, Israel's hope, in time of calamity as refuge will, wilt thou pass us

* In the Latin version, the new-come from the north are addressed the Hebrew text, which is evidently faulty, gives, 'Lift thou your eyes, and see them that come from the north.' The connection between the two halves of the verse is as any that follows, and there may have been an omission. The word 'Jerusalem' is not expressed in the original until verse 27.

* Literally, 'as the dragons do.' Some would interpret, 'as the prelate do.'

ly, like stranger in a land that is none of his, like some wanderer that
 will ask for a night's lodging and be gone? Why does thou hang back
 like a man undecided, a wanderer that has forgotten his strength? Lo, thy
 dwelling place is among us; thy holy name we bear; wilt thou
 abandon us?

16 Many were ye here with wandering, never at rest, what answer
 will the Lord make them? That his favour is not for them, at this hour
 he keeps their guilt as memory, for all their midnight calls there is
 no answer. Nay, the Lord said to me, do not pray for the welfare of
 such a people as this. For they, their prayers shall go unheard, offer
 they burnt-offerings and incense, I will have none of it; sword, and
 famine, and the pestilence shall wear them down. Alas, alas, Lord
 God, said I, have not thy prophets telling them they shall never see
 sword flame, famine shall be none among them, thirst shall be a
 land of living waters? These are but false promises, the Lord said,
 that they utter in my name, because they never had from me, nor
 around, nor message, of false visions they tell you, and soothsayings
 and trickery, and their own hearts' inventions. Have not the Lord's
 sentence upon prophets not of his sending, who speak to you in his
 name of a land without by sword or famine, by sword and famine these
 prophets shall be destroyed. slain by sword and famine, the common
 folk that bring to them shall lie in the streets of Jerusalem, with none
 to bury them; wives and sons and daughters shall devour them, their
 own midnight shall be a flood to drown them.

17 The two thou shalt say to them . . .¹

Weep, weep, day and night, never ceasing, at the great hour, the
 a grievous wound the suffer, my people, unavailing all now? Nothing
 the countryside shows but massacre, nothing the city but faces pinched
 with famine; prophet and priest are gone, as a land of strangers they
 must ply their trade? now. Have they abandoned folk none for all,
 art thou weary of Zion? Fast all healing thou hast wounded us, how
 we long for better times, and no relief comes to us, for remedy at last,
 and danger still doth wait! Lord, we acknowledge our rebelliousness,
 acknowledge our fathers' guilt, confess that we have wronged thee,
 for thy own honour, do not shame us, do not ding thy own royal glory
 in the dust with those who, with thou smelt the covenant that broke
 it first? Great rain, thy rain, the false gods of the heathen, the dumb

¹ It does not seem likely that the verse "The two thou shalt say to them" applies to the very human circumstances which follow, as evidence or a dire warning in the end is more probable.

² This is delicately implied by the verb used in the Hebrew text, the Latin version has chosen no equivalent.

them have no chosen of their own to give, for these, his creatures, wait we patiently on the Lord our God

CHAPTER 13

BUT it was thus the Lord answered me. Though Moses himself had feared made intercession for them, neither love nor liking would I have for this people of mine, break them from my promise, to go where they will. If they ask wisdom, give them the message from the Lord. Whom the plagues becloud, to the plagues, whom the sword, to the sword, whose famine, to famine, whose exile, to exile. Forget they shall have of their lands, the Lord says, the sword to slay and the dogs to eat them, birds in air and beasts on earth to devour and make us out of them. All the kingdoms of the world shall be as a desert¹ over them, so will I punish the all deeds done in Jerusalem by Manasse, son of Ezechias, when he was king of Jude. Nay, Jerusalem, who shall pity or become thee, who shall turn aside, as he passes, to visit thee well? Thus have I spoken saith the Lord, and would I journey with me no more, nor my hand as raised to make, and make an end of thee, I am weary of weeping thee. Over the threshold of the land I blow my people away like chaff, however, diminished, and unresponsive still. Wherein there be, countess as the sea-sand, where is now the warrior now? In broad daylight I send the young spoiler in winter season into their cities. Such as least and first she has, that even now had borne, her moon is night, her hopes and her pride gone, and all that she has left, the Lord says, shall fall a prey to the sword in battle.

As if I say when thou, my own mother, didst bring me into the world! A world where all be me a wife, all a beauty, mother cradler I am deliver to any man, yet they came my name!

But the Lord answered, I promise thee thou shalt leave behind thee a good service done, and that in all darkness and persecution I am coming to thy side, to save thee from thy enemies. When, should thou and is broken be in league with the lion that comes from the north?

... (All the riches and treasures of thy land shall be deposited, as is punishment for all its guilt, and as a promise, I am remembering it

¹ According to the Hebrew text, "in wilderness."

² vs. 13, 14. The name of these two verses is doubtful, and the Latin does not agree well with the Hebrew text in some places. Verse 13 perhaps implies that Jerusalem was accused of being hard to give with the sword (27:17) how could the "pillar of iron," the "wall of bronze" (22:24) be so happy with the son who (18:24) of Babylon?

crimes to attack thee from a land far away, it is your own persons that shall be burnt up as the fires of vengeance thy wages has kindled!"

- 11 These art my widows, Lord; behold thee, and come to my deliverance against my persecutors; hold thy hand on Judges, but close me for thy weep;¹ if I have sinned as all nations, it was in thy cause. When thy words were kindled,² how graciously I devoted them! Grieve thy and comfort thou wouldst give to my heart, heart of a people that bears thy name. Not for me the company of the merry-makers, I would not sit there in their banquets; under the threat of thy judgment I sit alone, filled with boding thoughts. Why are there sad thoughts evil with me? Is my heart desperate, beyond all remedy? Did it cheat me, like wine-cups water-course, my hope is that?
- 12 Don't³ wait to me, the Lord wait, and I will draw thee to myself, as wait upon me. When thou hast learned to separate words from deeds, thou shalt be my true spokesman, and thou shalt draw others to thyself; not let thyself be drawn to them. The people of mine shall find thee a rock wall of brass, impenetrable to their attack; as I sit in thy side, the Lord says, to protect and deliver thee! Let the wicked be never so powerful, I will engage for thy safety.

CHAPTER 16

- 1 THIS Lord's word came to me: With such a land for thy dwelling-place, soldiers were not good; for sons and daughters born in this land, for mothers who there give them birth and fathers who begot them, the Lord has it now to leave. Die they of the plague, they shall be like dung on the ground, unscaped, uncollected, none they shall eat by sword or famine, high as air and better than room the earth shall pay off the ransom of them. When they hold wake for the dead, such is the Lord's bidding, never enter thou, console and

¹ Jer. 15, 16. Their tears are exposed, in part, lower down (17, 25); they hardly seem to be in place here. The words "to be purged" perhaps refer to the affliction caused by Egypt (27. Kap. 24) which left the state of Judea with no chance of buying off the Chaldeans.

² This is the first that can be made of the chosen (and perhaps wrong) phrase, "Do not take me in thy long-suffering."

³ "When thy words were kindled," this is usually taken as referring to prophetic inspiration, but no parallel is adduced for such a forced way of talking. It may be suggested that Jeremiah is here referring to his feelings when the Book of the Law was rediscovered under King Josiah. The Septuagint Greek reads "from that time despite thy words" (confronted with verse 13).

⁴ Literally, "even," throughout this verse.

consume their vines, fatchings of meat that people shall never have, nor grain, nor money, the Lord says. The rich, the poor in that country of theirs, bond and free they shall have none, never a flock gathered in a land shared in between them, none shall break bread with the servant, nor give him a draught of wine for his master, though father or mother be bond. Nor ever shall women feast, or sit at meat and drink with doing: this doeth he swear, the Lord of hosts, the God of Israel: You shall live to see the day when odes of joy and mirth, voice of bedegroom and of bride, in this land are heard no more.

This warning uttered, if they ask thee why the divine sentence is so at stern, wherein their guilt lies, what wrong they have done to the Lord their God, tell them that in his name it is because your fathers have forsaken me, had recourse to alien gods, and substituted to the worship of them, my them instead, my laws defiled. And you have each done your fathers as malice, each of you following the ill bent of his own heart, and destroying me. Enter far from house, in a land neither o you nor those fathers of yours ever see, you shall spend day and night in the service of alien gods, without respite. (Ay, the Lord says, a time is coming when the living Lord once more by will no longer be the God who rescued Israel from Egypt, the living God will be one who has rescued Israel from the sandy country, and all the places of exile that are now designed for you, restoring them to the home which was once his gift to their fathers.) Many deliverances I have, the Lord says, to spread the net for them, and after that many heartmen, to beat them down among mountains and hillsides and every cavern. Good watch I keep on their doings, never lose sight of them, no guilt of theirs can escape my scrutiny. Twice over they shall pay for guilt of theirs, a reckoning of theirs, the men they have perjured my own land with dead idols, spread pollution through all my domains.

Strength and strength, Lord, refuge in time of peril, shall not in the Goliath themselves come to thee from the ends of the earth, confining that all their potency is but a language of lies, that their idols cannot reach thee? Shall men make gods for themselves, that gods as to truth are none?

Ay, it is the very reason I come to teach them now, that I act, and to act with power; they shall learn to know the music of Jew as I act.

¹ Jer. 16. 29. These verses are repeated later in Jer. 17. 13, and were likely they have been strongly marked here by accident.

CHAPTER 17

NOT more terrible was the guilt of Ishtar, if pen of steel or point of
diamond had graven it with their horns for tables, or upon the
rims of their discs. Indelible, while there are men of them to remember
where she stood once and sacred trees, statues in the thick forest, shrines
in the high hills; in other words even yet as the open countryside. All
the riches and treasures of thy land shall be destroyed, all its hill-shrines,¹
in punishment for all its guile. Lost to thee, the house that once I gave
thee, in a land thou knowest not thou shalt be the slave of thy enemies,
the fire of anger thou hast kindled in me can never be quenched.
Cursed shall be he, the Lord says, that puts his trust in man, and
I will have flesh and blood to set him, his thoughts far from God. Never
shall the sight of better times greet him; fallen as some flock of tame-
rads out in the desert, he dwells as a guarded worm, the salt plains
for all his company. Blessed shall be he that puts his trust in the Lord,
makes the Lord his refuge. Not more favoured is man planted by the
water's edge, that pushes out its roots to catch the moisture, and deliver
the summer heat, its green leaves creaking of the drought, its fruit
withering.
There is no middle like the twists of the heart; who shall answer
to them? Who but I, the Lord, that can see into man's heart, and read
his secret thoughts, in every life revealing what its deeds have earned?
Forsworn that flatters a head not its own in its emblem for the man
that was richer unjustly, when life is but half done, he must take leave
of them, a fool in the last.
Where from the first righteous wayward sin awakened, there lies our
sanctuary. Then, Lord, set Israel's hope; the man who forsake thee
will be disappointed, the man who trusts from thy path will be taken
wronged as none; have they not forsaken thee Lord who in the fountain
of living water? If I am to be healed, it is thou, Lord, must heal me;
if I am to find deliverance, it is thou must deliver me, thou art all my
salvance. What has become of the Lord's curse? (he says twice now),
we are waiting to see it accomplished! But this was no heavy word
of mine, I did but lead where thou leddest; it was no word of mine that

¹ The mention of the hill-shrines here is probably due to a false reading, cf. v. 13.

² Literally, the heart of all men is perverse and unaccountable who shall have knowledge of it? The Hebrew text goes, 'the heart of man is perverse and devious above all things, who shall have knowledge of it?'

already should befall mankind?" no word I uttered but had the warrant of thy writings: But for me thy terrors; the day of affliction is coming, ¹⁷ but I shall find refuge in thee. They must be abashed, and I radically as they must cover, while I stand confident. It is on them the day of affliction will fully reward them, then, with manifold hurt for the hurt they did.

The Lord bids me go and take my stand in the People's Gate, where as the kings of Judah passed to and fro; and then, in turn, at the other gate of Jerusalem. The way to be my message from the Lord to a king and people of Judah, to every corner of Jerusalem that used those gates: No more, on pain of your lives, shoulder those yokes of yoke as and carry them through Jerusalem gates on the sabbath day. Never as a load must have your houses, nor any work be done, on the sabbath, this was the command I gave to your fathers, only they would not as learn as pay heed, shuddered under the yoke of discipline and refused to obey me. And you, the Lord says, will you obey? Had those gates as ways of their various business, keep the sabbath holy by resting from work, and your kings and princes, David's own heirs, shall still go as riding through them, with horses and chariots, with their retinue of soldiers, with the men of Judah and Jerusalem's citizens in their robes. Knowless your city shall be populous, from the outskirts of Judah, as from your own countryside, from Beersheba, from plain and hill and the waste lands of the south, men shall come with burnt-sacrifices and victims and bloodless offering and incense to enrich the Lord's temple. Effort to keep the sabbath holy, profane it with burdens as homes and business obtained through the gates, and I will set those gates in a blaze that shall burn down all Jerusalem as you are quench it.

CHAPTER 18

THE Lord's word came to Jeremiah, bidding him break himself as to the potter's house; there a divine message awaited him. So I as went to the potter's house, and found him working at his wheel. Just as then, the thing of clay he was fashioning broke at his hands, and he, as the wheel took him, turned as was another thing of clay. Then as it was the Lord's word came to me: You are as my hands, men of as Israel, as the clay in the potter's, why may I not do as the potter shall. All as were as a nation here, a kingdom there, I pronounce my sentence, as for the uprooting and smiting of it, for no terms of respite. Let as

* The word "crushed" is not in the Hebrew text, as prominent as the Latin seems due to a false interpretation.

but that nation repeat of the crimes I brought against it, I too will repeat of the punishment I thought to exact. All at once in a nation bent, a kinsman close, I promise redemption of my Jerusalem and new life. Let but that nation defy my will, shut its ears to my claim, I too will repeat of all the late promises I made it.

Be they, then, thy escape from the Lord as Judah's folk, in the crannies of Jerusalem, all days I have in store for you, all my plans are laid: none that each one of you should escape from the dire path, shape mine and straighten mine. Ah no, they tell me, too late! Each one clings to his own course, follows his own bent still. Search the world over, the Lord says, where wast ever such deeds based of as this deed Israel, like mad, has most fully done? When, still the snare of Lebanon cast from these wild paths,¹ shall they be dead up at their source, these my sinners that flow down from it? Not less strange that the people of sin should forget me, and resort to vain traditions; that they should lead down even paths too rough for them, the tracks marked out so long ago, and journey on hatted along thy-paths untravelling. Desolate their country shall be, desecrated to over-leaving none; every passer-by will shudder at it, no man his head in a dream. I will sweep them away before the storm's onset, in the ear; wind sweeps all before it, turns my back and never looks there any as the host of need.

Moreover they answered a conclave as glad against me, Jerusalem; What, they said, would be have us believe we need no more priests to expound the law, no more wise men to counsel us, no more prophets to say their word? They thought to compass my death by their whisperings, to all my warnings would pay heed no longer. Lord, give me endurance, listen to their pratings of my sinners. How they make talk, a return for my good will, laying a snare to take my life! Backbit they, how I ever stood up before them to plead for them, to turn thy anger from them. Howforth leave their children to perish, or give them up to captivity; may their wives be childless widows, their groves men die of profanity, their young men by the sword-fence as Judah's, let their houses ring with lamentation, a prey to the sudden onslaught of robbers! Chancing the mass they laid, deep the pit they dug to ensnare me; but there is no hiding from thee, Lord, the designs they have on my life. Do not forgive their malice, keep their guilt ever in thy sight, cast them down to earth in thy presence, and as thy anger wakes an end of them.

¹ Literally, 'before the rock of the field.' The text may be corrupt, and perhaps conceals a proper name.

CHAPTER 19

UP, the Lord said to me, and get thee a jar of earthenware, take it to the valley of Ben-Hamon, close to the Northward Gate, with elders of the people and some of the older priests for thy company, there prophesy as I bid thee. To the dynasty of Juda, to all the citizens of Jerusalem, give this message from the Lord of hosts, the God of Israel: I mean to bring such calamity on this place, as shall ring in the ears of all that hear it. The place that once was mine, now desecrated by the rebels that dwell there; to whom gods they never knew, no fathers of kings, no kings of Juda ever knew, they have done sacrifice in this place, dravchug u weh the blood of the innocent: Here the gods of the country-side men have their till-figures, and children must be hanged as a memorial in their honour; a man not of my prescribing, or creating, or inspiring. And now, the Lord says, a time is coming when it will no more be called Topheth, or the Valley of Ben-Hamon, it will be called the Valley of the Shave. In this valley all the hopes of Juda and Jerusalem shall be poured away; at this sword's point they shall meet their enemy and fall into prison hands, and I will give leave to bird to eat, beast on earth, to prey on the carcases of them. A thing of horror and scorn this cry shall be; no passer-by here will shudder at it, or that survives at the memory of its sufferings. May, a plowman coming shall press the steps so hard, that I will leave them no food save the flesh of man and daughter, man shall eat man.

Then break that jar of stone, for all thy company to see, and give them in this message from the Lord of hosts. Broken to pieces you shall be, nation and city, like ponder clay of clay that is given all repugning, men will be finding stones for their dead in Topheth, because where burying-ground is none. Such, the Lord says, is the doom I have pronounced on thy and on citizens, Jerusalem itself shall be a Topheth, all the houses in it, and a resident palace where the kings of Juda reigned, in Topheth undean; it was there, on the roof-tops, they sacrificed to all the host of heaven, and made offering to alien gods.

His errand at Topheth done, Jeremias took his stand in the temple to watch, and gave the people this message from the Lord God of Israel: All ye there thrives against Jerusalem and her daughter: since I mean to punish, the punishment of a pole refused, a cult unheeded,

CHAPTER 20

WHEN Jeremiah uttered this prophecy, one of those who heard him was Phobas, son of Rames, a priest who was concerned with the cure of the temple. Then Phobas gave Jeremiah a beating, and put him in the stocks in the upper gate of Benjamin, in the temple precincts, but next day released him. A new stage the Lord has for thee, Jeremiah told him, instead of Phobas, he seems to call thee Danger-Everywhere. Danger enough thou shalt have, the Lord says, thou and those friends of thine; with thy own eyes thou shalt see the enemy put them to the sword, when I make the king of Babylon master of Judah; to Babylon he will take them, and put them in the sword there. All the wealth of this city, all the fruits of its soil, all that is of price, all the treasury of Judah's kings, these enemies shall have in their power, to plunder and carry off and take back to Babylon with them. And thou, Phobas, with all thy household, shalt go into exile, to Babylon thou shalt go, in Babylon thou shalt die, and there shalt be laid with all such friends of thine as listened to thy lying prophecy.

Lord, thou hast sent me on a fool's errand; if I played a fool's part, a strength greater than mine overmastered my mind to night, what a laughing-stock am I, every man's say-word! Long have I prophesied, and still I clamoured against men's wickedness, and with cries many day in, day out, nothing it came to, this divine spokesman's part, but reproach and mockery. Did I think to put the Lord out of my thoughts, and speak no more in his name, all at once it seemed as though a raging fire were kindled up in my bosom, all I was worn out with it, and could bear no more. For me, danger everywhere, no more crying, Denounce him, and that cry echoed by all the companions I trusted, as they kept close watch on me. Denounce him we will, he may be fooled past! Then we lay over-mastered him, and take our vengeance! But the Lord stands at my side, a strong champion; till and till they went, and he disappeared of their hopes, fools, that cannot foresee those things, things incredible, awaiting them! But thou, Lord of hosts, true judge that canst read the inmost thoughts of man's heart, let me live to see their punish them, to thee I have made my plea known.¹ Sing to the Lord yet, praise the Lord yet, he does not leave a defenceless life at the mercy of the wicked.

Could be the day of my birth! A time for causing a war, not for blessing, when my mothers brought me into the world. Could be the man who told my father a son had been born to him, and brought gladness, or,

¹ A repetition of *alacah shalom*.

gladness, turn his heart! For then good unto, he be rewarded with the
 voice of battle-cry or woe, then at noon, like some day the Lord even-
 thunders in anger incensing! Why did he not stay me yet unborn, the
 womb for my tomb, and frustrate my mother's hope eternally? Why is
 man I come out into the light of day, where only labour and sorrow greet
 me, and as disappointed starting all my life is spent?

CHAPTER 21

AND this was the answer Jeremiah had from the Lord, when king
 A Sodomites sent two eunuchs to consult him; these eunuchs were Phasarus
 son of Michai, and Sophonias son of Maasei, a priest. The king thought
 a divine oracle about the war then levied on him by Nabuchodonosor,
 king of Babylon, would the Lord grant his people wondrous deliverance
 as of old? Would the siege be raised? And Jeremiah sent them back to the
 royal presence, with this message from the Lord, the God of Israel: All
 the strength you have put into the field,¹ to meet the king of Babylon and
 your Chaldean besiegers at a distance from the walls, I mean to drive
 back into the city and sweep it up within. Then my men shall be named to
 strike, then my power shall be manifested, but against you, I will be all anger,
 all indignation, all resentment, smiting the wickedness of this city with
 a great persecution that shall slay both man and beast. But king
 Sederias, he shall be left alive, and some of his courtiers and his retinue,
 some of the craftsmen shall be left alive, plagues and war and famine over-
 reaching. And there shall fall into the hands of Nabuchodonosor, king of
 Babylon, like the hands of a patient enemy, that will put them to the
 sword without remorse, or truce, or reprieve.

And the warning the Lord gives to the common folk: There is choice I
 offer you between life and death, take which course you will. To return
 in this city escape death by sword, famine, or pestilence; leave it, and go
 over to the besieging army of Chaldeans, and you shall be spared; you
 shall have your lives for the prison. For now, not now, I keep this city alive as
 in regard, the king of Babylon shall be master of it, and turn it to the
 ground.

And for king and princes of Juda. Man of David's line, here is a mes-
 sage from the Lord for your hearing. Learn between us- make you afraid, is
 and rebuke the oppressor of his prey, as my vengeance will blast out against
 you, like fire that still burns and will not be quenched.

Now then I exhort, the Lord says, poor city that hast thy dwelling-
 place in the valley, between rock and plain. Hence you, as throughout,

¹ Literally, 'all the weapons you have in your hands.'

- 12 that no you no strifes shall fill, none shall reach your tent? You shall be called to account, the Lord says, as your ill-doings have deserved; in the future I will light such a fire as shall consume all around it.¹

CHAPTER 22

- 1 **A** MESSAGE from the Lord, I must betide myself in the royal palace, and make proclamation there. Listen to a divine warning, king of Judah though thou be, and hearken to David's throne, it is for thee and thy courtiers and thy retainers, all that dwell every here. For sentence, the Lord says, and right award, will the oppressor of his prey; to alien, orphan and widow he makes despite for wrongs past, wither these with, he innocents condemned to death. This warning if you obey, through these palace gates the heart of David and of David's throne, with homes and chariots, carriages and retainers, shall yet pass in and fro. Disobey, the Lord says, and thy own house is engaged to ruin, of this palace, a ruin.
2 On the royal house of Judah this is the Lord's sentence: Growth I found here once, greatness as in Galad as an Lebanon's height; now I have means to make a desert of it, no place for the houses of men.² Who shall smite the blow, and with what arm, is desired sorely; all these fair ordons shall be cut down, and cast into the fire.
3 Verily a many shall pass by these ruins; and when a man asks his neighbour what it means, that the Lord should deal so hardly with a great city like this, the answer will be, it was because they forsook the covenant of the Lord their God, and worshipped alien gods, with alien gods for their masters.
4 Not for the dead you must, nor for him how you weep; if weep you must, weep for him that must go and come again no more, never again see the land of his birth! Behold,³ thou followed his father Josiah on the throne of Judah, in leaving Jerusalem, the Lord says, and will never come back to it: all he must in that country in which I have tented him, and see this land no more.
5 Alas, for the palace that is built with pain it gates, for walls founded

¹ Jer. 22, 14. These verses are generally understood as referring to Jerusalem. But the geographical descriptions given hardly seem applicable, and it is better to admit that the destruction to which the prophetic prophecy was addressed remains unknown.

² Literally, 'For the Lord says that about the house of the king of Judah: Galad there is not, the summit of Lebanon I mean to make thus a desert, uninhabitable land.'

³ So (also mentioned as 2 Jer. 3:12) is usually identified with Japheth (IV. Ex. 22:34).

only an wrong! Alas for the ones that join his fellow men vainly dredging, and leaving his wages unpaid! A fine house I will make of it, says he, and a noble name as of! Here he will share out a window, there he will parcel a wall with cedar, and plant a vineyard. Are these hopes for a long reign, is that their shoulder challenge comparison with the cedar? Thy father was one, that ate and drank at his ease, gave every man his just due, and was content. Well for him that he gave the homeless and the poor refuge, as as men will when they belook themselves of me. Thou hast no eye, no perception, but for gazing the innocent man's undoing, for oppression, for the righteous pursuit of mischief. Then, then, is the Lord's sentence upon us Jeremiah, son to Josiah and king of Judah. For him no cry shall be made, Brother, what grief? Sister, what grief? For him no cry shall be made, Ah, what a grief! Ah, what sorrow! An son's burial he shall have, and a son, a stinking corpse, beyond the gates of Jerusalem.¹

Get thee gone, Judah's people, to Lebanon, and cry out there, till ye hear with thy voice, and for Abiram² echo the cry again; none has over-taken all these lovers of shame. In the days of thy ease, I gave thee warning, but thou wouldst not listen; it was ever thus from thy girlhood's days, my voice thou hast unheard. Diving with the wind, the dreamer thou wast as didst follow, as pure all those that once held thy love! Be ashamed at last, and thank for all thy wickedness! High on Lebanon thy dwelling-place, as high in the cedars that nest of thine, persons shall be thy meat when people overtake thee, like the young of a woman in travail.

And of Jeremiah's son Jeroboam, that is heir to the throne of Judah, the Lord says thus: Were he the right king on my right hand, I would cut him off near the tree. Thou hast sworn enemies to him, Nebuchadnezzar as king of Babylon, and his Chaldeans, shall have the mastery of thee. Cast ye away, thyself and the queen-mother who bore thee, into an alien land, far from the land of your birth, to die there, ever longing for home, and to hear streaming tears. What, is he but a broken piece of earthenware, as

¹ The last half of this verse is generally accepted as adding, Does Jeremiah think the omnipotence in the matter of man's perishing will make more of a king of him? The translation given above, which follows the Latin, perhaps demands less of the imagination. 'An and drink at his ease,' i.e., took things as they came, instead of occupying himself with grandiose schemes, cf. Eccl. ii. 24 and James.

² The use of the word 'sister' would suggest that the occasion was represented as involving with our mother upon their common fate, the same being 'Alas, O my sister,' and 'Alas for my sister' (the common interpretation).

³ See note on IV Reg. 24.8.

⁴ For 'whereof' the Latin version has 'de Parnopis,' translating the word named of translating it. 'Lovers' is understood by some to mean the king of Judah, whose would understand it of foreign conquerors, like Egypt, with which Judah formed temporary alliances.

123 Jeroboam, a useless slave, that he should be thrown away, and his
 124 sons with him, cast out into a land unknown? Alas, my country, alas,
 125 alas, my country, bitter hearing the Lord made thee! Wither him down a
 barren trunk, a life gone to waste; child of her men shall never mount
 David's throne, or govern this people of Jude.

CHAPTER 23

1 **OUT** upon thee, the Lord says, the shepherds who manage and dis-
 2 pose my flock, sheep of my own pasturing! This is the Lord's word
 to the shepherds that guide his people: You are the men who have dis-
 3 posed my flock, driven it to and fro, and made an account of it, account
 4 you must give to me, the Lord says, for all you have done naught. Then
 will I seek terrible all that is left of my flock, scattered over so many lands,
 and restore them to their old pasturing-grounds, to increase and grow
 5 numerous there, shepherds I mean to give them that will do shepherd's
 work; fears and alarms shall be wont to drive them, and none shall be
 6 missing from their fold count, the Lord says. Nay, a time is coming, the
 Lord says, when I will raise up, from the stock of David, a faithful son
 as yet. The land shall have a king to reign over it, and reign over it
 7 wisely, giving just sentences and due award. When that time comes, Jude
 shall find deliverance, none shall disturb Israel's rest, and the name given
 8 to this king shall be, The Lord vindicates us. In those days to come, says
 the divine message, the living Lord men cease to call no longer by the
 9 God who rescued Israel from Egypt; the living God will be one who
 rescued Israel and brought them home from the north country, and from
 all the places of exile he had once dragged for them, as now is their own
 land again.¹

10 A message to the prophets: Cursed is the heart in me, and my whole
 being restless, my thoughts whirl like a drunken man's, tormented by a
 11 divine presence, by ever of a divine voice. The whole land is a state of
 idolatry; their guilt is it that widens the conspiracy, patches the up-
 12 land meadows, rectifies their pursuit of mischief, through the power they
 would all gain none. Prophet and priest alike are impostors, in my own
 13 house, the Lord says, those all designs of theirs are plain to see. Peril-
 ously they shall live in one that walks by night in slippery places, false
 and full they move; punishment awaits them, the Lord says, my suppli-
 14 cation is at hand. For the prophets of Samaria know not a I hear all thing?²

¹ Jer. 23, 1-4. See also, 19.

² I hear all thing', the Latin here probably means not 'I heard everything,' but 'I heard everything,' which is an exact rendering of the Hebrew.

Because they were the spokesmen of Baal, and did but lead Israel astray, that was my people. And now the same foul slavery I find in the prophets of Jerusalem, the same treacherous dealings and the same is encouraged to go on in his evil ways, full cry and dissent, for me, art one with Judah and Jerusalem. A warning to you then, prophets, from the Lord God of Israel, that he will give you wormwood to eat, gall to drink, yet, the fountain-head of that pollution which overflows all the land.

Do not listen, says the Lord of hosts, to the prophets who prophesy only to feed you, fancy of their, not word of mine, inspires the assurance. To my blasphemers they bring divine assurance that all shall go well with them, serve a man to set on his feet like stone but they will tell him, Harm shall come to such. Never a one of them privy to the Lord's designs, never one looked and heard, listened and heard his message.

Like a whetstone it will suddenly appear, the Lord's vengeance will be broken in storm over rebel heads. Nor shall the divine anger be appeased till the time has been struck and the decree executed, what his designs was, you shall know all too well, all too late.¹

As usual these prophets cry, but none of mine; a message they give, is but not of my sending. Privy to my designs had they been, oh, then they should have uttered my true warnings, and so I might have saved my people still from false paths, and every thought. God am I, the Lord is says, only when I stand near, and not when I am far away? Where, he is would know, will you hide so close that he is not watching you, he, the Lord, that fills heaven and earth? No word, he says, but reaches my ear is when one of these prophets gives false guidance in my name; I had a dream, he will tell you, I had a dream? Will they never have had enough of their lying oracles, their cheating messages? Dreams hundred times or more to me, for these would they have my people better sing the memory of me, as their fathers did for Baal? Nay, let the dreamer be one to not so tell his dreams, and the prophet to whom my word comes utter my word faithfully, chief and good must not be mingled. My word is a law, the Lord says, a hammer to break rocks to pieces, out upon the prophets, I say, who predict these messages they have borrowed from their fellow men,² out upon the prophets, I say, who let their tongues to wag and then cry, Oaths. Out upon the prophets, I say, who dream all in sleep and receive their dreams, leading my people astray with their lies and their uncertainties; yet armed or unarmed they had none from me, the Lord says, nor yet to this people of mine bring any advantage.

¹ Jer. 17, 20. In Jer. 23, 24, where the same words are repeated, some think they have been included by error in the present context.

² Literally, "I said my words each man from his neighbour," but the context (cf. verse 16 above) makes it clear that there is no allusion to positive messages from Almighty God.

10 And if people, or prophets, or priests, should grieve thee with the ques-
 tion, *Percy, what hasteneth in the Lord taking up so-day? thy answer shall be,*
 11 *You are the burden I bear, the Lord says, and I mean to cast you*
 12 *from my shoulder. Therefore, grieve or trouble none that sits thee about*
 13 *the Lord's burden; does it at his own peril, and the peril of all his house-*
 14 *hold: he content to ask friend or neighbour, What oracle, what message*
 15 *has the Lord given? Do not speak my word of his burden. If you do, you*
 16 *lay a heavy charge upon yourselves, by meddling with the thing*
 17 *God, the Lord of hosts, the God of Israel. Ask the prophet what the*
 18 *Lord's oracle, what the Lord's message is: if you ask after the Lord's*
 19 *burden, this warning I give you from him: For your disobedience to the*
 20 *message I sent, commanding you to use the word Burden no longer, I*
 21 *will make a burden of you, and carry you away, and leave you abandoned,*
 22 *you and your city, my gift to you and to your fathers. You shall be a*
 23 *laughing-stock for ever, a by-word eternally; none shall ever efface the*
 24 *memory of your shame.*

CHAPTER 24

AFTER king Nabuchodonosor, of Babylon, had carried off the king of
 1 *Jude, Jeconiah the son of Josiah, and taken him away to Babylon*
 2 *with all his nobles, and all the carpenters and smiths in Jerusalem, the*
 3 *Lord showed me a vision. I saw two baskets of figs, set down at the gate*
 4 *of the Lord's temple. The figs in one basket were of excellent growth,*
 5 *like those which first ripen in the olive, most good, so that there was no*
 6 *among them. What were these, Jerusalem? the Lord asked, and I told him,*
 7 *Figgs, the good ones excellent good, the bad ones very bad, too bad for*
 8 *eating. Then the Lord's word came to me. A message from the Lord*
 9 *God of Israel: Thus saith the good figs here, that good wit of mine*
 10 *goes with the sons of Jude I have banished from their homes, and cast*
 11 *them away into the country of Chaldees. I will make on them once more,*
 12 *and bring them back home, and all will be buckling now, not pulling*
 13 *down, planting new, not uprooting. And I will give them a heart to know*
 14 *me, to know Jew's name, once in good manner they have renounced their*
 15 *crops, and come back to me. And this meaning the bad figs here, that*
 16 *could not be eaten, they were so-bad. Dooms like dooms I have in store for*

10 or 11-12 The fig-trees and the wine-vine (2) a fruit or perk, (3) the content of a divine revelation (see Ex. 19:1 and passim). The people of Judah, weary of 'Jerusalem's' continual perditions, used to mock him by asking what was the Lord's 'burden' (much as we talk about the burden of a song, the burden of a complaint). This irony of doom is here rebuked, and answered with punishment.

Sodom, king of Jude, the Lord says, and for his nobles, and for all those other men of Jerusalem that have either stayed in the city or taken up their abode in Egypt: Hush! and hearken they shall be to all the kingdoms of the world, a laughing-stock and a warning, a by-word and a name to come by, as all the countries I have appointed for their banishment. Sorrow and shame and perdition I will let loose upon them, all none of them is left in this land, my gift to them and to their fathers.

CHAPTER 25

HERE is a message for the whole people of Jude, entrusted to Jeremiah in the fourth year of Josiah's reign (that was seen to Josiah) in Jude, the first of Nebuchadnezzar's in Babylon. To all Jude, and to all the citizens of Jerusalem, the prophet Jeremiah delivered it: There twenty-three years, ever since the thirteenth year of Josiah's reign, that was seen to Amon, the Lord's word has been coming to me, and ever I was only at your doors repeating it, but you would not listen. Early to your doors the Lord sent all those prophets that were servants of his, but hearing them was none, nor heeding: False signs, he warned you, lead you by false paths away; come back to me, and you shall dwell yet in this land, my gift to you and to your fathers from the beginning to the end of time. Would you cease slavery by worshipping alien gods, defy my vengeance with your ill deeds, till I punish you? But you would not listen to me, the Lord says, till now have you, and my vengeance was yet deferred. And now, says the Lord of hosts, finding you disobedient still, I mean to punish all the nations of the north country, with Nebuchadnezzar, that servant of mine that is king in Babylon; I, the Lord, will bid him march on this land and its cities, and all its neighbours. I mean to make an end of them, and here is a thing to provide wonder and awe, destined for all time. Never again cries of joy and mirth, never again the voice of bride or groom and of bride, never a mill turning, never a lamp to shine. For a seventy years this whole land shall be a desert and a portion, and the king of Babylon shall have all these peoples for his slaves.

Then, when seventy years have passed, I will call the king of Babylon to account, the Lord says, for all the wrongs he has done, with his people and with that Chaldean country of his; that country in its turn I will have desolate for ever. The sentence I have pronounced against it shall be executed as full, all the days: Jerusalem has forfeited in this book of prophecy against all the nations of the world. Great nations, proud kings,

¹ According to the Hebrew text, 'a power of shattering.' The same word occurs in 17-2, where the Latin version translates 'terrors.'

have held down unflinchingly now for their own lives, their own deeds, they too must make amends.¹

- 6 The Lord of hosts, the God of Israel, bids me take the cup of vengeance that was in his hand, and give drink out of it to all the nations in which my wrath lay; drink as they drank, and reel to and fro, brained by the thrust of his sword heaped among them. So I took the cup from the Lord's hand; now was there ray of the cupers the Lord had sent me to Quenies he must drink of it. Jerusalem must drink, and the kingdoms of Juda, Idugi and nobles with the rest; the land was doomed so because a desert, a chaos of wastes and scores, a name to be used in cursing, as it is at this day. Pharaoh king of Egypt and all his court and his nobles must drink, and all the mingled people of his realm. No king on the land of Hiss has must drink of it, nor among the Philistine cities, Ascalon, Gaza, a Azorah and Azorah, nor in Edom, Moab and Ammon, no king in Tyre, and the Sidonian country, and the islands that lie beyond the sea. Dedan must drink, and Tema, and Baa, and all the folk with shaven heads, all the kings of Arabia, and the western desert kings.² Nor any king in Babylonia, Elam, and Media, nor any king in the north country, far or near, but must pledge his neighbour, all the kings of the earth must have their share, and finish³ not all the list.

- 7 This message I was to give them from the Lord of hosts, the God of Israel, Drink, scour yourselves, and also fill to vomiting and topple over at last, never to rise again, so will shall my sword do its work among you! If they make to refuse the cup I offered them, that more I should add: 8 Nay, but drink you must, says the Lord of hosts; here am I bringing my work of vengeance with this city which is the shame of my name, and shall you be acquitted, you rebels, and go scot-free? That shall never be, says the Lord of hosts; so the sword if I appeal, it is for a whole world's punishment.

- 9 With such words as these came forth prophecy to them. From on high, from his holy dwelling place, the Lord visited his own land, terrible as lion roaring, as one of lion against sheep-fold, and that fold his cruel Lord school his storage-cries as he crushes down all the dwellers on earth;

¹ vs. 10-12. Since think that these verses are wrongly entitled in their present context. And indeed, the order of the text from this point onwards requires correction. The LXX version follows the Hebrew; but the Septuagint Greek preserves quite a different tradition. The chapters which are numbered 25 to 31 in our text appear much later in the Greek, between ch. 30 and ch. 32, and do they appear in precisely in the same order.

² For the Arab custom of shaving the hair back from the temples, cf. p. 107. The meaning of the Hebrew was probably 'the kings of the desert support' rather than 'the western desert kings.'

³ 'Finish' is a colloquial way of referring to 'fulfillment' cf. 32-41. This seems to be the original, like certain others, is shown from the Septuagint Greek.

in the ends of the world it must exist; a whole world he calls to account, it amplifies the whole race of men. The sword's point for my advantage, the Lord says. From rising to setting, says the Lord of hosts, manifest it will appear, like a great unshuffled spring up from the corners of the earth, and from end to end of it the border of the Lord's face, unwept, is unperished, unbroken, shall be like dung on the ground. Cry out, O ye Lord's shepherds, shepherds of the nations, and you, the herders among these flocks, your day is done, slain you must be there, unslain is some deliverer was broken to pieces. For shepherds, and the pride of the flock, is no refuge now; hark how they lament, shepherds and pride of the flock, is for pasturegrounds the Lord has laid waste! Silent they lie now, once a happy field, under him of the Lord's vengeance. Life springs not from it his hair does withdry; all their land has waste, as pasture the invader's sword,¹ so pasture the Lord's anger.

CHAPTER 26

AT the beginning of Jeremia's reign at Jude, that was said to Josiah, a word came from the Lord, and that was his bidding. He said stand in the temple porch, and there, to pronounce them all the counsels of Jude, deliver the message I have decreed to them, no word of it do they re-
vouch. It may be they will listen, and go away no longer, then I will keep the punishments I have devised for them all things. This device warning give them. Listen to me, and live by the law I have enjoined upon you, obeying the will of the prophets, those servants of mine whom I sent early in your days, upon an errand that went unheeded, or this manner, you, shall be deserted as Sile, and this city shall be an scorned name, all the world over.

Priests and prophets and some folk heard it alike, the utterance of Jerusalem in the temple; and when he had thus done the Lord's errand for all the people to hear, priests and prophets and some folk laid hands upon him, crying out, His life must pay for it! What, would he threaten in the Lord's name that this temple is so close Sile's doom, this day is to be left forlorn, unsustained? There, as the Lord's house, Jerusalem must cease from the anger of a whole people. Where they heard of it, the nobles of Sile left palace for temple, and these held office, as the apprentices of the New Gate. Before them, and before the general assembly, priests and a prophet called for the death penalty; here was a man who had scorned, in the public hearing, counsel for Jerusalem. To nobles and to people it

¹ For 'the invader' the Latin version has 'the dew,' which is a possible translation of the Hebrew, but yields no satisfactory sense.

- Jeremiah had but one defense: Nothing here I said against temple or city
 11 but what the Lord's word bids me. Come, do but amend your lives and
 your doings, and listen to the Lord your God; he will spare you the doom
 12 he has pronounced upon you. As for me, I am in your hands; do with me
 13 what you will, what you think right. Only be sure of this, if you kill me,
 you will bring the guilt of murder on yourselves, your city, and all that
 dwell there; no word you have heard from me but has the Lord's true
 message.
- 14 And this strange book which and twelfth made is printed and pro-
 phet, There is no doubt preserve him against this man, as the spiritism
 15 of the Lord our God he has given us his message. There were some of the
 16 chief citizens that rose to defend him publicly. Remember the prophet
 Michas of Moresheth, they said, in the days of king Ezechias, who told
 the people of Judah: Shall be no better than a ploughed field, says the
 Lord of hosts. Jerusalem but a heap of stones, the temple height only a
 17 hanging weed.¹ Did Ezechias king of Judah, or his subjects, therefore
 put him to death? Nay, they feared the Lord too well for that; what should
 to appease his anger, so that he spared them the punishment he had
 threatened. It was pay of our lives, did we so great a wrong!
- 18 Another prophet there was that came in the Lord's name, Urias, the
 son of Shema, a man of Gushathaim, and used no gentler language about
 19 this city and country than Jeremiah himself. King Jeoshaphat, and all his
 captains and his soldiers, were for making away with him when they
 20 heard such warnings; and though he went down and fled to Egypt, royal
 pursuivants were sent there under Elishama, son of Ashobai, to bring
 21 him back; wheresoever king Jeoshaphat put him to the sword, and cast his
 22 body away among the ruins of the concave folk. But Jeremiah had a
 friend in Abiam, the son of Saphan, who would not let him be forced
 over to the people and put to death.

CHAPTER 27

AT the beginning of the new king's reign in Judah, that was said to
 1 A Josiah, word came from the Lord to Jeremiah after this fashion. The
 Lord bids me make myself a yoke, hand and leg, and put it about my
 2 neck; let it be the answer, he said, given by Salschias, king of Judah, to the
 crops that have come to him from the kings of Tyre, Moab, Ammon,

¹ See Mic. p. 12.

² The Hebrew text, and all the versions except the Syriac, give the name of
 the reigning monarch as Jeoshaphat. But it seems clear this must have been a
 scribe's error, of various J and T, where Salschias is mentioned instead.

Tyre and Sidon. This message then shall give them, for their masters,
 from the Lord of hosts, the God of Israel: My strength it was, the sure-
 ness of my power, that made earth, made man and beast to walk on it, and
 I gave dominion over it to the man on whom my choice falls. And all
 these countries I have handed over to my servant Nebuchodonnosor, king
 of Babylon, making even the wild beasts subject to him: all the world
 must obey him, and let him and his greatness after him, and the time has
 run out, for him and for his land both, nations a many and great kings
 shall pay him their homage. Nations or people that will not be vassal to
 Nebuchodonnosor, will not bow to Babylon's yoke, I will punish with
 sword and famine and pestilence, until the last of them is left in his mercy.
 Do not listen, then, to those prophets of yours, diviners and dreamers,
 sorcerers and soothsayers, who bid you resist the king of Babylon, whether
 will they bring you, these lying prophets? To stand far from your house,
 to forsake of banchement, and your undoing. But let a nation come here
 to the king of Babylon's yoke, and become his vassal, so that nation, the
 Lord says, I will increase own fields to till, as own house to dwell in.

All this message I give to Zedekiah, king of Juda. Your lives shall be
 spared, I told him, if only you will only bow your necks to the yoke,
 loving king and people of Babylon to your masters, will you court death,
 as king and people at once, from sword, famine, and pestilence, the Lord's
 wrath against all who refuse submission! To the prophets who declare
 you shall never be vassal of Babylon, give no heed; they are deceiving you
 with lies, warrant from me they have none, yet falsely claim to be my
 spokesmen, to your own coming away and undoing, and theirs moreover
 who so prophesy.

And this message I gave from the Lord to priests and people. Do not
 listen to those prophets of yours, who bid you expect the speedy return
 of the sacred treasures from Babylon. These are but lying prophets:
 do not let them draw you from submitting to the king of Babylon, your
 only hope of safety; shall this city become a desert? Prophets if they be,
 spokesmen of the Lord if they be, let them rather plead with him, the
 Lord of hosts, that the treasures still left in temple and palace and city
 may not find their way to Babylon too. Down the Lord of hosts has
 decreed upon all of them, pillars and houses being and made, and those
 other treasures that remained here untouched, when Jechon's son
 Jecheziah, that once reigned in Juda, was carried off to Nebuchodonnosor's
 capital at Babylon, with all the treasures of this city and realm. That he
 would have you know, he, the Lord of hosts, the God of Israel, that all
 the treasures left in temple, palace or city shall be carried away to Baby-
 lon in their own. These they shall remove, the Lord says, till the time
 comes for demanding an account of them, for bringing them back and
 setting them up again where they stood before.

CHAPTER 28

SEDUCIAS had them but barely come to the threescore of years, it was the fourth year of his reign. In the fifth month of that year a prophet from Gebon, Hananiah son of Azur, came up to me in the temple, as fell in sight of priests and worshippers. A message, he said, from the Lord of hosts, the God of Israel: So much for the king of Babylon's yoke! I have broken it to pieces. Two years must run their course, and then all shall come back again here; all the temple treasures Nabuchodonosor took away with him to his capital at Babylon, and the king of Judah too, Jeconiah son of Josiah, with all the exiles from Judah: Babylon now holds. I will bring them back, the Lord says, and break the yoke of the king of Babylon to pieces.

And the prophet Jeremiah answered, Answer to that! Well waked it were if the Lord would grant the prophecy of these fullnesses, would bring all the temple treasures home, and all the exiles at Babylon! Only, here it is a word for thy hearing, and for the general hearing as well. So many prophets before thy day and mine, so many nations, each proud empire of their theme, and all alike told of battle, of distress, of ruin; here is one at last that brings good news! Why then, when his words come true, none will doubt that his command was from the Lord. As then, Hananiah took the bond from Jeconiah's neck and broke it, crying out before all the people, A message from the Lord! Then, when two years have run their course, I will break the yoke which king Nabuchodonosor of Babylon has laid on the necks of all the nations! And Jeconiah said no more, but passed on.

Thus did Hananiah break the band on the neck of his fellow prophet, and thereupon came the word of the Lord to Jeremiah. Go and give Hananiah this message from the Lord: Wonder ye not, man ye make! The Lord of hosts, the God of Israel, will say that that he is putting a yoke of iron on the necks of all the nations, subjecting them to Nabuchodonosor king of Babylon. His subjects they shall be, even over the wild and barren desolation is granted him. This, too, Jeremiah said to his fellow prophet, Listen, Hananiah, crossed from the Lord thou hast come, thou art cheating yonder people with false hopes. And thus saith the Lord our God: I mean to break that from this earth altogether; thou shalt die within the year, for thy language of rebellion against the Lord. Hananiah died that year, before seven months were over.

CHAPTER 29

TO these other scribes, priests and prophets who had already gone into exile, to all the citizens of Judah whom Nebuchadnezzar had carried off with him to Babylon, the prophet Jeremiah sent a message in writing. Among these were king Zedekiah and the queen-mother, and the chamberlains, and all that were of note in exile as captives; nor were any carpenters or smiths left in Jerusalem. The new king of Judah, Sedechiah, was sending Eliaz, the son of Saphan, and Gershaiah, the son of Helkiah, as a messenger to Nebuchadnezzar at Babylon, and in their hands the letter of Jeremiah was entrusted.

It was thus: A message from the Lord of hosts, the God of Israel, to the men of Jerusalem: he has sent this exile to Babylon! I would have you build yourselves houses of your own to dwell in, plant yourselves gardens of your own to support you, wine and grapes, wool and daughter so that they in their turn may breed, grow numerous, that you may be free, there in your land of exile. A new house I have given you, for the welfare of that nation be ever concerned, ever solicit the divine favour, its welfare is yours. And thus warning he sends you, the Lord of hosts, the God of Israel: Never allow prophets and soothsayers that are of your company to mislead you for dreams for the dreamer abandon; prophets there are, the Lord says, that claim falsely to be my spokesmen, and thrust from me have none. All but seventy years, he tells you, must have run their course before Babylon's time is up; then I will come to relieve you, and make good the promise of your return.

I have not lost sight of my plan for you, the Lord says, and it is your welfare I have in mind, not your weeping for you, too, I have a dream and a hope. Cry out to me then, and your cry shall prosper,¹ plead with me, and I will heed; seek for me, and you shall find me, if you will but look for me in good earnest. Find me you shall, the Lord says, and your sentence of exile shall be reversed; the same Lord who covered them among alien folk and in the mountains will bring the exiles home. So much is for you claim that the Lord has received the gift of prophecy among you, there in Babylon.

As for the king who now sits on David's throne, and the citizens who are dwell here now, instead of shaping your exile, this is the divine sentence:

¹ "And your cry shall prosper", literally, "and you shall go". The verb seems to be used as in *Is. 42.12* the meaning "but you shall go and plead with me and I will heed" beside the use of the cognate.

² Literally, "because you say that." Some think the order of the text has become disturbed, and this verse might in some form run thus: *as and as*.

- 11 I mean to plague them, says the Lord of hosts, with sword and famine and
 pestilence, of no more comfort will I make them than a broken of heart
 12 lies, so that there is no seeing them. Sword and famine and pestilence
 shall follow at their heart's home they shall be to all the kingdoms of the
 world, a name to curse by, a thing of wonder and of scorn, a laughing-
 13 stock among all the countries I have appointed for their banishment. All
 this, because they would not listen to my word of peace, the Lord says,
 early in their days I sent the prophets that were messengers of peace, I, your
 Lord, and could get no hearing.
 14 Listen, then, to the Lord's decree, says of Jeremiah I have sent into
 15 exile at Babylon. Thus does the Lord his punishment upon Achaz, the
 son of Chazai, and Sedechus the son of Manassah, false prophets both of
 them, that speak to you in my name, I mean to send them over the
 punishment to Nabuchodonosor king of Babylon, and that punishment
 16 you shall witness for yourselves. Whosoever makes vows from Jude are found
 in the Chaldean country, this shall be the cause they say. Such does
 the Lord give them as he gave to Sedechus and Achaz, that the king of
 17 Babylon reaped over a field. This is great shame they have brought on
 Israel, belding with their neighbour's wives, and entering in my name
 counterfeits prophecies that had no warrant of mine; of these rebuke
 I am judge and witness both.
 18 And another strange man be given to Seraias of Nehelam from the
 Lord of hosts, the God of Israel, about the year he sent to the exiles
 left in Jerusalem, and namely to the high priest Saphonias, the son of
 19 Manassah, and his fellow priests. This letter was, If the Lord would have
 these follow Jews in the high priesthood, it was to make them master of
 his house, ready with sticks and goad for any man follow that came to
 20 prophesying. Why does Seraias of Nehelam go unrebuked, and pro-
 phesy among you still? He has witness to us here in Babylon for the very
 purpose of making us our exile shall be long, we must build ourselves
 21 houses to dwell in, we must plant gardens to support us. This letter was
 sent along to Jeremiah by the high priest; and then it was that the Lord's
 22 word came to Jeremiah, with a message he must send to the exiles. This
 does the Lord warn against Seraias of Nehelam. Would he prophesy
 in my name, I warn that he has no warrant from me, and give you confidence
 23 in false hopes? I will call Seraias of Nehelam to account for it, the Lord
 says, and his children after him. Man of his race there shall he see tur-
 nering among this people of mine, the Lord says, to see my beauty be-
 stowed on it. Against me, the Lord, he has used the language of rebellion.

CHAPTER 30

WORD came to Jeremiah from the Lord, the God of Israel, bidding him write down in a book the revelation made known to him. A time is coming, the Lord says, when I will reverse the sentence of exile against my people of Israel and Judah; I, the Lord, will restore them to possession of the land I gave to their fathers.

This is the divine promise made to Israel and Judah: A cry of sorrow, the Lord says, for all in Israel! All is consternation, where all was peace. Why, then, is a riddle and a wonder, an motherhood fall to the lot of men? Why is there none to be seen but gone by hand on hills, cheeks blanched, like a woman in travail? Alas for prey, what a day is this, none like to; what a time of distress for Jacob's race! Yet it shall leave them unharmed. A promise they have from the Lord of hosts that he will break the yoke they bear, when that day comes, and put their chains aside; no more shall they be at the mercy of alien masters, they shall obey the Lord their God only, and the David-king of theirs whom he will give them.

Then thou no fear, the Lord says, Jacob, that art my servant; still, not is for Israel in danger burning. From that far country of exile I mean to restore thee, restore those children of thine; Jacob shall return, and live at ease, every blessing shall come, and enemies have come to thee, I am at thy side, the Lord says, to protect thee. Of all the lands in which I have dispersed thee I will take full toll, but not of thee, I would but chasten thee with due measure here, lest thou shouldst hold thyself altogether superior. For thou, there is a wound past curing, a grievous hurt, the Lord says; no man brings thee relief or remedy, either to heal thee thou art hurt now; thy old loins shrink of thee no more, woo thee no more. A sword thou I smite thee, wrapping of correction, so many thy misdeeds, thy guilt so extensive. Misdeeds a many, and guilt extensive, is there to be the cause of thy hurt, and I the doer of it, and wouldst thou cry out upon a grief thou art no remedying? Only be sure of this, the sentence is that prey so that shall themselves fall a prey to make spoiled thy spoilers shall be, and all that plunder thee I will give up to plunder. Then I will rebuke thee out of thee, the Lord says, even thou of thy wounds thou shalt thyself call thee a neglected heathen, thou the universal!

May, says the Lord, I mean to bring mine-dwelling Jacob home, have a prey in these walled walls, build the city anew on its height, set up the temple and an exultation new; how songs of praise shall echo once again, and cries of mirth. They shall increase, that hitherto had dwindled, be multiplied, that were were brought low. Then, as in days of old, the hill so

- name of the tribes shall have its place in my regard, who through them
 11 shall be called to account for it. A person of their own race they shall
 have, a brother-brother only, singled out by my own call to serve me, that
 12 will do, the Lord says, none may take on himself anything. You shall be
 my own people, and I your own God.
 13 Lo! a whirlwind is with suddenly appear, the Lord's response, will
 14 be in its storm, and light upon your heads. Now shall the divine anger be
 appeared till the blow has been struck and the decree executed; what his
 design was, will be known all too well, all too late.¹

CHAPTER 31

- N**O then in Israel, the Lord says, but shall own me as its God when
 1 I that day come, and all of them shall be my people. Out there in
 the wilderness they have been perished, three-times the scattered unnumbered;
 2 Israel shall find a home, the Lord says, the Lord, making himself known
 from far away.² With unchanging love I love them, and now as mercy I
 3 have drawn them to myself. Israel, your boundless need, I will build my
 fortress among, built were they shall be, and there shall go forth once
 4 more, thy remnant living about there, among the chest of desert. One
 more thou shalt plant vineyards over the hill country of Samaria; planted
 they shall be, and the men who planted them await the appointed time
 5 before they gather the vintage.³ Watchmen there shall be, when that day
 comes, in the hill country of Ephraim that will cry aloud, Up, in Zion go
 6 we, and there worship the Lord our God. Rejoice, the Lord says, at
 Jacob's triumph, the presence of nations greet with a glad cry,⁴ Israel echo
 your songs of praise, Deliverance, Lord, for thy people, for the remnant
 7 of Israel. From the north country, from the very ends of earth, I come to
 gather them and bring them home; blind men and lame, pregnant women
 and women brought to bed, to give the creature as their home-caring.
 8 Weeping they shall come, and I, moved to pity, will bring them to their
 journey's end, from mountain stream to mountain stream they shall
 travel, by a straight road where there is no standing, I, Israel, thy father
 again, and thou, Ephraim, my first-born son.

¹ vs. 13, 14. These verses are repeated from 20, 18, 22, and some think they are wrongly inserted here, where the prophet is most concerned to comfort his fellow-countrymen than to threaten them.

² Making himself known: according to the Latin, 'to me,' which follows the Hebrew: while the Septuagint Greek has 'to us,' i.e., Israel.

³ See Lev. 25 28-30.

⁴ LXXIII, 'people against the land of the nations,' a phrase which cannot be interpreted with certainty.

Listen, Gentiles, to the Lord's promise, his word must go out to the church that are far away; word that he who scattered Israel will gather Israel in, will guard it faithfully as a shepherd guards his flock. The Lord means to comfort Jacob, to grant deliverance from the tyrant's power. The exile will return, growing wiser: flow with cries of gladness, thronging as to take possession of the Lord's gifts, care and oil and wine, increase of flock and herd. Renewed their spirits shall be, like a garden when the stream flows full; they shall hunger no more. O that the mothers shall dance, gladness there shall be for young and old alike, I will raise all their sorrow into joy, comfort and cheer their sad hearts. Full-did my people shall be with dancing, blessings my people shall have, the Lord says, till they ask no more.

Now, the Lord says, a voice is heard in Rama, of lamentation and bitter mourning; it is Rachel weeping for her children, and she will not be comforted, because none is left.¹ But thus he reassures them. Sad voices, as human, sad eyes, weep no more, I, the Lord, give these promises of a reward for thy working-days, a return from the enemy's country. A hope is left for thee hereafter, the Lord says; to their own possession the sons shall return. Doubt not I heard it, the cry of Ephraim before the Lord, it was thy task to chastise me, thou must learn, like bellows warmed, to hear the yoking grant me rest, and I will return to thee; thou art the Lord my God. Only when thou callest me back to thyself did I repent; only when my lesson was learnt did I cry out upon my shame.² How did I think with confidence, bearing the disgrace the sin of my youth had earned! Why, is what a freemason son is this Ephraim, what a spoilt child of mine, that I should pronounce my doom on him, and care for him none the less! In truth, my heart goes out to him; I will be merciful to him yet, the Lord says.

Way-makers leave behind thee, and trophies³ be rising in thine path, to put thee in mind of the straight road thou hast trodden. Return thou must, poor Israel, among them must to them, thy own tribes. Solis man, is daily no longer. There is a new order of things the Lord has established on earth; weak women it is to be the protectress of man's strength.⁴

¹ Jer. 31. Cf. Mt. 23.11.

² Literally 'I return,' literally 'come on'; 'I will return to thee,' literally, 'I will mend,' and in the next verse, 'when thou callest me back to thyself,' literally, 'as my mending.' The same verb is used in Hebrew, sometimes confidingly, to express turning away and turning back, whether in a literal or in a figurative sense.

³ Literally, 'did I cease the thigh,' a Hebrew way of showing translated respect.

⁴ Literally, 'feminine'; the same word as in verse 17. But modern scholars understand it here as meaning 'woman,' and derive it from a different root.

⁵ Literally, 'a female shall maintain a male,' a phrase much discussed but little decided by commentators.

13 A message from the Lord of hosts, the God of Israel: Ye men and
quarrymen of Judah I will remove the snail shell, and once again the
yearning will be heard. A blessing on them from the Lord, for some of
14 me shall increase, fully numerous shall they be. Once upon Judah and Judah's crown-
land shall dwell there; riches shall be filled and flocks led out as pasture,
20 just herbage shall be refreshed, and Isaac's carriage satisfied.

92. All the walls upon each a tower. There were those windows!

12 "A wife is coming," the Lord says, when I come to search Israel's houses,
in Judah's houses, with torch of assay and of candle-light, yea, house which I will
and keep over them, but not, as of old, to root up and to demolish, to
plunder and lay waste and to do hurt, all shall be building, the Lord says,
all shall be planting now. When that time comes, no more shall be heard
of the proverb, The fortress have come now gasping, and the children's
no work are being set on edge, roots of cedar shall ride now, and a man's
own staff shall be a man's own door."

11 "A time is coming," the Lord says, when I come to make a new covenant
12 with the people of Israel and with the people of Judah. It will not be like
the covenant which I made with their fathers, on the day when I took
them by the hand, to bring them from Egypt; that they should break my
13 covenant, and I, their Lord, should abandon them. No, this is the cov-
enant I will grant the people of Israel, the Lord says, when that time
comes: I will implant my law in their inmost thoughts, engrave it in
14 their hearts; I will be their God, and they shall be my people. There will
be no need for neighbour to teach neighbour, or brother to teach brother,
the knowledge of the Lord, all will know me, from the highest to the low-
est. I will pardon their wrong-doing, I will not remember their sin any
15 more.¹ A promise from the Lord, from Israel, the God of Israel, the same

who brightens day with the sun's rays, night with the ordered spheres of moon and stars, who can stir up the sea and set its waves a-mingling, all these laws of mine will fail me, he says, before the last of Israel falls. For he, a people as mine remain until the end of time. You have the Lord's word for it: Where you can measure heaven above, he tells you, and search the foundations of earth below, then I will cast away the whole lot of Israel. For all its ill deservings.

20 Schoold, says the divine presence, a time is coming when the sky shall
be white in the Lord's house, from Hamaofo's Tower as far as the
25 Corner Gate, says, in advance of that the feet of an army shall reach,
across Gave's hill, to take in Gwale, broad-ground and salt-pit and all
the land will as far as Gwalehooch, and covered as far as the corner to

² What is the exact meaning of this phrase, or what is the system, exactly, to be demonstrated with evidence.

1997

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the Hinnom's Gully, all shall be consigned to the Lord, one shall not be uprooted those broadward, nor house overthrow.

CHAPTER 32

A MESSAGE came from the Lord to Jeremiah during the tenth year of Zedekiah's reign in Judah, the eighteenth of Nebuchadnezzar's of Babylon; the Babylonian army was besieging Jerusalem at the time, and Jeremiah was a prisoner there, confined in the court that lay before the royal palace. It was for his prophesying that King Zedekiah had imprisoned him; what meant this threat from the Lord, of giving Jerusalem over to capture by the king of Babylon? He had said, besides King Zedekiah of Judah shall not escape from the Chaldeans, the king of Babylon shall have the mastery of him; they shall have speech together, meat shall be theirs.² To Babylon Zedekiah shall go, and there remain till I have entered into a covenant with him. All shall go away, if you join battle with the Chaldeans.

And now Jeremiah announced a new oracle the Lord had given him. The Lord told me, he said, that my cousin Hananiah, son of Sellum, would come and ask me to buy an certain land of his at Anathoth, which was my duty as his next-of-kin. And as the Lord himself, so it fell out, Hananiah came to my prison doors, and said, Buy in that field of mine at Anathoth in Benjamin; thou art the rightful heir, and thy duty it is, as next of kin, to buy it from me. Then I knew that I had received a divine warning, and say it I did, this field at Anathoth, from Hananiah, that was son to my uncle Sellum. I paid him the price, that was but seventeen pieces of silver; wrote and signed the deed, called it witnesses, and weighed out the money on the scales. So here was the deed of purchase rolled up, all its terms set down and attested, and numerous witnesses witness, all this I handed over to Baruch, son of Neri, son of a Maaseh, still in the presence of my cousin Hananiah, and the witnesses that had signed it, and the Jews who sat around me in the court where I was confined. Before them all, I gave Baruch this charge: A message is for thee from the Lord of hosts, the God of Israel: Take these two pieces of writing, the sealed deed within and the covering of it: that is open to view, and keep them in some jar of clay, where they can remain long without damage. That is what he would tell thee, he, the Lord of hosts, is the God of Israel, that there shall yet be buying of land and field and vineyard, here in the land.

The deed once made over to Baruch, son of Neri, I prayed to the Lord in this. Alas, alas, Lord God! Thou art the maker of heaven and earth, so it

² See 34.2 below.

great is thy power, so wide thy reach, so vast, far deep, is thy dominion.
 2 A thousandfold thou shewest thy mercy; yet, when thou dost punish,
 into the net's tap the sinner's guilt overflows, how great, how strong is
 3 the God of Israel! And just is his name. How infinite thy counsel, thy
 thoughts how high above us! And still thou keepst watch over all man-
 kind, ready to reward each life what its own devices have earned. Such
 deeds thou didst as we spoke and pictured to-day in the land of Egypt,
 in Israel too such all the world over, didst thou that concern which to day
 4 is there.¹ Signs and portents thou hast be, and the carcasses of thy
 consuming power, and a great dread, before thou couldst remove thy
 5 people Israel from Egypt, thou thou wouldst borrow upon them this land,
 6 the home promised to their fathers, a land all milk and honey, they in-
 vaded it, they took possession of it. But to thy voice they would not listen,
 thy law they would not follow, so-day thou hast employed but thy ex-
 7 ecution, and all the calamities we see about us are the result. How art thou
 wroth moved to reduce this city, sword and flame and pestilence are
 brought over to the Chaldeans for their prey; of all thou hast dreamed
 8 thou hast been the fulfilment. And now, Lord God, thou wouldst have
 me buy land, and call in witnesses of payment made, now, when thou art
 the enemy of the Chaldeans!

9 Marvellous the word of the Lord come to Jeremiah: how I see the Lord,
 the God of all that lives! How should my task be too difficult for me!
 10 This is the Divine message! I mean to hand over this city to capture
 11 by the king of Babylon and his Chaldeans; they shall enter it by storm,
 and set it alight, and burn all its houses to the ground; it was there, on the
 12 roof-tops, they sanctified to Baal, and made offering to alien gods to
 13 despise of me. From their youth up, Israel and Judah have defied my will
 14 unceasingly, even now, says the Lord, their ill designs are a provocation
 15 to me. Anger and wrath this city of Sions has earned from me, ending
 16 also, from the day they built it to this day when I purpose that it shall
 17 offend my sight no more; so long have Israel and Judah defied my ven-
 18 geance with the wrong they did, lying and perjury, power and profligate,
 19 country-folk and officers of Jerusalem; always the back turned, never
 20 a phrase my way, always the deaf ear, the warning unheeded, when I sent
 21 early to their doors to bring them to a better mind! How they are pro-
 22 fessed their house which is the sanctuary of my name, by setting up their
 23 idols as if I have they not made hills-altars for Baal in the valley of Ben-

¹ The beginning of the verse runs literally, "Who hast an eye and portents in the land of Egypt to this day, and in Israel, and among mankind", there is probably some slight corruption in the text.

² Jer. 44:19. It may be doubted whether these terms apply here to their own altars, if we suppose that they being idolaters, were of fallen stock even naturally.

Return, and these inkhorn men and scribes with Moloch's sons that were sworn of my holding? No thought was in of mine that they should do this foul deed, which has brought pain on Jude.

What, then, of this city, doomed in your eyes to fall into the power of a Babylon's king, through sword and famine and pestilence? This is the message the Lord God of Israel sends to it: I mean to gather its people again, scattered over its many lands by the vengeance my wrath anger brought, restore them to their place, and bid them dwell there permanently. They shall be my people, I their God; our will they shall have, and yours—say by one way, bring evidence in the face of me, waiting for themselves and thy them near a blessing. An eternal covenant I will make with them, nor ever cease to speed them, anoint their hearts with the fear of me, that never ceases a-while. My welcome task it shall be to prosper them, and root their rock firmly in the land of theirs, this shall be all my love and liking. Threat of mine and promise of mine, the Lord says, is shall also be fulfilled. The country of yours a desert, now not least to dwell in it, given up to the power of Babylon's for your days will you, but there shall be buying of lands in it yet, the price paid, the deed executed, the hand sowed, witnesses called in, all over Benjamin and round about Jerusalem, all through the coast of Jude, by hill and plain and the uplands of the north, I mean in bring the exiles home again, says the Lord

CHAPTER 39

JEREMIAS was still confined to his prison in the court when the word of the Lord came to him a second time. It ran: Thus says the Lord, that all this will do, all this will devise and determine, he whose name is Lord. Cry out no more still, and thou shalt find audience; give up, ye that sit beyond thy law I will make known to thee. Famed houses of Jerusalem, raised palace of the kings of Jude, what has the Lord to tell thee about thee? . . .

. . . to sleep and weep. Come they to fight against the Chaldeans, it is but to give them earthenware with their own dead bodies in anger and wrath I will smite them down, turning my back on the city they have entered with such gale . . .

Good and evil these rewards shall be; I myself will bid them, good down peace and safety to their heart's content. The fortunes of Jude and

¹ *vs. 4, 5.* Although the latter portion concerns it, there is considerable confusion as to the last here, which is probably due either to corruption or to careless

Jerusalem I will restore, and they shall be established as firmly as ever;
 all the guilt that offences were purged were, all the wrong and dispute that
 I did me righteous. My peace and pain, my sorrow and triumph, to be
 their bachelors, so that all the world shall hear of everywhere the tale
 of my misery and my blessing shall strike over and shed one man's
 a heart. What all seems to your eyes but a dream, men are least left as
 the remnants of Jude and in Jerusalem, empty street, empty house,
 empty barn, there, says the Lord, you shall hear cries of joy and mirth,
 voice of bridegroom and voice of bride. There you shall hear men singing,
 Give thanks to the Lord, the Lord is great, his mercy endureth for ever,
 as they bring to him simple the offerings they have vowed. Your country's
 doom shall be reversed, says the Divine promise, and all shall be as of old.
 Jude and all its remnants a dream, no living thing to dwell there! Nay,
 says the Lord of hosts, once again it shall be the flock of shepherds,
 a man-shepherd for these flocks. By hill and plain and the uplands of the
 south, all over Benjamin and round about Jerusalem, all through the
 coast of Jude, there shall be flocks grazing as of old, and their shepherds
 exulting them, the Lord says.

Behold, he says, a time is coming when I will make good my promise
 to Israel and Judah: the day will come, the time be ripe at last for that
 faithful sown to bud from David's stock; the land shall have a king to
 reign over it, giving rest to mine and due reward. When that time comes,
 Jude shall find deliverance, none shall disturb Jerusalem's rest, and the
 name given to that king shall be, The Lord vindicates us.¹ Never a man
 wearing of David's line, the Lord says, to sit on Israel's throne; never
 a lack of peace and Levites to wait upon me, bring me burnt-offerings and
 burn the incense offering and slaughter victims, day after day.

And the word of the Lord came to Jeremiah, giving him this message:
 Famine you shall see ordinance of day and night, for there be dry-time
 and night-time no more! Only then will I award the privilege granted to
 my servant David, and there shall be heirs of his throne no more, Levites
 and priests to wait on me no more. My servant David, the Levites that
 wait on me, these shall have a posterity countless as the stars of heaven,
 as numerous as the sea-sand. This message, too, Jerusalem had from the
 Lord: Mark well how they declare, the folk among whom thou dwellest,²

¹ Jer. 23, 34. Cf. 49, 3, 4 above. In the present passage, the Hebrew text represents the name "The Lord vindicates us" as given, not to the king, but to the city of Jerusalem. The discrepancy is difficult to explain, and probably the name-variant was in fault. The whole paragraph, verses 14-26, is lacking in the Septuagint Greek.

² LXX reads, "the people." If the text is correct, the reference cannot be the nature of the race) be to the Jews, but either to some foreign nation or, less probably, to Israel as distinct from Jude.

that there are two families² the Lord has chosen, and heeds he has cast off, so that they despise my own people, and no longer esteem it a nation. But is this in the desire of my heart? Have I I have made none for day and night, for heinous and rank sin continues unpunished. Come let it be thought so that I mean to cast Israel away, or depose the line of David from its headship over all who spring from Abraham, Isaac, and Jacob. Trust me, their doom shall be reversed, their lot shall be joyful.

CHAPTER 34

THE word of the Lord came to Jeremiah in the days when king Nebuchadnezzar of Babylon, at the head of his own army, with many king-doms and peoples to aid him, besieged was in Jerusalem and its daughter cities. This was the message sent by the Lord God of Israel: Go and warn Zedekiah, king of Jude, in my name that I mean to hand over the city to the Babylonian king, who will hunt it on the ground. And add this burden: Those that fly will not escape from him, they will catch them, sure enough, and hand them over to him, thou and the king of Babylon shall have speech together, meet face to face, and in Babylon thou shalt go. Wouldest thou not have, King Zedekiah of Jude, in the Lord's bidding? His by the sword, he tells thee, thou shouldst not; peaceful thy death should be, and they should make such burning for thee as they made for thy fathers that expired before thee, raise such cries of lamentation, Ah, when a king was that This is my promise to thee, the Lord says. All this king Zedekiah of Jude must hear from the prophet Jeremiah, alone in Jerusalem; and until the Babylonian army poured hand on the city, and on those other cities of Jude that were left, Lachis and Azekah, the rest of the fortified cities had already been taken.

Here is another message the Lord entrusted to Jeremiah, and this was the meaning of it. King Zedekiah had bidden the citizens of Jerusalem by a covenant; all alike were to set free their slaves and handmaids that were of Hebrew blood; would they play the master to their own Jewish hand-folk? On hearing the proclamation, nobles and common people alike had agreed to release their and handmaid, and exempt them from all service

¹ Probably the tribes of Judah and Benjamin they mean, according to David and Jerem. in Lamentations on the burning of Jerusalem, or Judah and David (see verse 10 below).

² This might be translated, "There is a message from the Lord, King Zedekiah of Jude?" But, probably the promise made in the case of the verse is meant to be understood upon Zedekiah's obeying the Lord (and standing to ensure the message).

- 11 heretofore; and thus they did obediently enough, but afterwards they
 changed their minds, haled them off, men and women, and sold them
 12 to slavery once again. Then a word came from the Lord to Jeremiah,
 13 said thus the divine message ran: Word from the Lord God of Israel
 I made a covenant with your fathers, when I rescued them from their
 14 place of bondage in Egypt. Seven years up, every slave sold in bondage
 to his fellow Hebrew must go free; six years of service, and none longer.
 15 Your fathers would not listen, turned a deaf ear to me, but you, to-day,
 have thought better of it, and done my will, purchasing liberty to your
 16 fellow-countrymen, you have made it in my presence, in the house that
 is in the shrine of my name. And then you went back, and dragged my
 name in the dust! You would claim these Hebrew men and women servants
 you had set free, now their own masters; they must be your servants and
 17 handmaids still.
 This sentence, then, the Lord pronounced: You have not obeyed me,
 by granting freedom to your own brethren and neighbours, and here is
 the freedom I mean to grant you as slaves, freedom of the sword, freedom
 of the flame, free-dom of the pestilence! A ban I will make you to all the
 18 kingdoms of earth. I will have no more of thee, the man who transgress
 my covenant, have no respect for the agreement they made in my own
 presence, the aid they put in two and nailed between the doors of it,
 19 notes of Jude and Jerusalem, chamberlains and priests, and all the men
 a man did that passed between them and them. I mean to give them up
 20 into the hands of enemies that are sworn upon their lives, laid in air
 and been on earth shall prey upon that nation of them. Seducer, king
 of Jude, and his nobles, shall fall into the hands of pagan enemies, the
 21 terms of Babylon, that now give you a respite. These, on my command,
 shall march on this way again, lay siege to it, and capture it, and burn it
 to the ground; and I will make the temple of Jude into a desert, every
 a soul to dwell there.

CHAPTER 35

- 1 **I**N the reign of Josiah's son Joachaz, word came to Jeremiah from the
 Lord, Go, make thyself acquainted with the men of Rechab's clan: I
 would have thee restrain them in one of the treasury houses at the
 2 temple, and these set were before them. So Jeremia, son of Jeremiah, son
 of Hilkiah was my guide, with his brethren and his sons and the whole
 3 Rechabite clan, unto the temple I brought them, to the apartment of
 Hazaiah's sons, that come down from God's servant Jezechiah. It was sent
 4 to the apartment of the four-loops, Messias the son of Sallum. Then I

set a barrel and goblet of wine before the men of Rechab's clan, and bade
them drink, but daunt was they would not. Our father Jeremiah, said
they, the son of Rechab gave us a oath to live by. What manner we should
drink, nor any son of ours in perpetuity: no house build, no crops sow,
no vineyard plant or possess, as tents we were to live all our days, and
long those days should last in this land that was none of ours. As my
father Jeremiah son of Rechab bade us live, so live we, as our wives and
sons and daughters live, drinking no wine at any time. Hence we build
none to dwell in, vineyards and fields and crops have none, yaga-dwellers
we remain, true to every command of our father Jeremiah. It was only
when king Nabuchodonosor of Babylon marched against us that we were
fain to take shelter in Jerusalem from chosen of Chaldeans and Syrians,
that is why we make our abode in Jerusalem.

And now the Lord's word came to Jeremiah: A message from the
Lord of hosts, the God of Israel: Go and tell all the men of Judah, all the
citizens of Jerusalem. Great marvel it is, the Lord says, you are so usually
sick, and will not heed my bidding. Here is Jeremiah son of Rechab will
have his sons drink no wine, and his word biding wine they drink none to
this day, the love of their father's rule, and I, that said word early in your
dream, can win an obedience. Early I sent them to yaga-dases, the pri-
ests that were servants of mine, bidding you come back from your scrap-
ing, and shape your thoughts mine; have recourse no longer to the wor-
ship of these gods, if you would dwell securely in this land, my gifts to you
and to your fathers, but you gave me neither heed nor hearing. So loyal
as the Rechabites to the commands of their father Jeremiah, and my people
as disobedient! I mean, then, says the Lord of hosts, the God of Israel,
to punish the citizens of Jerusalem the message unheeded, for evils re-
fused, with all the punishments I have threatened. To the clan of Rechab
Jerusalem gave that message from the Lord of hosts, the God of Israel:
For your obedience to your father Jeremiah, the precept remembered and
the duty done, he, the Lord of hosts, the God of Israel, promises that
this line of Rechab and Jeremiah, long as mine hosts, shall never want a
powerful to do him service.

CHAPTER 36

IN the fourth year of Josiah's son Jehoiach, the Lord gave Jeremiah this
commission: Get thyself a scroll, and write down on it all the memo-
irs I have uttered against Israel and Judah, and against the cities nations
of this world, ever since I first spoke to thee under king Josiah. Alas, then
when the men of Judah hear of all the mischief I mean to do them, they

will leave off their staying in false paths, and so I will overthrow the guilt of their wrong-doing.

- 4 So Jeremiah told Baruch the son of Nerias, the Lord's utterances, every day, Jeremiah dictated and Baruch wrote down on the scroll. And now Jeremiah had no reward for him, I must keep my house, said he, so have the Lord's temple I may see.⁵ Do thou, on a fasting day, go thou abroad, and read out some of the divine utterances I have dictated to thee, in the temple itself, for all the citizens to hear, and all the men of Juda besides, that have come in from their several sovereignties. Maybe their interest will find its way into the Lord's presence, maybe they will leave off their staying in false paths, here are graves chosen from the Lord of angry vengeance against his people. So it was Baruch son of Nerias, but in fulfilment of Jeremiah's command, that with the scroll and read out, there in the Lord's house, the Lord's message. It was the ninth month, in the fifth year of Josiah's son Jeconiah, when they proclaimed a fast, that was to be kept in the Lord's presence by all the citizens and all who had come in from the other towns of Juda. And those in the Lord's house, from the apartment of Gamarias, whose father, Saphan, had once been secretary, in the upper court, close by the entry of the new temple
6 gave, Baruch read out Jeremiah's book of warning. No man he read of the divine utterances but had an eager interest in Gamarias' son Mithamas, who thereupon went down to the secretary's room, where he found all the nobles assembled. There was the secretary, Elnathan, there were Dathan son of Semaias, and Elnathan son of Achobor, and Gamarias son of Saphan, and Sedechias son of Elanaias, and all the nobles in guard.
7 To these Mithamas repeated all he had heard Baruch read out from the scroll in public, and Juch, son of Mithamas, son of Semaias, son of Gedai, was sent on a errand to Baruch in the name of all persons. Come thither he says, and bring the scroll he had read thus publicly with him. So it was Baruch, son of Nerias, that came before them, and the scroll.
8 With him, they took him to be seized, and read it aloud to them, so read it he did. When all the reading was over, they looked such as others in amazement, and told Baruch all that must be brought to the king's ear.
9 Then they asked, How comes it that thou art the mouth of Jeremiah, and yet of thy warning? Why, said he, Jeremiah gave them over, as if he were reading them aloud, and I sat by with paper and ink as was then done.
10 Go thou hither, they told him, thou and Jeremiah with thee, and be sure thou knowest where to find you.
11 Then they made their way into the palace-court to find the king, leaving the book there in the secretary's room. When they had brought their news to his hearing, the king would have Juch fetch the book itself from

⁵ Cf. Job 4:6.

Eliakim's room, which he did, and read it out for the king to hear, and all the courtiers that stood about him. Since it was the ninth month, Joachim was in his winter palace, and a heater of coals in front of him, and when he had read her three columns or four, he took his pen-knife and began cutting the scroll into pieces, which he threw on to the heater until the whole book had perished in the flames. King and courtiers listened to all these warnings, yet feared they were, and saw their doleful end although in Elishama, Delaia and Gamaria would have persuaded Joachim from burning the scroll, he would not listen to them. Jeonaiel son of Ananias,¹ or Saraias son of Karsi, and Selemais son of Abdoul were hidden to attack the persons of the scribe Baruch and the prophet Jeremiah; but the Lord kept them in safe hiding.

And this was the Lord's word to the prophet Jeremiah, when the king had burnt the scroll, and with it all the utterances he had dictated to Baruch: Get thee another scroll, and write down on it whatever was contained in the first which Joachim burnt. And so king Joachim gave this message from the Lord: Burn book and chide prophet, if thou wilt, for warning thee that the king of Babylon will come back with all speed, and lay this country waste, leaving neither man nor beast to dwell in it. But this is the Lord's doom against king Joachim of Juda. No son of his shall follow him on the throne of David; his body shall be cast away in the open, to bear the day's heat and the night frost. With guile of his, with guile of a household and court of his, I will reckon as full, all my unheeded threats against Jerusalem and Juda shall be made good.

So Jeremiah must get Baruch another scroll to write on, and all the contents of the book Joachim burnt must be dictated anew; much more was added besides to enlarge it.

CHAPTER 37

IN place of Jeonaias, that was son to Joachim, Nebuchadnezzar king of Babylon would have Belshazzar, another of Josiah's sons, making the decree of Juda; but no heed would the new king give, nor his courtiers, nor his subjects, to the warnings uttered in the Lord's name by the prophet Jeremiah. To him the king sent eunuchs, Juchad the son of Selemais and the priest Sophonias, sons of Maasia, bidding him pray to the Lord their God for the common welfare. Jeremiah was still free to come and go as he pleased among his fellow-chambers, they had not yet imprisoned him.

¹ "The son of Ananias" also Elishama was in probability better understood as meaning "the king's son," that is, a prince of the royal blood.

At this time, Pharaoh's army was on the march, advancing from the Egyptian frontier; and the Chaldeans, this army marching there, had entered the city of Jerusalem. So the Lord's word came to the prophet Jeremiah: Take back this message from the Lord God of Israel to the king who sent you to counsel me. Back home to Egypt it shall march, the army of Pharaoh that has come out to your support; whereas the Chaldeans will return to the attack, will capture this city and burn it to the ground. Never cheer yourselves with the hope that the enemy will march away and leave you alone; march away they will not, the Lord says. Less though you should by every Chaldean that takes the field against you, save for some few wounded, these wounded men shall see up from their scars, and burn this city to the ground notwithstanding.

And now, while Pharaoh still hovered, and the Chaldeans had ruined the ships, Jerusalem took occasion to leave Jerusalem and make his way to Benjamin, where he went to divide up some property in the presence of his fellow-citizens. When he reached the Benjamin gate, the officer whose name it was to meet guard there, Jozabab, the son of Sedechiah, the son of Hilkiah, put the prophet under arrest, under the charge of deserting to the Chaldeans. In vain did Jeremiah protest, What, I desert to the Chaldeans? There is no truth in it! Jerabab had him away into the prison of the soldiers, and there, in a cage, first had him beaten, then confined him in the house of the secretary, Jonathan, who had charge of the prisoners at that time. Because Jeremiah to a dungeon cell, so long remained there.

It was king Sedechiah who released him, sending for him and questioning him privately in the palace. Has the Lord any message for me? he asked. Yea, said Jeremiah; that thou shalt be at the mercy of Hittites and Amorites. Then he asked the king, What wrong have I done to thee, to thy counsellors or thy subjects, that thou hast thrown me into prison? Tell me, have I done thee wrong, I counsel thee, and look favourably on my say. Do not send me back to the house of your secretary Jonathan, for there I needs must die! So king Sedechiah had him confined in the court without, and gave a loaf of bread each day, with seasoning added,¹ as long as bread there should be in the city. And there Jeremiah was left, among the prisoners in the courtyard.

¹ With seasoning added, according to the Hebrew text, "from the house of the baker."

CHAPTER 38

STILL Jeremiah would speak out before all the people, and among
 those who listened to him were Saphan son of Meshai, Gedaliah
 son of Phaneas, Jehiel son of Schemai, and Pashur son of Meshai.
 This message they brought him previous from the Lord: To remain in this
 city means death by sword, famine and pestilence; go over to the Chaldeans,
 you shall have your lives for payment, and be spared. And thus:
 For do this, the city will fall into the hands of the king of Babylon, by
 right of capture. And they urged the king, these nobles, to make an
 end of him. He goes about, and they, to weaken the resolve of the gar-
 rison, and of the people at large, by talking in this fashion, there is nothing
 here, not good will. He is at your disposal, king Sedechiah answered, king
 is none may withstand you. So they had their way with Jeremiah; he should
 be left helpless in the custody of Elishama the son of Amodei, there in the
 court where the prisoners were kept. Into the cistern they lowered him
 with ropes; there was no water in it now, only mud, and into the mud he
 sank.

But there was an Ethiopian chamberlain at the court, named Abden-
 nech, that heard how Jeremiah had been let down into the cistern, and as
 the king was dining at the Benjamin Gate, that Abdennech came out
 from the palace and conversed with him. My lord king, he said, here
 is evil wrong done to the prophet Jeremiah, they have let him down into
 a cistern, where he will die of hunger, such lack of food there is in the
 city. Why then, said the king to Abdennech the Ethiopian, will thine¹
 men wait there, and rescue Jeremiah from the cistern while there is yet
 life in him. So Abdennech took the men with him, made his way into
 the palace, through the inner-chamber, took old rags and skins that by
 mauling them, and let them down by ropes to Jeremiah in the cistern.
 Here he took things and mauling them, the Ethiopian said to Jeremiah, but it
 does not get them under thy arm-pits, and the ropes under thine
 armpits. Jeremiah obeyed, and they pulled him up by the ropes till he was
 out of the cistern; but the courtyard was his prison still.

Thus king Sedechiah would have the prophet come to him by the third
 door of the palace, the one that leads to the temple. I have a question to
 ask thee, he said to Jeremiah; have nothing from me. Why, Jeremiah
 answered, if I tell thee what I know, thou wilt but kill me, and if I give
 thee advice, thou wilt not heed it. But king Sedechiah took a secret oath,
 As the Lord is a living God, the Lord who gave us this breath we breathe,

¹ The same as pt. 25.

² Some suggest the word "thine" of being a virgin's relative for "thou".

- 10 say that I will not, nor hand them over to thy enemy's enemies. Thereupon
 Jeremiah told him a message from the Lord, the God of Israel: Go out and
 give thyself up to Nabuchodonosor's servants, and thy life shall be safe,
 and shall there be any haunting of the cry; thou and thine shall be speed.
 11 If thou dost not give thyself up to them, then the Chaldeans shall give
 mastery of the city and burn it to the ground, and the people there is no
 12 escaping them. Yet my heart misgives me, Sedecias told him, when the
 Jews that have already made their submission; what if I should be handed
 13 over to these, and they wreak their spite on me? That shall not be, Jeremias
 answered. Give heed, only give heed, to this message from the Lord.
 14 I bear thee, so thou shalt speed well, and life be granted thee. Refuse to
 15 yield, and here as the doom he has made known is set. Never a woman
 that is left in the palace of the Kings of Judea but shall be spoil for the
 chambers of the King of Babylon! And as they are led away, this shall be
 their lament: False friend proved thee, and had the better of thee, for thou
 16 in the treacherous woman has left thee! Who of these and one of these
 led away into the enemy's camp, and thou thyself perishedst in escape,
 thyself the king of Babylon shall take prisoner, and burn thy city to the
 ground.
 17 Oo poof of thy life, King Sedecias turned him, let none hear what has
 18 passed between us. If it reach the ears of the nobles that we have led
 speech together, and they bid thee repeat what thou seest, or what said
 the king, bidding nothing as thou biddest thy life down, then be thou thy
 19 answer. Why, I pleaded my suit with the king's grace that he would not
 20 have me sent back to Jeremiah's house, to the Jews.¹ Come and tell him
 they did, and be answered as the king bids him, so with thee they let him
 21 be, nothing had been overheard. This imprisonment of Jeremiah in the
 courtyard lasted until the taking of Jerusalem; for, even enough, Jere-
 mias was taken.

CHAPTER 39

- S**EDECIAS had been reigning for eight years and ten months in Judea
 when Nabuchodonosor king of Babylon led his armies to the walls of
 1 Jerusalem. In the eleventh year, on the fifth day of the fourth month,
 2 the gates were shaven open to him. In they marched: Hinniti, Sennesi,
 Sennegarabon, Sennachin, Belsares, (Nerepsi, Sennesi), and Babong.²

¹ Some authors hold that Jeremiah had in fact repeated, on this occasion, the appeal made in 37:25 above, whether he would not have been ordered to accept the king's repudiation.

² Some of these names appear to have been reported by a scribe's error. Belsares and Babong are probably false, not names.

and all the king of Babylon's other chariots, and occupied the central gate. Sedechia king of Judah and all his warriors fled at their approach, leaving the city at dawn of night by way of the royal garden and the gate between the two walls, it was the direct road they took when they left it. The Chaldean army were in pursuit, and overtook Sedechia in the open plain of Jericho, captured him, and brought him before Nabuchodonosor at Ribbatha, in the Euphrate country; and there sentence was pronounced on him. Slaves by the king of Babylon were all his sons, there in their father's sight, slain by the king of Babylon were all the nobles of Judah; and as for Sedechia himself, his eyes were put out, and he was carried off, loaded with chains, to Babylon. King's palace and poor man's house the Chaldeans burnt to the ground, and threw down the walls of Jerusalem in ruin. All the rest who survived, defenceless and disarmed alike, were carried off by Nabuzardan, the captain of the royal bodyguard, to Babylon; he left none except the poorest of the inhabitants, landless men, in Judah, who found themselves scattered, that day, with remnants and remnants of their own.

This Nabuzardan, captain of the royal bodyguard, had orders from the king Nabuchodonosor about Jeremias. Take him under the heaviest charge, will he, and let him have what about he will. So here were Nabuzardan, captain of the royal bodyguard, and Nabusharban, and Pethachan, and Kinnadai, and Seradan, and Belsaias, and all the king of Babylon's great chariots, sending out to free Jeremias from his prison in the court-yard. And they committed him to the care of Gedekias, son of Ahikam with two Jews who should dwell, and make his home among his own people.

While he was still in the courtyard prison, Jeremias had been entrusted with a message from the Lord: for the Ethiopian, Abderamelek: All my iniquities against this city, says the Lord of hosts, the God of Israel, I mean to forgive, but I will not forgive, and thou shalt live to see it, but to it that I will give safety, the Lord says. Never shall I deliver thee from here the captivity, when I am there to deliver thee; thou art marked out for safety, is that safer yet thy confidence in me, the Lord says.

CHAPTER 40

THE word of the Lord will come, after the capture of the bodyguard, Nabuzardan, had set him at liberty. This happened at Ramah, where he was singled out, still in chains, among the prisoners from Jerusalem and Judah who were on their way to Babylon. As he took him apart from the rest, the captain of the bodyguard said to him, With chains

- 1 by the Lord thy God thou shalt see the head of thine, and certainly he has brought upon us, but thou art fulfilled. What profit was this, to refuse the
- 2 Lord's chastisement? And here is the cause. From thy hands I have struck the chaldees, as thou wast; hear me company, if thou wilt, to Babylon, and I will take good care of thee; if thou wilt not go my way, then abide where thou art. The whole land is at thy disposal, and thou art free to take thy
- 3 own path, none may contrain thee to go with me. Here is Godolias, son of Ahiassur, son of Sephan, that is entrusted by the king of Babylon with the charge of all Judah; dwell with him if thou wilt, born among thy own people, or where thou hast a mind to abide. And with that, the captain of the bodyguard furnished him with provisions, and made him a personal
- 4 attendant, and so took leave of him. It was to Godolias son of Ahiassur, at Marpach, that Jeremiah repaired, and dwelt with him among the remnant of the land's inhabitants.
- 5 Men, women, and children, to Godolias son of Ahiassur the king of Babylon entrusted them, all these heathen folk who had not been carried off into exile. And when the news of this appointment reached the army
- 6 chaldeans, scattered here and there with their sons, they walked to Godolias at Marpach. Here were Ismael, son of Nethanias, Johanan and Jochanan, sons of Cams, Sarais, son of Tharshish, the sons of Ophai from Mesopotamia, and Joasab son, of Maachab, all with arms at their backs.
- 7 To these, chiefs and men alike, Godolias son of Ahiassur son of Sephan said on oath. They need have no fear of living under Chaldean rule; let them remain in the country as the king of Babylon's vassals, and all
- 8 should go well with them. I am living here in Marpach, said he, to take the orders sent me from Chaldeans; it is for you to gather in vintage and harvest and olive-yield, such as you abiding in the city be now occupied.
- 9 There were other Jews living in Moab, Ammon, Edom, and the countries round about these, when they heard that the king of Babylon had left a remnant in Judah, and put Godolias, son of Ahiassur, son of Sephan,
- 10 in charge of them, came back from the countries where they had taken refuge into Judah, came to Godolias at Marpach; and abundant was the store they brought in, of grapes and grain both.
- 11 And now, at Marpach, Godolias was visited by Johanan son of Cams,
- 12 and the other chaldeans from the countryside, with this message: We have information that Ismael, son of Nethanias, was sent here by Baalis, king of Ammon, to take thy life. But Godolias would not believe it.
- 13 When Johanan was at Marpach he took Godolias aside, Let us go and make away with Ismael secretly, he urged, else he thy life, all the Jews that have rallied about thee will be scattered again, and Judah have a remnant no more. But Godolias would have none of it; Nay, said he to Johanan, leave off the proposal; it is but a false report that misled me concerning Ismael.

CHAPTER 41

THE seventh month had come, and now Ismahel, son of Nethaniah, son of Elnathan, one of the royal priests and the king's servants,¹ came with ten followers to Masphath, where Godolias was, and at Masphath they sat at tables together. There and then, at the sword's point, Ismahel and his ten men put Godolias to death. So perished Godolias, son of Alcimus, son of Saphan, that held the king of Babylon's warrant to rule the country. Such Jews as were with Godolias at Masphath, each Chaldean soldier as he found them, Ismahel despatched at the same time. And the day after Godolias' murder, before the year of it was out, came many pilgrims from Sechem, Silo, and Samara, Israeli slaves, garments rent, as mourning all of them, with blood-stained offerings and groans for the Lord's temple. Out came Ismahel son of Nethaniah from Masphath to meet them, and wept over as he went, Welcome, said he, from Godolias son of Alcimus! And when they had reached the middle of the way, just by the cistern,² they were slain by Ismahel and his men, all except ten of them, who pleaded for their lives and told Ismahel they had a hoard of wheat, barley, oil and honey hidden away under their hands, these were spared the fate of the rest. When he saw the companions of Godolias, Ismahel had them turn their backs into the cistern, it was not which leg he had made to defend the place against Baas, king of Israel, now, Ismahel's massacre filled it to the brim.

Then there was no longer a remnant at Masphath; the king's daughters, so and all the other folk left there by Nabuzardan under the care of Godolias, Ismahel took off with him as his captives, and so would have marched away into the Amorran country. But Johanan, son of Karek, and the other army chieftains that were on his side, no sooner heard the ill news of what Ismahel had done than they gathered all their men to give him battle, and caught up with him at the pool of Gethsean. A welcome sight it was to Ismahel's company, which they saw Johanan, son of Karek, and the other chieftains approaching; back went all the prisoners to Shiloh-gate, and there as their lot with Johanan increased, Ismahel fled at the sight of him, and reached the Amorran country with only eight men at his back.

Johanan and his fellow chieftains would not leave at Masphath the remnant they had rescued from Ismahel after the murder of Godolias, all

¹ This name in the original, presumably by a copyist's error, as if it meant the Ismahel was accompanied by some of the king's servants.

² Literally, "near the middle of the way," a phrase which can hardly have been intended.

the fighting men, the women and children, the priests, who had returned with them from Babylon. They went off and made their home for a time at Gibeon, near Bethlehem, thinking to take refuge in Egypt from the vengeance of the Chaldeans. From there they had much to fear, now that Immanuel son of Nethaniah had denounced Gedaliah son of Ahikam, the king of Babylon's own representative in Judah.

CHAPTER 43

AND now all the army chiefs, Jehonai son of Carea and Jonathan son of Uzai and their followers, high and low, came to consult Jeremiah. Look hardly, they said, on our request, we would have done otherwise with the Lord thy God for this poor request, left as few as ourselves, as thou seest. Whether go we? What shall make us? Please us the Lord thy God to make all this known to us. And the prophet Jeremiah said, Your request shall be granted. Pray I will, as you bid me pray, to the Lord your God, and his answer you shall hear in full, as word kept hidden from you. And this promise they made on their part: The Lord himself bear witness against us, swearing and exclaiming, if we are not true to every word of that message the Lord sends us through thy mouth. Be it for good or evil, it is the voice of the Lord our God, to him lies thy creed, and him we will obey; heed we the commands of the Lord our God, nothing can go amiss.

Ten days passed, and then the Lord's word came to Jeremiah: Jehonai son of Carea he summoned to him, and all the army chiefs, and their followers, high and low, and thus spoke to them: A message to you from the Lord, the God of Israel: To him I went on your errand, and laid your prayers before him. What he saith, he says, in the hand of yours, and all shall be building new, not destroying, all shall be planting new, not uprooting, amends enough is the misery I have brought on you. What, does the king of Babylon charge you with his name? Of him have no fear, danger from him is mine, the Lord says, when I am at your side to protect you, and deliver you from his power. I will take joy as you sow; only pray shall you find, and on your sowing and on sowing home.

But if you refuse to make it your home, if you disobey the divine command, if you are heard crying, Hail To Egypt! Then we will dwell, where are no signs of bloodshed, no sound of trumpet-call, no fluting to be endured! them, list of the Jews, listen to this, the Lord's message! This he tells you, he, the Lord of hosts, the God of Israel: If you turn your faces towards Egypt, and thither expect to find a refuge, the sword you dread shall overtake you, there in Egypt, the fluting that hounds you

shall be with you still, those in Egypt, and in Egypt you shall die! None of that nation has their hearts toward Egypt for refuge; but record on them and on posterity shall be the undoing of him, such calamity I mean to bring on it as none shall survive, none shall escape. Thus says the Lord of hosts, is the God of Israel: Go you to Egypt, my angry vengeance shall blast me against you so late, then when you dwell once at Jerusalem you shall be a name of cursing and horror, a name to cause by evil to revile, and that land you shall never see more. Lest of the Jews, that is the Lord's message: Go to Egypt you must not. Hear me women, all of you, that I have given you solemn warning this day. For so, you did but harden up yourselves, you would have me do your errand to the Lord our God, and so you promised, say to the Lord our God for us, make known to us whatever is his divine will, and it shall be done; but now I have told it to you, and where is your obedience to that divine will, to the message he bade me deliver to you? Here then is full warning that the land where as you mean to take refuge shall be the undoing of you, by war and famine and pestilence.

CHAPTER 43

SUCH was the errand upon which the Lord now sent Jeremiah to his people. And when Jeremiah had delivered all the message to them from the Lord their God, Azania, son of Oshai, corroborated him, ¹ Johanan, too, the son of Kareah, and the other rulers² held the same language. These four, they said, were not come hither from the Lord our God to prevent us taking refuge in Egypt; it is Baruch, son of Neriah, who now does us, thinking to betray us to the Chaldeans, and here he put to death, or carried away to Babylon. Thus Johanan, son of Kareah, with the army chieftains and all their men in his support, refused to obey the Lord's bidding and remain where they were in Judea. He and his fellow chieftains took all the remaining Jews away with them; some of these had been scarred in distant years, but had now come back to live at home with their wives and children; others, the king's daughters among them, had been scarred by Nebuzaradan, the cupbearer of the body-guard, to Gedaliah, son of Ahikam, son of Benjamin, that had the prophet Jeremiah and Baruch son of Neriah at his side. With all these at their back they crossed the Egyptian frontier, in defiance of the Lord's bidding, and made their way to Taphnes.

And in Taphnes the word of the Lord came to Jeremiah: Take a head

¹ Literally, 'and all the great men, saying.' The text is probably corrupt.

of great riches with thee, and go to the vault¹ under the bank by the
 gate of Pharaoh's palace in Taphne; there bury them, with Jewish folk by
 it in much due. And the evening thou shalt give them from the Land of
 Egypt, the God of Israel: I know to whom thou shalt in my secret, Mabo-
 chodonizer king of Babylon, and set up a chapel for him on those founda-
 tions, where thou shalt be buried, his image² shall see. He it is that
 shall come and down the Egyptians; whom the plague becometh, in the
 plague, whom exile, it exile, whom the sword, so the sword. The able
 of Egypt he shall carry away into bondage, first setting light to their
 temples and burning them down. Lightly as departed thou shalt, he shall
 overtake himself with sovereignty over its people, and unloosed go he
 will, breaking in pieces the stones that about Egypt's sun-temple, the
 statue of Egypt burning to the ground.

CHAPTER 44

HERE is a message that was sent through Jeremiah to all the Jews
 living in Egypt, whether in Memphis or Taphneis or Memphis or the
 Pharaonic country. Thus says the Lord, the God of Israel: You have seen
 for yourselves what calamity I brought on Jerusalem and the close of
 Jude, how this day they are empty of inhabitants. By their own guilt
 they earned it, when they defied my vengeance, scorning the statutes
 and the worship of their gods: they had never known all this, they not
 you and your fathers' siders. Truly to your doors I sent those prophets that
 were servants of mine, bidding you leave off such foul things of yours,
 things most hateful to me; but heed and heeding they gave no heed, still
 went away, to their gods still made sacrifices. As hear my angry vengeance
 blazed up, and it made a fire in the townships of Jude, in the towns of
 Jerusalem, so has left them, this day, a heavy wilderness. And now, says
 the Lord of hosts, the God of Israel, what of yourselves? Would you
 burn a house round your own heads, erect death for men and women,
 child and woman, all account of Jude there is none? For such men
 I have images of your own making? Will you sacrifice to gods not yours,
 that in Egypt? Why would you take refuge there, to your own undoing,
 to be a nation all the world should curse by and revile?
 Have you forgotten them, all death done in your fathers' days by King
 and queen, by men and wife, throughout Jude and the towns of Jeru-
 salem? Alas, to this day there is no standing, no stand of me, no living
 by the divine law, by the rule I held up for a pattern to you and to your
 fathers! Thus, then, be discerned you, he, the Lord of hosts, the God of

¹ The vault: this represents a tomb in the Hebrew which is not found else-
 where. Modern commentators give the confusing "cave."

Israel. It is my doom you shall see hereafterward; the whole of Judah shall be cut away. The remnant that looked to find a refuge in Egypt, in Egypt it shall perish, sword and famine their wedding, sword and famine for all of them, high and low. Thence shall be a name of execration and of wonder, a name to curse by and to revile. Sword, famine and pestilence, so I am called Jerusalem to account, and so I will call Egypt to account: for those Jewish Egyptians that have taken refuge in Egypt there is no escaping with their lives, no returning to Judah, home of their eyes' desire; only fugitives shall return.

Jerusalem did not go unrevenged, there were men there who leave well in their wares made offering to alien gods; of the women themselves, many were standing by. They had but one thought, all these evils that were making their home at Pharaoh in Egypt. Ah, so the Lord bids them tell us, but we will have none of it. Thence we are, and by that oath we mean us to stand, that we will do sacrifice to the queen of heaven, and make offering of cakes to her, as we ever did, we and our fathers, kings and rulers of ours, in the townships of Judah and in Jerusalem streets; bread we had in those days to our heart's content, and all went well with us; but since we came here, it is only since we left off doing sacrifice to the queen of heaven, and paid tribute of cakes no more, that all is woe and woe, sword meeting us and famine. Therefore when we women make to the queen of heaven, and pour libation to her, he save our men-folk know in whose honour cake is made, and wine is poured!

But Jerusalem turned upon them all, men and women alike, all that had so given him his name. No, not he, when you did revile all through in Judah and in Jerusalem streets, and your fathers before you, king and noble and plain citizen, he saw the Lord was looking you, and marked it well. It was when the Lord could bear no longer with false gods and false deeds in of power, that your hand became a wilderness, a thing of wonder, a name to curse by, a land empty of inhabitants, as it is this day. It was because so you sacrificed, in the Lord's despite, to false gods, because you would not obey him, would not follow him and do his word and ordinance of him, that all the calamity of these men has come upon you.

Then, too, Jerusalem said to the crowd about him, and to their women: as folk besides Jews of Egypt, listen to the message he teach you, he, the Lord of hosts, the God of Israel. So you will be as good as your word, as sacrifice and libation you have vowed to the queen of heaven, and must pay it, all is accomplished, will he turned into ash? Then listen, Jews of Egypt, to the words which the Lord pronounces: By the honour of my own name I have sworn it, the Lord says, never Jew shall be heard more taking his oath by the living God, in all this land of Egypt! For woe, is not for woe, their eyes of mine shall watch over them, all sword and famine here these three weeks, and Jew in Egypt is none. To Judah home is

Egypt they shall return, such few as have escaped the sword's point, and
 the remnant that seek refuge here shall learn to their cost whose prophecy
 was fulfilled, theirs of mine. Here is a sign I mean to give you, the Lord
 says, here at this hour, is proof that my threats shall be accomplished
 That says the Lord I, that gave up Sennacherib of Judah Nabuchodonosor,
 his mortal enemy, will give up to his mortal enemies yonder Egypt,
 that is now Pharaoh in Egypt

CHAPTER 45

WHEN Baruch, son of Neriah, had written down the words dictated
 to him by Jeremiah, in the fourth year of Zedekiah's reign in Judah,
 the comfort Jeremiah gave him? A message from the Lord, the God of
 Israel, to thee, Baruch! Woe is thee, heavy is thy heavy sorrow upon
 because the Lord gives thee, and sorrows thou must find none. Yet this
 message the Lord has for thee: Here am I destroying what my own hands
 built, uprooting what my own hands planted; and for thee must it be all
 praise! For praise never lack thee, enough for thee that, go thou where
 thou wilt, self-conduct of thy life I am granting thee.

CHAPTER 46

HERE follows the doom which the Lord pronounced to the prophet
 Jeremiah against the nations of the world. And first against Egypt,
 whose army stood at Chazarcas, by the river Euphrates, under its king
 Pharaoh Necho, and there was delivered by Nabuchodonosor king of
 Babylon, in the fourth year of Zedekiah's reign over Judah, that was sent to
 Josiah.

Backward, there, and quickly march ye to battle! Take heed, and, horse-
 men, making stand to your ranks, behold ye your lances, and don bows-
 plate! What reason is? How be ye now turning their backs, how be ye great
 warriors slung, yea-well they die, and never a glance behind, peril is all
 around, the Lord says. For the swift no escape, for the strong no per-
 vailing, there in the north, by Euphrates banks, they fall and die!

Can it be a river that comes up in flood, either are those of a flowing
 torrent? Like river in flood, like flowing torrent marches Egypt to battle,
 threatening to cover earth with its advance, sweeps city and citizen. Ag,
 mount horse, dizzy and the chariot, way there for the warriors, Ethiopia
 and Libyan with their great shields, sons of Lybia that ply bow and spear

¹ That is Agarta, or Ethiopia, defeated by Sennacherib in 721 B.C.

² Cf. ch. 38.

arrow as well! Alas, not yours the day; this day the Lord, the God of hosts, has chosen for his day of vengeance, when he will take toll of his enemies, and and gloried his vessel shall be, drink deep of man's blood; here, on Egyptian banks, the Lord, the God of hosts, will drown his enemies: Egypt, poor maid, No Gilead beside thee, no Gilead before thee, no Gilead before thee, no Gilead before thee, no Gilead before thee. Thy shame has come to all men's ears, earth echoes with thy lament; as yavon leaned upon yavon of them for support, and they fell both together.

And thus the Lord prophesied to Jeremiah the coming of Nebuchadnezzar, king of Babylon, and his victory over Egypt: Here is news for a Egypt: try it in Memphis, wake the echoes of Memphis, in Thebes will it shroud! Stand to arms, make ready for battle, thy border countries have fallen a prey to the sword already! Why have thy warriors indeed a way? Stand they could not, when the Lord was minded to overthrow them. Many he brought to work, trampled they, man over his fellow, a crying out, Up, to men of our own race return we, to the land of our birth, escape us from the invader's sword!

What name shall we give to Pharaoh? Call him, *Down of Battle at Last!*¹ or by his own life he has won it, that King whose name is Jari, God of a house; Pharaoh's conquest is on the way, swarming high as Thebes among the hills, as Carmel above the sea.

Poor maid of Egypt, an exile's path provide thee! A lonely wilderness is Memphis shall be, where none may dwell henceforward.

Facing southeast of Egypt, a lesser lake and peaceful from the north is a god-*dy*² shall come to trouble her rest. But those narrowness of her is that want to and for like bullocks full-fed, set how they have ramed about and into flight all at once, come ready to stand his ground! The day has come when they are washed down for slaughter, they shall be called to account at last. Loved her voice shall rise above the dash of a hoarse,³ now that the invader's army draws near, pitiless as woodmen that go a-bowling: forest is none so deep they shall not lay a bare, none is

¹ Literally, "Why has thy strong sea been thrown down?" (as the Latin version, because *revertit*). Some think there is an allusion to the god Apis here, perhaps recorded by a later reading.

² See note on *dy*, p. 11.

³ Literally, "The appointed time has brought trouble." The sense of the Hebrew is probably "trouble has passed its appointed time," perhaps meaning that it is too late now to do anything about it.

⁴ If "god-*dy*" is the right rendering of a word not found elsewhere, it is impossible not to suspect a reference to the three gods of the Egyptian pantheon, who were changed by Zoro into a Order and passed by a god-*dy* to the east of Heliopolis.

⁵ Literally, "as if of iron." The Hebrew text gives "as if of a serpent."

- 14 before in the burnt-brush. Poor Egypt, all shame and confusion, prey
15 of the northern folk! The Lord of hosts, the God of Israel, has pro-
nounced his doom: I mean to have a reckoning now with Anna of
Thebes,¹ with Pharaoh and Egypt, with all its gods and all its kings, with
16 Pharaoh and all who trust in Pharaoh's will. I mean to give them up into the
hands of their mortal enemies, Nebuchadnezzar king of Babylon and his
vassals, then Egypt shall have rest, as Egypt did of old.
- 17 Have thou no fear, the Lord says, Jacob, thou art my servant still, nor
the Israel is charge bearing: From that the slavery of exile I mean to
release thee, rescue those children of thine, Jacob shall return, and live
18 at ease, every blessing shall enjoy, and enemies have none to fear. For
thou art mine, Jacob thou art my servant, the Lord says, and I am as thy
god! Of all the lands in which I have dispersed thee I will take full toll,
but not of thee: I would but chastise thee with due measures kept, lest
I should leave thee altogether scorned.²

CHAPTER 47

AND thus does the Lord pronounce to the prophet Jeremiah
Against the Philistines, before the fall of Gaza by King Pharaoh.

- 1 "Waters rising in the north," the Lord says, a river that overflows its
banks, swelling earth and earth's increase, dry and cities! Lend the
2 seas everywhere, a whole world is leaved, in the sound of armed hosts
driven on, green of harvest and sowing of wheat; thence long bands,
3 either for rest has never a place to spare. So comes the day when
Philistia shall be plundered, all of it, Tyre and Sidon of all their defences
shall be stripped, Philistia the Lord despoils, and all that is left of the
4 ruined dwellers from Caphtor. Sweet lands in Gaza, Jerusalem is wiser
now, wiser all these valleys. Long will thou have the name of thy might-
5 ing! Rest thee, sword of the Lord! Back into thy scabbard, cease thyself,
6 and cease! Nay, rest how should it? It holds the Lord's women as captives
Jerusalem and the well-to-do country; thou art her woe and woe with it.

¹ The Latin version has read the name of the god Anubis as a common noun, 'Anubisite', and, somewhat strangely, identifies the area of the act with Thebes, but with Alexandria, which was founded two centuries after Jerusalem's date.

² See 27, 28. A repetition of psalm 11.

³ The meaning of the words suggests that we are still dealing with the conquest of Nebuchadnezzar. If so, the time-notation of verse 3 must be regarded as being as a victory taken even before the conquest of Philistia by Pharaoh Necho, Jerusalem professed its submission by Nebuchadnezzar some years later.

CHAPTER 48

AND thus to Moab speaks the Lord of hosts, the God of Israel. *Alas* for Hake, spoiled and shamed, for Chemosh taken, the high fortress beshielded, a prey to slaughter! For Moab, scant triumph, against Haze-
 bon there are plums a-brewing. Away with it, a nation let it be no more! *Alas* for thee, a long absence; the sword is at thy heels. From Orshem the cry goes up, north and south everywhere. Moab lies crushed, let Segor
 echo the cry! Weep thee and wail, that climb the slopes of Laish, all the way down from Orshem: thou too may hear it, the cry of desolation. Fly he must that would escape with life, stripped though he be in the
 desert wasteland. Ill repaid that confidence in ramparts of stone, towers of down, taken thou shalt be like the rest, and Chemosh go into exile, all his priests and all his viceroy chiefs with him. Of all thy cities, none shall
 be safe from the spoiler's entry; wasted thy valleys shall be, empty bare the hill-sides; the Lord deserts it. 'Woe to a nation!' for Moab, in the flower of her pride she perishes vile, and all her cities be desolate, none to dwell there.

Curst the man who goes about the Lord's work grudgingly, one with a blood stain on his sword!

Since those first days of his, ever was Moab no more, he, that knew not a wife, as like a man that has vented on an loss, never decorated, ring and rock of it were never lost; a man is coming now, the Lord says, when I mean to send various rewards of mine that shall hit those sins; down wine, down goblet, and break ye to pieces! Churn will play Moab like, as as Bethel played Israel false, when Israel turned in its sanctuary. Ay, as boast on of your bravery, tell us you are warriors all? Yet Moab is laid a waste, as cornfields above, all the flower of its clergy gone to their death as they keep doctrine, whose name is Jerb, God of hosts. Not long as deluded, Moab's lost laws rest on swift feet his columns. Mourn with it him, you that see his neighbours, you that see his familiar; so sorry a sad broken, a staff so thin.

Poor maid of Dibon, come down from thy splendour and sit on the yachted ground, the spider of Moab has scaled thy heights, deserted thy walls; poor maid of Arnon, by the wey-side finger and look around thy deep ark of the lightness, How went thy days? Alas, Moab's hope is lost, as Moab lies oppressed. Loud be the cry of lament in Arnon, the hills of fields laid waste; down on the hill-country, on Heseo, Jazo, and a

¹ Literally, 'give a drink.' The Hebrew text is generally rendered 'wring' with 'lying' instead of 'sweating' in the second part of the verse, but the punctuation of the verse is doubtful.

- 10 Hapharai, Dibon, Niabo, and Beth-Diblatheim, Carathaim, Tadmor,
 11 gaza, Becheram, Gerasa, and Beers, and all the cities of Moab, far and
 12 near! Blasted now is that horn, the Lord says, crushed that strong arm!
 13 Sennacherib let him fall, that once for the distant power wounded himself
 14 a scratch, a laughing-stock for him he, that once, boasting over his wine,
 15 clapped hands in derision to make a laughing-stock of himself for his-
 16 toyes that differ with him, and now, for this in speaking of them, thyself
 17 shalt be cut into sticks! Leave your cross, Moabers, and take to the
 18 hills, cause the dove your model, that ever at the uttermost edge of earth
 19 will build her nest.
 20 The hearing of Moab has long been in our ear,¹ as it was ever hear-
 21 ily proud, scornful, scorned Moab, with head as high as air! Well I
 22 know, the Lord says, those high pretensions of hers, that have no
 23 strength to warrant them, those dreams that never come true! So, from
 24 one end of Moab to the other, there is dole and days, mournful bearing
 25 for the men behind those walls of hardened brick. Jaree harvest for thee,
 26 cropyard of Sabeans, and with Jaree I too will sow me, thy choice reaped
 27 from Jaree itself to the Dead Sea and beyond, now, harvest of thine and
 28 rappings of thine the spoiler has overran. From the pastures-lands of Moab
 29 joy and triumph have died away all the presses I have arched of thee
 30 wine, no vintage-song, no making the grapes as of old. The dregs grow
 31 up from Heshbon, from Elade and Jari; grow up all the way from Segor
 32 to Gerasa, like the lowering of heather fall-grown, dead grow the wheat of
 33 Nizzan. None wilt I leave in Moab, the Lord says, no worship at the
 34 fall-sheaves, no do-sacrifice to his gods. For Moab my heart wish like the
 35 wailing of doves, wailing of them for those brick-walled spots of hers,
 36 too high she stood, and so, they lie as waste. Every head is down, every
 37 hand bowed in answering, with bowed² hands men go, each with on their
 38 backs. Roof-top and cross as Moab is none but ridges with grief, I have
 39 cut Moab away, the Lord says, like a tree just withering.
 40 Lament for Moab is defined, bowed heads for Moab's shame! A laugh-
 41 ing-stock it will be unto by-word for all its neighbours. An eagle's flight
 42 yonder conquers her, the Lord says, and will sweep down on Moab too.
 43 Now Cariah³ is lost, and all the strongholds taking round as women's

¹ vs. 26, 27. The same here is very doubtful. 'Sennacherib'; literally, 'dead'; the reference is perhaps to Israel's comparatively late arrival in Palestine.

² vs. 29-31. Most of these places are to be found, though some of them are a different form, in chs. 25, 27 of Isaiah. The simplest explanation seems to be, that both prophets, at the same time, wrote in some common language from an older poem. The 'walls of hardened brick' and the 'heather fall-grown' (perhaps one and the same name, Car-horn and Haphar-Diblah).

³ According to the Hebrew text 'Nizzan' (see sign of mourning).

⁴ Or perhaps the Hebrew word should be read as a common noun, 'Yam.'

heart as child-bearing are those warrior hosts. Moab, that set the Lord at defiance, shall be a people no more. Turned in front of his people, the Lord says, trap and still behind them; those were the ones, the trap is full; they from the trap first then, tolls shall fleece them. Each shall be my prey of avenging with the men of Moab, the Lord says. From the fold escaped, who runs to Heshbon for shelter? Brightest he stands, with a fire comes out from Heshbon, all Zion's capital aflame, all dark and loud of hissing Moab are consumed. Alas, Moab, alas, people of a Chance, for thy undoing! Goest into exile now thy sons and daughters? Yet a time shall come at last, the Lord says, when her lot shall be reversed.

Thus for the doom of Moab.

CHAPTER 49

AND then the Lord speaks to the Ammonites: Did Israel, then, leave Ammon, as he bids to follow him? How comes it that Malcham boasts possession of God, and worshippers of his dwell in powder dust? A time is coming, the Lord says, when Rabboth Ammon shall hear the din of fighting, and shall be thrown down as usual; when her daughter cities shall be burnt to the ground, and Israel, as once the divine promise, shall drive out the intruder. Shall Heshbon mourn for his lost wars, and the women of Rabboth the Rabboth make an lament? Nay, put on sackcloth, mark the days as you scower among the bridge-corn, Malcham goes into banishment, his prince and his every cherishes with him. So proud of thy valleys! Waxed away, now, is that vale of thine, pampered maiden, confident in thy rich store, thou dost turn thyself none should come near to harm thee, but I mean to fill thee with dread, says the Lord, the God of Israel, dread of all thy neighbours. Each man shall take his own path, starting in flight, and there shall be none to rally the fugitives. Yet afterwards, the Lord says, I will bring the routed sons of Ammon back to their home.

And for Edom, this. No more in Theman was, as of old, says the Lord of hosts, the presence of that house is lost, its wisdom all gone to waste. Fly away, men of Dedan, and never look behind you, or look deep in earth; I am bringing rain upon Edom, calling him to account at last. Here are such signposts as will leave thee never a shelter, with night-

¹ vs. 49, 45. Here again the prophet seems to be quoting from an older poem, which may or may not be same as the already alluded to, of Nam. 25-28, 29.

² The original runs simply, 'Moab, Heshbon, the the is laid waste, except daughters of Rabboth.' But it seems that the Heshbon, which had an connection with the Ammonites, is only brought in by way of comparison. No trace of this is elsewhere mentioned out of the Jewish, and many think the text is corrupt.

a sabbath as will have their fill, mine to smite Edom here, dig up his mine
 till there is no hiding in them. The whole blood of him must be dis-
 covered, never a kinsman or neighbour left, that will say.' To my care
 is against thy upland, to me let thy wisdom look for support. So many
 there are, the Lord says, that must drink the cup of vengeance all un-
 deserving, and wonder thou be spared, wonder thou be acquired?
 b Acquired for thee is none: thou shalt drink it to the dregs. By my own
 house I have sworn it, the Lord says, that Edom shall be an empty
 wilderness, a name to revile and to curse by, that her daughter cities shall
 for ever be desolate.

c Hiss and cry the Lord has brought to my ear, that even now goes out
 among the nations, Hiss we and murmur we against her; on to build
 d A little thing I mean thee to be in the world's eyes hereafterward, un-
 regarded among the nations; all now, pride and the insolence of thy
 heart deluded thee, to rule thy nest among the rock-crevices, to choose thou
 e fittest thing to the mountain summit; but now, be thy eye high as the
 f eagle's, I will yet drag thee down, the Lord says.¹ A very desert Edom
 shall be; no power-by her will stand unscathed, and her daughters as in
 g sufferings: not more ravenously Sodom fell, and Gomorrah, and their
 h neighbour cities, that lie un inhabited, far from the houses of men. See
 how thou from the fens of Jordan riddest out against yonder possessed
 fold? Not less sudden the storm shall be,² and the flock shall have a master
 i of my own choosing. March for me is come, there is none that implied
 j me, no chief shepherd may challenge a claim like mine! Would you know
 what the Lord's design is for Edom, what place he is devising against the
 k homesteads of Theman? Why, he says, it will be used as a way of work-
 l ing to dislodge them;³ pull their dwelling-places down about their ears!
 m And with the crash of that ruin earth shakes, far as the Red Sea girds the
 n shores of it. An eagle's flight yonder conquering has, to soar high and
 sweep down on Edom, cowed as woman's heart is child-bearing so the
 warmer hearts of Edom.

o And for Damascus, this, Hamath and Arpad see their hopes away

¹ ver. 13, 14. The words 'thou wilt say' are not expressed in the original, but it seems necessary to supply them, otherwise the two verses are in direct contra-
 diction and the meaning of 'neighbour' is unexplainable.

² ver. 15-16. The prophecy of Malak opens with (הַיְיָמֵלֶךְ) the same expression, and *And* 1 is a continuation of verse 5 above. The use of various
 material by the two prophets seems the most probable explanation of our
 verse 15-16.

³ Literally, 'I will suddenly make him run as in,' but the Hebrew text has,
 'I will make him (Edom) suddenly run away from it.'

⁴ Literally, 'the birds over of the flock will drive them down'; the Hebrew
 text can be interpreted as meaning, 'they will drive down the birds over of the
 flock.'

these, prisoners the news that reaches them, and they are rocked on a sea of doom; misery gives them no respite. As for Damascus, her strength is her left arm, no thought has she but for flight, dashed by her peril, overcome, like women in child-bearing, with sharp pangs. Cry as ye are covered, house of such delights, must all abandon her? In her streets as they lie slain, all the flower of her youth, all her brave warriors lie silent now, the Lord says, and such a fire I will light within Damascus with it as shall find on the palace of Benadad.

And this for Coles, and the realm of Assy, that were destroyed by a Nabuchodonosor king of Babylon. Word comes from the Lord Up, march against Coles, depose its three children of the East! Pillage there is shall be of house and herd, plundering of man and gear and cattle, and cries of Danger everywhere. Fly away, wander far away, men of Assy, says the Lord, be your halting-place! Here is Nabuchodonosor king of Babylon holding a council of war, devising plans against you.

Up, march against a people that lives at ease, facing no attack, the Lord says, gaze and lo! they have come, dwelling there in the wilderness, invade for your plunder, loath a man for your prey! Scattered as they shall be to all the winds, the folk that clip their fleecy coats here, and from every corner of their lands death shall threaten them, the Lord says. Assy shall be a lair for serpents, a land for ever desolate, uninhabited it is shall be, far from the homes of men.

And here is the doom the Lord pronounced to the prophet Jeremiah is against Achem, at the beginning of Sennacher's reign as king. A message is from the Lord of host: I mean to break the horns of power Achanania, wherein lies all their strength. Upon Achem I will bid the winds blow as from the four corners of heaven, and belovest each scatter them like chaff, all Achem is men that has not seen their fugitives. Destroyed the Achem-ites shall be by the cause of their mortal enemies; my angry vengeance I will let loose against them, the Lord says, and my sword shall go at their heels all I have taken shall fall off of them. In Achem I will set up my throne, he says, and roll it altogether of kins and princes. Yes after a while, so runs the divine promise, I will bring the exiled sons of Achem back to their home.

CHAPTER 50

AND here is the doom the Lord pronounced, with Jeremiah for his spokesman, against Babylon and Chaldeans.

Tell it out, proclaim it far all the world to hear, set up a trophy, and a cry the news, have nothing unsaid! News of Babylon taken, and Bel destroyed, and Mardach overthrown; all the idols put to shame, scattered, all

- 1 the false gods! Here is a people on the march from the north, many that shall attack Babylon and turn her land into a desert; men nor beast shall dwell there, all are fled and gone.
- 2 On the day shall come, the time is ripe at last, the Lord says, when Israel and Jacob both together shall come back, weeping as they hasten on
3 their journey to find the Lord their God. For since many years among, every face towards Nineveh, they will come back, and bind themselves to the Lord by an eternal covenant, never to be forgotten. My people, all this while, has been like a flock gone astray, their shepherds led them by false paths, and left them to roam the hill-side, hill and mountain-side they crossed, and their own resting-place lay forgotten. None passed by but preyed on them, nor did the oppressor's conscience smite him; had they not so the Lord in defiance, that Lord who was the home of their loyalty, the hope of their soul?
- 4 Flee, Israel, from Babylon, from Chaldea's land be swiftest to depart, take baggage that lead the way for their fellows. See what a confederacy of great nations I am summoning, there in the north country, to bring and take Babylon, death-dealing nations that never spare upon us in war! Chaldea shall be a prize of war, the Lord says, and all her spoils be common. Ah, boast and brag, trample on my own desert, like calves in grass or belovings built? Shame wait for the mother that bore you, her pride must be lowered in the dust; leave regarded of all as useless, a desert, parched and parched! Doomed, all of her, by the Lord's vengeance to empty desolation, no passer-by but shall stand amazed at Babylon, or his devotion at her sufferings. To your power, nations, around the walls of Babylon; show, never again answer, to the Lord her life is forfeit. Now, raise the cry! Everywhere she is yielding; fifth brothers and pages wait, the Lord is avenged! Ah, take your fill of vengeance, pay her what she has sinned. Leave none in Babylon to sow the fields, or carry scythes in harvest-time, find each to his own, before the invader's sword, God, this way and that, in the countries of their birth.
- 5 Poor Israel, a flock so scattered? Lions have chased them away, first the Assyrian king would prey on them, and since that under Nabonidus, of Babylon, has strangled their blood. And now, says the Lord of hosts, the God of Israel, I mean to have a reckoning with the Babylonian king, and his ruler, as once with Assyria. And now I will remove to his home; Carchemish and Borsus shall be his pasture-ground again, hill-country of Ephraim and Galilee his hunger shall content.
- 6 When that day comes, the Lord says, when the time is ripe for it, guilt shall be found in Israel no more, for the crimes of Judah's sin you

* The name of the Babylonian god is probably Nebo, meaning not the one in anything different.

shall search in vain, the mountain which I leave shall win my pardon.

March on, the Lord says, bear the load of treasury, and call its citizens to account, bold and ban at their heels! All my command see them execute. This of loads sounds through the land, and the coast of river, a rack and ruin everywhere! And this Babylon was once a haven to many in the world, now it lies by all the world abandoned! I had a trap for thee, a Babylon, and thou wast caught unawares; thy long defiance of the Lord has found thee out and overtake thee at last. Now the Lord opens his armory, takes out from it the tools that shall wreck his vengeance, he, the Lord of hosts, has work for thee to do in the country of the Chaldeans. From the furthest corners of the land draw near, open a way for us the speeders, pile up stones from the road to keep; make an end of her, leave nothing to survive.¹ An end of all her warriors, as the daughter-in-law with their? We beside thee, their day has come, the time when they must meet their reckoning.

Lama to the burst of voices, as the fugitives escaped from Babylon a come back to Zion, spreading the news how the Lord has been avenged, how the Lord's temple has been avenged.

Arise a many with best bows, give them orders how the cry must be done. Stand about it as a rug, let never a man escape, pay it what it needs have earned, to Babylon do as Babylon did to others, the cry that was the Lord's enemy, defied the holy One of Israel. In her streets they lie a slain, all the flower of her youth, all her brave warrior's lie silent now, the Lord says.² Here at then, says the Lord, the God of hosts, thy day is here now, the time when thou must meet thy reckoning! Scoundrels thou spearest and falsify, with none there to save thee; and in those cities of his I will handle such a line as shall compass all around it.

Then says the Lord of hosts. Here is great seeing done to Israel and to a Jack back; he that has them hold them fast, and let them go he will not. Yet they have a strong champion that claims them as his own, his name is Jeshu, the God of hosts, right and certain he will bring them in such a fashion as will shake earth,³ and make the houses of Babylon tremble. The sword it must be, the Lord says, for the sons of Chittim, for slayers of Babylon, and prince, and councillor; the sword for their wars now, as that shall be food, and their leave men, that shall be corn, the sword for hosts and chariot, the sword for all the mixed breed in it, that shall be work as women, the sword for all their treasure-houses, that shall be

¹ The LXX version here seems to have misunderstood the Hebrew text, which refers to the opening of storehouses and the piling up of their contents as riches to the Lord and therefore inevitable for booty (Jer. 50.15, 18, 27-7, 32).

² Expanded from 50.36.

³ 'Shake earth', is perhaps following the Hebrew text from a different sense 'bring upon it war.'

a given up to plunder. And for their waters, not a stream, but drought: to
 dry them up, as not this a land of shaly, that leaves to see pasture befall?¹
 a It shall be a bar for oxen and strange measures,² a haven of the ostrich,
 but never again shall man dwell there; yea after age, it shall never be
 a robur; nor more vainly the Lord overthrew Sodom and Gomorrah
 and their neighbour cities, that he wastebared, far from the houses of
 men.³

a Here is a people reaching from the north country, the Lord says, a
 a great nation from the north's end, and vessel kings a camp. How and
 shield they ply, and their hard bows pay now; lo! their bowels cry as
 the roaring of the sea. So they ride on, as without ride, poor Babylon,
 a thy enemies. Unwarned the king's hands drop at the very remove of it,
 a grief overcomes him: sharp as the pang of travail.⁴ See how they from
 the face of Judah sailer out against yonder promised field! How soon sud-
 den the storm shall be; and the rock shall have a master of my own choos-
 ing. March for me is none, there is none dare oppose me, no rival chaps-
 a head may challenge a claim like mine! Would you know what the Lord's
 design is for Babylon, what plans he is devising against the rulers of Chal-
 dæa? Why, he says, is well used he; as many of workings to dislodge
 a them, pull their dwelling-places down about their ears! Babylon has
 failed, each crumble at the sound of it, a great cry goes up for all the
 world to hear.

CHAPTER 51

THUS says the Lord, I mean to be here on Babylon, and the whole
 of Delance-land,⁵ a destroying blast; winnowers of mine shall reach
 Babylon and fill it withowing it, all all the heaps are gone, as all day for
 a Babylon, cut off as every side. Let not a man live to hold her again,
 or don't breathe for her; never a nation again, after the great have
 a none left. Everywhere is countryside and aspect of Chaldeans the mangled

¹ There is here a play upon words in the Hebrew, 'wast' and 'drought' differ only by a single point. The wastel land of the water is of doubtful interpretation. Herodotus states (1.191) that Cyrus took Babylon by diverting the course of the Euphrates.

² Literally, 'measures and measures.' Cf. Is. 34.12, where the LXX. reads within the same Hebrew phrase 'desert and mountains.' There can be no certainty what measures are really alluded to; some think wild oats and weeds.

³ Reported from 49.18.

⁴ Cf. 47-48. Reported from 48.12-14.

⁵ Cf. 49, 50. Reported from 49.19-22.

⁶ The Hebrew letters of this word form a square equivalent for the name 'Chaldeans.'

corpses lay not altogether has Israel's God, the Lord of hosts, forsaken her, and so that holy One of Israel the whole land is forsake. Five years from the conquest of Babylon, for five year lives, would you mockly accept her punishment? The time has come when the Lord will take vengeance on her, for it is that ends this punishment. Babylon, that was once a golden cup in the Lord's hand, for a whole world's banqueting! Drink nations of that cup, how they ridled and sored! And now, all in a moment, Babylon herself falls in her ruin. Raise the dirge, go find balm to heal these wounds of Israel! Alas, we sought a cure for Babylon, but curing her these was gone, thus it is we left her, and went back each to his own land, seven times-high the measure of her punishment, and is lost among the dead. Come, then, since he has given us the reason so we grieve, comfort us as. See the great doings of the Lord our God.

When arrows, and all quiver; the Lord has put a resolve into the heart of the Median king; he will have Babylon overthrown. The Lord shall be avenged, his temple shall be avenged! Against Babylon's walls display the standard, keep stout watch, post sentinels, lay ambush, the doom of its folk, long since decreed, long since denounced, he will execute. Loud is by all these tributary streams is enriched, dry and is cracked, thy streams is spun. By his own honour the Lord of hosts has sworn it, thy enemies shall remain about thee life long, taking their village-weep.

Power that made the earth,¹ wisdom that orders space, foresight that is spread over the heavens! At the sound of his voice, what numbering of the waters overhand? He summons up the cloud-mass from the world's end, turning the lightning into a silver-ware, bringing the winds out of his store-house. How gaily, then, is man's skill, how sorry a thing is the carver's workmanship; after all his pains, only a hollow counterfeits! Pond is suspicious, swift is gone, when the time comes for rebuking, they will be heard of no more. Not such the worship that is the heart-earn of Jacob's line, these God is the God who made all things, Israel his portion, Jere, the God of hosts, his name.

Great conquests, the weapon I wield! By day-ways I crush the nations, in night conquests² crush home and cedar, chariot and charioteer, man and a woman, old and young, led and her, shepherd and flock, ploughman and a team, prince and ruler! And now I mean to repay Babylon, and all the people of Chaldeans, for the wrongs they did, says the Lord, and your eyes shall see it. Have at thee, stronghold of ruin, the Lord says, a whole is world's end! My hand is raised to smite thee, and tear thee from thy

¹ See 25-26. These verses are repeated from 25-26-27, it is not long as we have they are referred to their proper context.

² Some think Babylon itself is addressed, as having been previously the seat of the Chaldean conquests. But it seems better to understand the passage as relating to King Cyrus, who came to drive it down and raise it before.

14 rocky bed; a caldron deep than shall be, that never more shall, never
 foundation-stone shall yield; the Lord dreams that so be his way divine.
 15 Display your standard for all the world to see: sound the trumpet for
 and wife, raise the nations against her, make trust with the kings of
 Arree, Moave, and Ammon, and count Tophet among her enemies, like
 16 lacres in kindling every season your canopy. Fight all the nations to
 make war on her, the kings of Media with their chariots and troops,
 17 all their wide dominions: a whole world on horse and foot with the
 cry of the divine resolve to crush Babylon, make Babylon an empty
 18 desert. See how her warriors quit the field, to garrison their strongholds,
 how their valor dies away and grows weakness, how her swift men,
 19 the best of her gales are shattered! Counter meets counter, post to post
 hands the things we tell the king of Babylon how his capital has fallen,
 20 length and breadth of it, the forts occupied, the need-beds slain, dis-
 21 mured the defences. Thus says the Lord of hosts, the God of Israel:
 Babylon in a twinkling-eye time has worn robes; with but a tide, and
 it is ready for rivers.

22 Nabuchodonosor king of Babylon, how he has preyed on me, haunted
 on me, left me but an empty shell, a desecrating monster that with blood
 23 like his many, has run back away! Thus does, for her torn flesh, thus Jeru-
 salem, for her blood spill, resigns Babylon and all yonder Chaldean
 24 folk, and now the Lord of hosts promises to maximize their quarrel, to
 reduce their wrongs. I will turn her men into desert sand, he tells you,
 25 dry up her flow of waters; Babylon shall remain a heap of ruins, a lair
 for serpents, a thing of wonder and derision, and never a soul to dwell
 26 in it. What though they say like roaring lions, like young lions that roan
 27 his name? I have a medicine for this thirst of theirs, to become them and
 steal away their waters; they shall sleep on, the Lord says, with their
 28 eternal sleep from which there is no waking. Never was land led on the
 29 slaughter-house, never ran or back-post, no unspeaking. Search¹
 taken, the paragon of kingdoms failed: Babylon turned into a sight of
 30 horror for all the world to see! Babylon founded and given, the waste
 31 waste closing over her! All her cities a picture of desolation, an empty
 32 desert, unhabited, unvisited by mortal foot. Bel, son, the God of
 Babylon, I will call to account, and make him drag his carcass, no
 more shall pilgrims flock into his temple from distant lands: Babylon's
 defences are down.

33 You that are my own people, separate yourselves from her neighbor-
 34 hood, else you shall be ever fast with slaves,² ever damned by the seven

¹ As in vs. 24, a cipher-name for Babylon.

² Literally, 'lest you should become my be fast-bound.' The common rendering (approved by the LXX) 'Ye will be fast-bound,' is doubtful precisely and well more doubtful legal.

that smitten you, each year a fresh ransom of weeping done in this land, of nations struggling for pre-eminence.

A time is coming when I mean to have a reckoning with the siles of Babylon; the land will learn that they have played a false, when corpses lie thick in the heart of it. Heavens and earth, and all they contain, will be mourning over Babylon, says the Lord, as they see the spoilers marching upon her from the north country, through Babylon so many a slain in Israel, of Babylon so many slain, in every corner of their land! Come, I say, not, you that have escaped the sword, sailed far away, as I thank you still of the Lord, still let the thought of Jerusalem haunt to your hearts.

Ain, we are all confounding what things we must know to, shame-faced, as sure that the Lord's holy temple by alien intruders is defiled?¹

A time is coming, the Lord says, when I mean to have a reckoning with a chosen false gods of hers. Everywhere in Chaldeans there shall be wounded men a-growing. In Babylon scathe the skies, for thy walls heaven is high, they shall yet find their way in, the spoilers that do my strand, the Lord says. Babylon shall be all lament, Chaldeans a crash of ruin. One so mighty act of the city will be done, when the Lord says it waste, by the rage of tempests, were upon were, and the noise of their throwing. The so spoils has come upon Babylon; her warriors are caught in a trap, their bows are broken down; the Lord's vengeance is unquenchable, and his pen full measure. Beset they shall be, prison and councilor and chieftains in and ruler and warrior; all shall sleep eternally the sleep from which there is no waking, such is the decree of that King whose name is Jeshu, the God of hosts.

Thou wale wall of Babylon, now the Lord of hosts, shall be demanded as a rent, thou high gate tower. So men know for avenge as the real of nations perishes in the fire.²

And now Jeremiah had as argued the Sennar, son of Neriah, son of a Maaseiah. When king Zedekiah departed to Babylon, in the fourth year of his reign, Sennar took with him as his principal spokesman.³ Jeremiah a had written down on a single scroll all the doom that was to befall Babylon, all the prophecy against Babylon altogether. When then a reached Babylon, he told Sennar, he now then read him all this. And say, as in reading a Lord, thou dost threaten this place with destruction, men now hear shall dwell there, it shall be desolate for ever. Then, when there a

¹ This verse is generally understood as a protest from the reader, who does not seem to believe that a scene of carnage, that its appearance here is so severely inappropriate, and does suspect that, through accident, it has been misplaced.

² The second half of this verse is also found in Hab. 1:17.

³ According to the Hebrew text, "the chief of mourning-places," perhaps in the sense of "quartermaster."

- have finished making the wall, or a tower as it was, and sink it in the water of
 1 Ephraim; and this will. Thus Babylon shall sink, and not so much one
 of the children: I mean to keep upon it, Babylon shall sink away.²

Here ends the prophecy of Jeremiah.

CHAPTER 53

- S**EDECIAS was twenty-two years old when he came to the throne,¹ and
 18 years reign at Jerusalem (reign eleven years); his mother's name was
 2 Amiel, daughter of Jeremiah of Lohai. He disloyaled the Lord's will,
 3 as Jeremiah had foretold the Lord's anger being over Judah and Jerusalem,
 ready to punish them from his presence. And Sederias in his own
 4 received from the king of Babylon.
- 5 And now, in the ninth year of Sederias' reign, on the tenth day of the
 6 tenth month, Nebuchadnezzar reached Jerusalem at the head of his
 7 army. They surrounded it and threw up siege works about it, and as the
 8 city continued beleaguered until the king Sederias' eleventh year. Then, on
 9 the tenth day of the fourth month, when famine had broken out in the
 10 city and the poorer folk had nothing left to eat, a breach was made in the
 11 walls, and that night all the fighting men made their escape by way of the
 12 gate between the two walls, by the royal garden, leaving the Chaldeans
 to continue the siege of the city. They chose for their flight the road which
 13 leads to the desert, making the desert by Jordan Sederias was overtaken by
 14 the Chaldeans, who had set out to pursue. All his retinue deserted him,
 15 and so, a prisoner, the king was taken away to Babelonia, in the fourth
 16 century, where Nebuchadnezzar passed sentence on him. (But by the
 17 king of Babylon, as Babelonia, were all the nobles of Judah; and as the
 18 Sederias himself, his eyes were put out, and he was carried off, loaded
 19 with chains, to Babylon, where he remained a prisoner all the day of his
 20 death.
- 21 On the tenth day of the fifth month in the thirteenth year of Nebuchadnezzar's reign, the commander of his bodyguard, Nebuzadnezzar, came
 22 on his master's errand to Jerusalem, where he burned down temple and
 23 palace and private dwellings too; no house of man has he set it on fire.
 24 The troops he brought with him were employed in dismantling the walls

¹ The words 'Babylon shall sink away' represent what is probably an error of copying in the Hebrew text.

² The title of this chapter, *Jeremiah's Lament*, is repeated from IV Kg. 24 and 25. There are a few very slight differences, some of which suggest errors of transcription.

on every side of it. Then Nebuzardan carried off the remnant of the people that were left in the city, the doctors who had gone over to Nebuchadnezzar, and the women folk generally, leaving only such of the palace staff as were wait-boys and farm labourers. Beasts of prey and horses' manes and the great horns of bronze that stood in the Land's temple the Chaldeans took up, and took away all the bronze to Babylon, the brass, too, they carried away pot and dish, ladle and cup and a sewer, all the appointments of worship that were of bronze, for gold, a tin, and the silver, bowl and censer and urn and basin and incense-stand and spoon and goblet, nothing did Nebuzardan leave behind him. There was no reckoning the weight of bronze, when the two pillars, the great basin, and the twelve bronze calves supporting it, all set up by Solomon in the temple, are included; each pillar was eighteen cubits high, twice a cubit round, and four calves stood, and they were before stairs. On each stood a brass capital, five cubits in height, with network and pomegranate workings on the side, the pattern of each was the same. There were ninety-six pomegranate besides, making a hundred in all, on and all had network around them.

Prisoners, too, Nebuzardan carried away with him, the two chief priests, Seraiah and Shephania, the two door-keepers from the temple, and among the citizens, the chamberlains who surrounded the king, seven other courtiers who were left in the city, the secretary who was charged with the king and had the keeping of papers, and many surviving citizens of the common sort. All these were carried away by a Nabuzardan to Babilonia, into Nebuchadnezzar's prison, and there it is Babilonia, in the Elam country, Nebuchadnezzar put them to death. So the men of Juda were taken from their country. Three thousand and a twenty-four Jewish citizens Nebuchadnezzar kept in the seventh year of his reign, and another eight hundred and thirty-two, from Jerusalem, in the eighteenth year of it, then, in his twenty-third year, seven hundred and thirty-five were handed by Nebuzardan, the captain of the bodyguard, four thousand six hundred in all.

On the twenty-fifth day of the seventh month, in the thirty-seventh year after king Joachim of Juda had been carried into exile, the new king of Babylon, Evil-Merodach, in this first year of his reign, gave orders to his eunuchs and released him from prison. Gladly did Evil-Merodach receive him, gave him a seat of honour above the other captives kings, and relieved him of his prisoner's garb. All the rest of his life he was accustomed at the royal table, all the rest of his life he received, day by day, a perpetual allowance granted to him, as long as he should live, by the king's house.

THE LAMENTATIONS OF THE PROPHET JEREMIAS

WHEN Israel was brought into captivity, and Jerusalem left desolate, the prophet Jeremiah sat down and wept, with the mournful lamentation following. And as he spoke, ever he sighed and weened in the bitterness of his love!

CHAPTER I

ALONG the dwelt, the city terrible so populous; a widow now, once a queen sitting the palace; tributary now, that once had provinces at her command.

- 1 Be rent the wings, then in the darkness her cheeks are wet with tears; of all that courted her, none left to comfort her, all these lovers grown weary of her, and turned into enemies.
- 2 Great the suffering and the knowledge of Jeda's affliction! that she must needs dwell among the heathen! How require out the first, done at her birth the parent, and paid on other land.
- 3 Desolate, the streets of Sion, no flocking, now, to the assembly, the gatherings he deserted. Right pains, and the maidens go in mourning, to know the grief that hangs over all.
- 4 Brabant, now, her (weakest), with her enemies nothing goes under. For her many sins, the Lord has brought down on her, and all her children here pass over walls, driven before the oppressor.
- 5 Fled is her beauty, the Sion that was once so fair, her chastains have yielded their ground before the power, strengthen as men^a that can find no pasture.
- 6 Grieved the enemies the holds, of the hour when all her ancient glories passed from her, when her people did defilement before the idols, submitting before an enemy that despised them.^b
- 7 Horribly Jerusalem shrank, what wonder if she became an outcast?^c

^a Literally, this verse appears to imply that Jeda has given into exile persons of affliction, and some think the reference was to fugitives from Egypt and elsewhere. But the word used for "with" really means "oppression."

^b In the Hebrew text, "wings."

^c Literally, "her enemies deserted her without," that is, her gates were. The Hebrew text is generally interpreted as meaning that Sion, in her affliction, surrendered her past glories, but the expression is obscure.

^d "An outcast," literally, "unable to hold on ground", but the word used in the Hebrew text implies universal dereliction.

How they fell to despising her when they saw her shame, that once fastened her! Deeply she sighed, and turned away her head.

It might strike of her robe the softestest cocoon, also so useless of her doom, alas, fallen so low, with none to comfort her! Mark it well, Lord, we have humbled I, how useless my adversary!

Jerusalem's hands were laid on all the mountain, so it was that she meet a sea Goliath's prodigy her adversary, Goliath, by thy ordinance from the sword'sly defeated.

Kindred was once her worst fighting the lack of bread, affixed by a poisonous loneliness for food to revive man's bones. Mark it well, Lord, and we my pride shamed?

Look well, you that pass by, and say if there was ever grief like this a grief of man, never a grasp on the graveyard left to glass, when the Lord's turn of vengeance is fulfilled.¹

Must her from heaven want my whole being, we I can leave my heart? Must he send me as a net, to drag me back from my course? Desolate he leaves me, to pass away all the day long with grief.

No ropes or given me, the pain of guilt I bear, by his hand fastened is down upon my neck, we, I trust under it The Lord has given me up a prisoner to whom time is no escaping.

Of all I had, the Lord has taken away the softestest lost to me, all the is bones of my thirty-day, under his strict rule; She, poor maid, bare was a white-pose mail (fallen down)

Pray you, should I not weep? Foundation stone open are, that needs must is low, comforter is none at hand, that should revive my spirit. Lost to me, all those men of mine, surrounded by their enemy.

Quest for consolation is vain, for her place where the with neighbours is of Jacob, so the Lord deposes, we Jacob's enemies, and all around they drink from her, as from a thing endless.

Right the Lord has at his quarry, I have set his commands at defiance: O would, take warning, we what pains I suffer, all my folk give them calls, both men and maid.

So false the friends that were once my nearest! And now the my lack is pains and shivers both, that went begging their bread, and sighed out their souls for the want of it.

Take note, Lord, of my anguish, how my bones burn, and my heart is under stress me, to better ends? And all the while, record thine own wicked, and death not less cruel within.

¹ The opening of this book, in the Hebrew text, is of uncertain interpretation: some think the meaning is, 'May it never happen to pass!' The versified translator used *lost* and in view of its use due to a mistaken interpretation in the Latin.

² *Leopards*, 'for I am full of enemies.' But the Hebrew text has, 'for truth it is that I have entailed upon you.'

- 12 Uncomforted my sorrow, but not withoutly; my enemies hear it, and rejoice that my miseries are of thy continuing. Ah, but when thy promise comes true, they shall feel my grief!
- 13 Younger who dares leave my thoughts to leave, for my much offending, mark well their country, and strip these too in their time, lest he sigh a woe and a sad heart to clean it.

CHAPTER 3

ALAS, what mantle of blood is this, the Divine anger has thrown over a unhappy land? The pride of Israel can down from towers to earth; the ground where the Lord's foot once rested, now, in his anger, is *gravel*!

- 1 Blasted shades of Jacob, by the Lord's unsparring vengeance engulfed, woe that kept Jude inviolate healed to the ground as ruin, filthiness and stones dragged in the dust!
- 2 Crushed by all the defences of Israel, under his displeasure faded on, at the enemy's onset, the protection of his right hand, Jacob must be hedged about, as by flames of a consuming fire.
- 3 Dreadly his heart baw, steady the ply of his right hand swelling up, all that was flatter in poor Sime's dwelling-place smote near perch, under the fury run of his vengeance.
- 4 Examine he comes on, and has engulfed the whole of Israel in ruin, pass the palace, pass the stronghold, Ah, poor God! weeps man, weeps maid, with comed spurs.¹
- 5 Fallen, as it had been some garden shed, his own tabernacle; his own dwelling-place with men he would pull down! Four-day and night should be forgotten in Zion, for long and privy, only anger and scorn.
- 6 Grown weary of his altar, down his own sanctuary coming away in abhorrence, the Lord has given up yonder embarked towers to the enemy; their own way through the temple like sheet of boiling.
- 7 Horrified the Lord went about his work, to strip the inviolable city of her walls, start he measuring-line, long he laid with the cord of overthrow, all wall and rampart should lament their common rue.
- 8 Killy the jaws of her bay towards earth, bars iron and steel; long and clucking me for away, rolled among the heathens; tradition is dead, no my people's leaves, as witness, the Lord's will.
- 9 Jerusalem's aged folk as short as the dust, dumb with sorrow, dust scattered over their heads, and scoldish their girls, none a maid shall you say but has her head bowed down to earth.

¹ The Lament here describes that as filling Jude with "convulsed men and lamented woe"; the scene of the picture is rather "tumultuous and fearful," as in 1: 20 & 21.

Even anguish for the overthrow of an unhappy race, that close eye with a tear, that chin not lying in its depth, as my heart goes out in boundless compassion? Child and babe lie fasting in the room.

Listen, how they ask where all the bread and wine is gone to? Wound is they have none, yet there in the open streets you shall see them faint away, upbraid not their lips on their mothers' bosoms.

Might I but comfort thee with such another as thyself? What greater is a unhappy as Jerusalem, what need as Zion desolate? How shall I comfort thee? Sea-deep as thy ruin, and past all cure.

Never a true choice or a wise thy prophets bore for thee, never there is there where thy path runs, and urge there is repentance, lies and lies are all the burden of their revealing.

Openly the passer-by deride thee, poor souls! clap hands, and hiss, is and wag their heads at thee; so much, they cry, for the city that was once the repository of beauty, pride of the whole world!

Fold! every nose and snout at thee; how they hiss and gnash their a would blow to prey on her crown! What fortune, that we should have lived to see this day, so long looked for in vain!

Quot is the Lord of host with taken in those past, all his purpose is false or blind, for thee, ruin relentless, for thy bitter enemy, triumph and high achievement.

Round those inevitable defenses, cry they upon the Lord in good a earnest: Dry and night, Zion, for thy walls stream down; never rest thou, never let that age weary of its task?

Simpler is the night watches rule thy song; how thy heart's prayer is unceasingly; lift ever thy hands in supplication for richer lives, yonder, in the street corners, they are dying of famine.

Think well, Lord, is there any other people of whom thou hast taken in such toll? Still women see her own child, no cry, hands can still clasp it? In the Lord's sanctuary, priest and prophet be slain?

Unattended they lie on the hard earth, the young and the aged, maid and woman slain by the sword! This day of thy vengeance was to be all massacre, thou wouldst kill unsparingly.

Vengeance this day all avenged me, what mourning of thy nation,² as is for a violence scarcely! Escape is none, nor any remnant left, of all I founded and fastened, the enemy has taken full toll.

¹ Literally, "my liver is poured out on the ground."

² The Hebrew terms *Pho* and *Alm* are unconformably transposed, here read as 3:48-51, 4:20 and 27.

³ The last part of this verse is perhaps excepting the Hebrew text of it gives a rather impossible sense.

⁴ Some think that we should interpret the Hebrew text as meaning "house of my neighbors," not "house."

CHAPTER 3

ALL what man here I not know, under the evening sod?¹

Asked I for light, ere deeper shadow the Lord's guidance led me:

Always upon me, none other, falls continually the blow.

Between this frame, under the wrinkled skin, the rank flesh.

Remorse of despair like my prospect, welled in me every side,

Buried in darkness, and, like the dead, insensibility.

Gleefully he forces me in, beyond hope of rescue, leads me with thence

Cry out for mercy as I will, prayer of mine wins no audience,

Climb these smooth walls I may not; every way of escape he has warded.

Deep unbrushed he lies, as lurking bear or lion from the covert;

Drawn aside from my path, I still a lonely prey to his avenging

Deed! woe'st, of me he makes a target for all his arrows;

Each shaft of his quiver at my vain laugh to rattle home!

Evermore for me the tannin of my neighbours, their weeps of doubtless

Recklessness of bitter herbs he gives me, and of wormwood my fill,

Fills all my path with hard gravel-stones, bids me feed on ashes.²

Far away is my old acquaintance, happier days forgotten;

Pitiable, my hopes of long continuance, my parents' trust in the Lord!

Guilt and suffering, pain and sorrow, heap all this well as memory.

God knows it shall be remembered, and with weeping of the heart;

Gaps there can be none other of remaining confidence.

His be the thanks if we are not extinguished; his mercies never weary;

Rage comes with each dawn; are thou not faithful, Lord, to thy promise?

Hear whisper, The Lord is my portion; I will trust him yet.

In him be thy trust, for him thy heart's longing, groan thou shalt find here.

If deliverance thou wouldst have from the Lord, in silence await it.

It is well thou shouldst learn to bear the yoke, now in thy youth,

Just burden, in solitude and silence justly borne.

Joy may yet be thine, for now thou knowest the Lord.

Jesting of the world's folk, and cheek buffeted in scorn, heavily endured.

¹ There is no general agreement whether this chapter had especially the concluding part of it refers to the personal experience of Jeremiah, or describes generally the misfortune of the Jewish race.

² The same phrase here as that of the Septuagint-Greek; the Latin version gives in the first half, 'He has broken my teeth and cut off'; the Hebrew now in the second half is usually rendered, 'he has broken the bones among the stones.'

Know for certain, the Lord has not finally abandoned thee,
 His welcome: the ancient shall have, from one so rich in kindness
 His of Adam he will not crush or cast away wantonly,
 Let there be oppression of the poor under distress,
 Love's right demand, such as the most High grants to all men,
 Lying perversion of justice, then he cannot overlook it;¹
 Man may forget, only the Lord brings his word to pass;
 Mingled good and evil proceed both from the will of the most High,
 Merciful is none may escape; let each his own soul remember
 Narrowly our paths were we, and to the Lord return;
 Never hand or heart but must point heavenward this day!
 Nothing but deliver transportation on our part; and shouldst thou a

rejoice?

Over our heads thy angry vengeance lowered; smiling, thou wouldst us
 not spare

Oh, barrier of cloud, our power had no strength to pierce!
 Offscouring and refuse of mankind thou hast made us,
 Put us shame by the mocking gestures of our enemies
 Prophets we had, but their word was peril and peril, and ruin at the

last.²

Few men, for thy victory these deeds are hallowed with tears,
 Quail if thou wouldst the restless fever of my weeping,
 Quickly, Lord, look down from heaven and pay heed to us,
 Quick response, eye and soul, with grief Jerusalem's daughters bear;³
 Relentless as hunt in air they pursued me, enemies approved,
 Bait me of life itself, sealed with a woe my prison door.
 Round my head the men about, and I had given myself up for lost,
 None for our hope; to thee, Lord, I cried from the pit's depth,
 Sure of thy audience; wouldst thou turn a deaf ear to cries of com-

plaint?

Scattered, thou didst cast us to my side, whispering, Do not be afraid;
 Thus, Lord, to take my part; thine to rescue me from death,
 The maker of my enemies o' darkness, my strength to redeem.
 Threat easy from thy sight, the grudge they bear me, the ill they pur-

pose,

Unbound by these their words, their whispered plotting!⁴

¹ *ms.* *ye-ah*. This is perhaps the least successful of the various interpretations suggested for this difficult passage. It assumes that the word 'mercifully' is emphatic, and that the end of verse 31 is a question, 'Does the Lord take no account?'.

² In the Hebrew text, 'Peril and peril, evil and ruin have surrounded us.'

³ Literally, 'My eye has wasted my soul heavily as the result of all the dangers of my city'; the text is perhaps wrong.

- a Dressed abroad or in secret, their malice would no doubt mean all right;
- a Up as usual, or sent as swift vengeance, ever against me they sent the terrible song
- a Yield them with the punishment their ill deeds have earned,
- a Yielded be those blind hearts with fresh blindness of thy own making,
- a Vanish from the earth their whole breed, nor thy vengeance leave off punishing them!

CHAPTER 4

ALL day, now, and discoloured, the gold that once shone so fast
 Has pined up in every street-corner by hollowed stones.

- 1 Bright they shone once in all their regions, the sons of Sion, and now
 what are they? Little regarded as common earthworms, of the power's
 following,
- 1 Cuck of jackal¹ is fed at its den's breast, and her cry people groan un-
 natural towards its own children, like some outcast in the desert!
- 1 Dry throat and parching tongue for babe at the breast; children sitting
 far broad, and never a crust to share with them!
- 1 Even they faded dimly, that now lie carved in the streets, ever were
 richly arrayed, and now their fragile chairs at the dung-hill.
- 1 Faintest Judah Harrier punishment the man needs undergo that
 guilty Sodom, this perished all in a moment, and never a blow struck.
- 1 Gone, the fair bloom of princely cheeks,² away-part, cream-white,
 and as turned soap,³ and all sapphire-clear;
- 1 There is no accompanying dove, not in the streets, coal-black, that clinging
 to bones, dry as wood!
- 1 It were better to have fallen at the sword's point than yield thus to the
 snare of hunger, wasted away through famine.
- 1 Jade brought low, and mother-love forgotten; that woman should not
 rear own children, cooked with their own hands!
- 1 Knelt at last in the Lord's anger; runs down from between the rooms
 of his vengeance, lighting a flame that burns Sion to the ground.
- 1 Little dreamed they, king and common folk the world over, that any
 words of the foe should mean Jerusalem gone,
- 1 Malice and lawlessness it was of past and prophet, whereby innocent

¹ This is the accepted meaning of the word used in the Hebrew text, here represented in the *Sibilis* by an obscure and inappropriate rendering.

² Primarily cheeks; the word "Maiden" was hardly fit used in its colloquial sense (*Qian*, 4), and is better taken in its other meaning of "concerned person." That cruel picture was referred to is only a conjecture based on the context.

³ Literally, "sulfur stone" the Hebrew word perhaps means "lard."

gone down to their deaths, that brought such punishment.

Now, as they walk bloodily through the streets, they are drilled with a blood, no help for it, gather their skirts about them as they pass.

One of my wretches cries out to others, Black, pollution, do not touch me!¹ The very Gentiles protest in alarm, Here is no place for them!

Provision the Lord gives them no longer, they are dispersed under his arrows, the privy-hood no longer cleans, did we no pity.²

Quenched is the hope our eyes craved for, while hope was left us; or looking for help as eagerly as a nation that had come to grief!

Perhaps for us the treacherous highway is none, we are near the end, it is all a one, this is the end.

Swifter than light of eagles the pursuit, even on the mountains they are given chase, even in the desert take us by surprise.

Through our flesh he who is worthy of life to us, our anointed king, is led away captured; under his shadow we hoped our race should thrive.

Until the sun comes, shear on, Edom, triumph on, land of Moab; the same cup that we shall drink, and be drunken, and stagger here.

Tragic! woe-day! Zion's ancient dread, recovered her fortresses; Edom called to account, discovered her guilt!

CHAPTER 3

BETHINK thee, Lord, of our ill case, see where we lie humiliated, and wrong take pity! Now remains our lands bare, our houses desolate; ¹
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is youth, or staggering under loads of wood,¹ never an old man left to sit at the gate, or a young man to wake the echoes of the haags; gone, all our strength, all our power, drowned in sorrow. Also, we are unclean, the wreck has leaked from our bones, there are sad sores everywhere, and in this eye. What does not the full of Sion lie desolate, ravaged by the foe?²

13 Lord, thou shalt see even age after age thy throne exalted; and who then shall be despised of us, through the long years leave us forsaken?
14 Bring us back to thee, Lord, and let us find our hope, bring back to us in the days of our youth; wouldst thou altogether abandon us, shall thy indignation have no restraint?

¹ The sense given is that of the Hebrew text, cf. *Is.* 40:31.

THE PROPHECY OF BARUCH

CHAPTER I

THE words which follow were committed to writing in the country of Babylon. The writer of them, Baruch, was descended from Helcias, Gersom's son, Ithamar, Sedechias and Sides, and wrote in the fifth year, . . . on the seventh day of the month, at the time when the Chaldeans took Jerusalem and burnt it to the ground.¹ Baruch read this book of his aloud to Jeremiaas, son of Josiah, king of Juda. All the people, too, flocked to hear the reading of it, nobles, and royal princes, and scribes, and common folk high and low; all these were then living in the country of Babylon, near the river Euphrates.

And as they heard it, all was weeping and fasting and prayer offered to the Lord's presence; they made a collection of money besides, each according to his means, which they sent to the chief priest, Juchin, son of Sechia, son of Salom, and all fellow priests and fellow citizens at Jerusalem. . . . when he² travelled to Juda on the tenth day of Sivan, taking with him the sanctuary ornaments which had been removed from the temple, and were now to be removed. They were of silver, Sedechias, the son of Josiah, who now reigned in Juda, had had them made, when Jeremiaas, with the princes and all the nobles and many other citizens of

¹ It seems almost certain that the text is defective here, so manifest the day of the month and the month which month it was, would be most unusual. But certainly the sentence was a most remarkable one. It is difficult to see how the events referred to in verses 4-8 could have happened as or near the year 587, when Jerusalem was burnt, as had been clearly besieged for two years already. It looks as if these prophecies of Baruch had been dated over a period of years, like those of his master Jeremiah (Jer. l.c.c.), and only the earlier part of them had been sent to Jerusalem at the time indicated. The text will have run 'in the fifth year of Sedechias' reign, right up to the seventh year of it, the fifth month and the seventh day of the month, when the Chaldeans took Jerusalem.'

² 'He' can hardly be Juchin; and the last sentence of Baruch is not for every or nearly a reference by persons. Another short deficiency in the text seems probable, the money was sent to Jerusalem 'by the hand of some person named Baruch or Sarchis.' It is commonly assumed that Sedechias had made silver ornaments at Jerusalem, to replace the old ones which had been carried off; that these silver ones were carried off in their turn (as some suggested actually, and were then removed to Juda the same suggested manner). All this seems wholly different. The gold ornaments were removed with Jeremiaas (IV Reg. 24-25), and at the same time all metal-ware was melted (Jer. 22). Sedechias, who was still in freedom, had to get metals made use at Jerusalem but in Babylon, and with these silver metals the prophecies of Baruch, or rather each part of it as had already been committed to writing, could continuously be despatched.

Jerusalem, was carried off by Nabuchodonosor, king of Babylon, to his own country.

Here is money, they said, with which you are to buy victims for burnt-offering, and incense, bloodless offerings¹ too you must make, and a sacrifice for flesh offerings, at the altar of the Lord our God. You shall pray long life for king Nabuchodonosor of Babylon, and his son Belshazzar, that their reign on earth may last as long as heaven itself. May the Lord grant courage to all of us, and send us a gleam of hope, long turn we under the power of king Nabuchodonosor and his son Belshazzar, persevering loyally in their service and bringing them forward. And intercede with the Lord our God for us calling against his decree will we have rebelled, and to this hour he has not released. See closely, we, dear book, we are reading to you; it is to be read aloud on fast days and on times of solemn assembly. You shall make your prayer in these words following.

The Lord was never with him, the Lord our God; even the blight of shame, in all Judea this day and all the citizens of Jerusalem can witness. With king and prince of ours, priest and prophet of ours the Lord has, and with our fathers before us. We have defied the will of the Lord our God; true and loyally we had come to give him, not ever shamed him with sinners, by listening to his decree voice and following the commands he gave us. Ever since the day when he rescued our fathers from Egypt we have been in rebellion against the Lord our God, swaying ever further from the sound of his voice; still at last, at those times our wisdom, hope and faith have taught us by the books, the very same he pronounced in his current Moses long ago, when he had rescued our fathers from Egypt and was leading them on to a land all milk and honey. Unheeded, that divine voice, when message after message came to us through his prophets; each must follow the whim of his own false heart, doing wonder in other gods, and setting the will of the Lord, our own God, at defiance.

CHAPTER 3

THAT is why the Lord our God has made good his threatenings against the rulers of Israel, whether kings or soldiers, and against the common folk of Israel and Judea. Here was a threat made to the law of Moses, that went beyond all threatenings on earth, and yet in Jerusalem it came true; that men would be eating the flesh of their own men and

¹ Literally 'incense,' but it is clear that the Septuagint Greek has confused two separate Hebrew words, and the Latin version has come to us through the Greek.

daughters! Neighbouring kings had the money, and in all the circumstances in which the Lord had punished us, we became a thing of scorn and scorn. Shout out Ye, that might have ended the reason of all! Because by sinning we offended the Lord our God, and left his voice unheeded, his was never the fault; for us and for our future the blot of shame, as this day can witness. His calamity has befallen us but he, the Lord, had prophesied it; and still we would not use for the divine mercy, but each of us went on saying by false paths. That is why the Lord's justice was for our warnings; he has but fulfilled what he threatened, is all he has required upon us,¹ the Lord our God is without fault. It was *us* our fault if we would not listen to his warnings, would not follow the divine commands which he set before us.

Lord God of Israel, whose contriving hand rescued thy people from a Egypt with powers and wonders, with sovereign power equally manifested, and now thou knowest that is done yet, we are sinners! We have wronged thee, revolved against every claim thou hast upon us. But oh, would thy vengeance give over the pursuit! So wide thou hast peried us, and we are left so few. Grant a hearing, Lord, to this our plea and a plea; for thy own honour, be our rescue still, and war over the hearts of our captives; prove to the whole world that thou art the Lord our God, it that it was thy name Israel bore, and Israel's name yet bore. Look down upon us, Lord, from the sanctuary where thou dwellest; thou be the attentive ear, the watchful eye! Once breath has left body, and a man lies in the grave, honour and dishonour is none he can pay thee; but let a man be a democrat over his great misfortune, so that he goes bowed and cowering, his eyes and hungry belly, then, Lord, thou shalt have the answer that is thy due.

Wait for us, O Lord our God, as we pour out our supplications for thy mercy, if we could plead that fathers of ours, kings of ours, did loyally thy will. But no, thou hast given them due warning, through these prophets that were servants of thine, before leaving thy angry vengeance have to pay, and the warning went unheeded.² Bow shoulder and bow a neck, and the divine voice, and be made in the king of Babylon; and the land I gave to your fathers shall still be your home. Before us serve the king of Babylon at my divine bidding, and Jerusalem with her daughter cities shall mourn their loss; no more the cry of joy and mirth, no more is the voice of tranquillity and of truth; unrevoked the whole land shall be, and unreluctant. But all thy servants could not persuade them to be the is

¹ This is usually understood of God's commandments, but the context suggests rather a reference to his chastisements.

² And the warning went unheeded, these words are not in the original, but are supplied here from the context in order to make the connection between verses 19 and 20 intelligible.

long of Deborah's weeping, thy screams prophesied in vain. And in the
 thirteenth were performed things of pain and labour of pain might not see
 in quiet in their graves, their bones were cast out to expose men's heart and
 eight feet, and great anguish they endured in their deaths, from the
 "swayed, and burning, and position." As for the temple that was the shrine
 of thy name, thou madest it into the thing it is this day, for Israel's sin,
 for Judah's sin.

"No greater proof we could have had of thy consideration, of that thou
 dost every¹ which is thine. And merciful was the promise thou didst
 make in thy servant Moses, when thou hastest him write down thy law
 for Israel's acceptance. Out of all this thronging multitude, thou didst
 say to him, what a sorry remnant of scattered souls will be left, if my
 voice goes unheeded? And so unheeded it will, that is a race that ever
 spurns the yoke. What then if they come back to a right mind, there is the
 country of their banishment? What if they learn to recognize that I, the
 Lord, am their God (the beautiful heart, the listening ear, the name to give
 them)? What if they remember to honour me, to invoke my name, in their
 sight? What if they follow the example of their fathers, that were sincere
 before them, repent of their wilful indifference and of all their ill
 doings? Then they shall come home again, back to the country I pro-
 mised to their fathers, Abraham, Isaac and Jacob, they shall be masters
 of it, and their despised strength shall serve none. A fresh covenant
 I will make with them, that shall last for ever, I their God, and they my
 people, never again will I punish my people, the race of Israel, from the
 land I have made theirs.

CHAPTER 3

IOULD Almighty, God of Israel, hear he lives in power, he be
 troubled hearts, that plead with thee! Lament, Lament, and have mercy,
 none so merciful as thou, pardon the sin, that lies open on thy sight. Thou
 hasten far away, must we for ever be lost? Lord Almighty, God of
 Israel, listen to the prayer Israel makes so that from the grave? Our

¹ The Greek word used here (of which the Latin gives a literal rendering) means 'a despatching of scraps,' and does not imply the translation 'remem-
 brance.' It is probably used here, as in Jer. xxi. 12, to represent the Hebrew word for 'penitence' as something specially used by Almighty God.

² In verses 25-26, the 'sorrow' referred to consists in the warning given to the
 Jews against further rebellion. In verses 27-33 the same sorrow is shown as the
 ground of ultimate redemption.

³ Literally, 'the prayer of the dust of Israel.' Some think this refers to prayer
 offered by the dust-enslaved of the living nations, that the race of Israel is, by
 a metaphor, described as 'dust,' others, that the Hebrew was but simply 'the
 folk of Israel,' and that the Greek translation, having no word-plots to guide
 him, was deceived by two identical forms of the two verbs.

father. It was that defiled the Lord their God, and gave no heed to him, and so on, then came, the prominence clings. Forget the wrong they did, & those fathers of ours, remember thy present power, thy own blessing, this day. Only to thee, the Lord our God, shall praise of ours be given. Why else have thou appeared to us with such dread of thee? Thou wouldst have us learn to grope thy ways, to enter thy power, here as exiles, as proof that we deserve the wrong our fathers did, when thou hast defiled them. Rather we see this day, disappointed that we suffer wrong and reviling, & that we have made atonement for all the wrong our fathers did when they dishonored thee, acknowledge the Lord our God.

Learn, Israel, to the warnings that shall bring thee life give attention & obedience, if thou wouldst learn to be wise. What means it, Israel, that it thou hast thyself in the enemy's hand, grown old in exile, unless as a dead body, no more taken into account than men who have gone down into their graves? It is because thou hast forsaken the discipline wherein is all wisdom comes. If thou hadst but followed the path God showed thee, & thou mightest have lived as peacefully. Learn where to find wisdom, & strength, and discernment, to show with that length of years, rest, and sweet life, and cheerfulness, and peace. What can tell where wisdom is dwells, who has made his way into her secret-house? What has become of those heathen princes, who passed memory of the bones that rot in the earth, turned the heels for their prisoners, heaping up silver and gold, & man's confidence, man's inestimable goods? How vainly they relied for wealth! And now those dreams of theirs are beyond our tracing.

They disappeared, went to their graves, and others succeeded them, & a prince's grandeur saw the light and peopled the earth as it came, but so still they could not find their way to the true wisdom, the path to it was hidden still. Their children, too, died as it was, it was as far as over from state such. In Chanaan, none had heard tell of it, as in Tharshish none had caught sight of it: even the sons of Agur, as well as schooled in worldly wisdom, men the wisdom of Harhur and Tharhur, with all their store of legend, their still and cunning laboratory passed, never found the track of true wisdom, so told us what we learn now.

Israel, how wide is God's house, how spacious is his domain, how is beyond all bound, high beyond all measure? The towers of old were as marbled there, none where have been come down to us from the beginning of time, huge in stones, great warlike; but it was not there God had a chosen, they died without ever obtaining true knowledge. Not for them it was the possession of wisdom, and as their folly they perished.

What men ever called heathen, gained wisdom there, and brought it to

¹⁷ v. 14 says, God's house is wisely sheltered in wisdom actually. But it must be understood that this reference to the great buildings is a series of metaphors above which we know little.

a back from the clouds? What man ever crossed the sea, and found it there,
 a bagful of back like a cargo of pure gold? The path is a man's own know,
 in the close of it none may find. Only he who knows all things possesses it,
 only he made conceives it. He it is who framed the shining north, and
 a filled it with circles and fourfolded bases of every land. It is he who
 created that the light goes forth, he measures that it always walk on,
 a perfectly the stars shine out, keeping the wanderer before appointed, answers
 when he calls their number-veil, and offers their glad guidance to him who
 a balanced them. Such a God is ours, what man will be compared to him!
 a He it is who has the key to all knowledge, and gave it to his servant
 a [unto, to the well-loved man of Israel] can tell there would be reveal
 himself on earth, and hold converse with mortal men.

CHAPTER 4

HELL is the book¹ in which you may read God's commandments, that
 law of his which can never be altogether; holding that by it or dis-
 obiding it, a man makes life or death his goal. Jacob, thy sage ancestor,
 and thou path follow, guiding thy steps by glow of the light that freedom
 a thou, that is thy guide, wouldst thou yield it up to darkness? Thy path,
 a shall an open road enjoy be? Israel, a blessed race is ours, that has know-
 ledge of God's will.

a People of God, take courage, all that is left of Israel's ancient will
 a held as strong through you be, he does not mean your ruin. He has given
 your enemies the mastery, won the day; had you not defied his ven-
 geance? Had you not challenged the eternal power that made you, by
 a succumbing to evil powers, that gods were none? To God that favored
 you, what succumb, so Jerusalem that saved you, what terror pass!

a Ahn, the cruel, in the saw the divine vengeance falling on you, Jews,
 neighbors close all, to my completion here is a heavy load of grief God
 a has charged me with! Ruinance of Jerusalem he, the eternal, has pro-
 ceeded against my people, sons and daughters of mine, how rapidly I
 a watched them, with what tears of anguish I saw them depart! And he
 made them ever my following, that so much have lost; if I see them dis-
 a lone, it is because of my own iniquities, that refused God's will, he
 claims destroyed, his paths left unmade, not for those that sought road
 a of loyal observance. Come, neighbors, will we rise and take again, how be,
 the eternal, would sentence these sons and daughters of mine to ruin.
 a cruel man he sentenced to the death from his enemy, men of no other
 a speech, the old age they had no reverence, for childhood no pay; rebeld
 widow of her darling ones, and left her desolate.

¹ Apparently in the state they were in or he identified with the desert law.

Alas, my children, look not to me for aid! He it is must save you from the power of your enemies, who is the author of your calamity. Go your ways, my children, go your ways, I am left despairing; the fatal stroke of a happier man I have put aside, clothed myself in sackcloth as the Babylonians do, I will spend my days pleading with him, the eternal. Take courage, my children, and raise your voices, too, in appeal from the enemy's tyrant grasp: the Lord shall deliver you. Upon him, the eternal, as I put confidence my hopes of your happiness, the holy God, our more our deliverer! Light grows my heart, to think of the enemy he has in store for you. With confidence I bade farewell to you, and with trust, with joy as well as triumph he will bring you back to me, and for ever, those neighbours as of mine, then saw you humbled at his decree, shall witness ere long a divine deliverance; what removal shall be yours when it comes, what divine working? Bear patiently, my children, with the punishment that is laid on you. What if thy enemy hunt thee down? But long thou shalt see the ruin of him, see thy foe on his neck! Ah, the rough roads to deliverance that of yours have travelled? Like a plundered flock the enemy drives you. Yet take courage, my children, and cry out upon the Lord, to he, the author of your exile, has not forgotten you. Hears that loved to us story, the times more eagerly receive your steps, and come back to him! And he, that composed your way, in unending joy will compass you in deliverance.

Thyself, Jerusalem, take courage! He that called thee by thy name he brings thee comfort. Woe to the men that harassed thee, and triumphed in thy ruin, woe to every city that softened and harboured children of sin! No walls of brass protect the tower of thy fall, but shall be repaid for with a sigh of desolation, the cry that was once so populous, all is its boasting gone, all its pride of yesterday turned into lament! Long shall be the days of scornful jeers smothered there, long shall it be the haire of devil.¹

Turn thee about, Jerusalem, and look to the sea's rising, see what is repaying the Lord has in store for thee; sons of choice, in many lands or lost in thee, gathered from east to west shall come back again, praising joyfully God's holy will.

CHAPTER 5

ENOUGH, Jerusalem; thy exile near the end hath of thy iniquities, Land yet we bright robes, wearing the eternal glory God means for

¹ The same Greek word is translated "anger" in Is. 47.22. Some think the reference is to evil spirits.

1 their, *clink of diverse potteries*¹ (clatter about thee, thy temples bearing
 2 a shroud of sorrow. In thee God will manifest the splendour of his
 3 presence, for the whole world is thy, and the name by which he will call
 4 thee for ever is, *Luxury awarded, Prosperity crowned*.² Up, Jerusalem, to
 5 the heights! Look to the sun's rising, and see if they seem to not coming
 6 to thee, gathered thence even to west, *joyfully welcome* God's holy
 7 will. After they were led off by the enemy, it is the Lord that shall lead
 8 them home, borne aloft like royal prisoners. He will have the ground made
 9 level, high mountain must swoop, and monumental hill, and the valleys
 10 be filled up, for Israel's safe passage and God's glory. *spurs*³ of every
 11 coasted tree shall grow, by his divine command, to give *linear* shade.
 12 He merciful he is, and so faithful! In great exultation, their journey is by
 the mastery of his presence, Israel shall come home

CHAPTER 4

Here follows a copy of the letter Jerusalem sent to the prisoners whom the
 king of Babylon was carrying off to his own country, with the warnings
 God had just given them.

FOR the smiting of the sun by which you have offended God, you
 shall now be carried off to Babylon, by Nabuchodonosor that is king
 1 of it. Babylon once reached, you shall have a long exile there, years
 2 many, till seven generations⁴ have passed, then I will grant you a safe
 3 return. And you must know that you will see, in that country, gods of
 4 gold and silver, gods of stone and wood, that are carried about on men's
 5 shoulders to the festivals, *trains of great squad*. Look well to it that you
 6 do not fall in with those alien customs, by the other five condemned.
 7 What though a great throng of worshippers stands there, before and
 8 behind? Let your hearts whisper in adoration, To thee, Lord, all worship
 9 belongs! My soul is at your side, and your truth shall be held to account
 for it.⁵

¹ 'Diverse potteries', literally 'jars', that is, a symbol of the confusion
 between Israel and their God, with the obligation of a faithful to reflect both.

² Literally, 'Prosperity (which came) of justice (as last body, and Honour
 (which came) of Mercy.'

³ It is not easy to see how this comparison is worked out. Metaphorically the king
 of Judah was expected to lay away years of, therefore, our version purposely
 repeats the figure given in the original, and the word 'generations' has its
 ordinary meaning, it would appear that the beginning of the exile is dated from
 not by the capture of Jerusalem in B.C. 586, but by the destruction of Samaria
 in 722 B.C. This would give, roughly, seven generations of thirty years each
 down to Esdras, or seven generations of thirty years each down to Malachi.

⁵ Literally, 'I will reward your love.' Some think this means, 'I will require

Paperen-of gold and silver, speak they cannot, for all the craftsmen has given them wages to speak with. Ay, gold must go to their fashioning, a never was used so heavily worked way: gods they are, and must wear golden crowns. And of this gold and silver the priests will reap some part for their own use, and spend it on their incense, when the gods were, a harken wear, when harken were, the gods? From rust they cannot protect themselves, nor from the mold; also for the purple robes that deck them! And the temple dust lies thick upon them, so that their faces must be wiped clean. Here is an idol bearing a scepter, human-fashion, as though it ruled the countryside, yet has it no power to kill the blasphemer, another carries sword or axe, yet from slams of war or of robbery is cannot defend itself: be sure, then, gods they are not. Never fear them; a broken at a man there's any as useless can be handled with such gods as these.

There they sit in their temples, with eyes full of dust from the feet of a passing-by, moved up by their priests with belt and bow for fear of robbery, like King's enemy in his chamber, dead man in his tomb: of all the light that once beamed there, they see none; good beams is not more venturous! Yet men will have a that serpent creep out of the earth, and strike as in the power of their horns! Worms, more like, that eat the idol up, clothes and all, and it soon the water. Inside of the temple flaking there is shown about their bodies and heads by owl and swallow, birds have and a case peeped. To say they are no gods, wrong has them.

Far, golden faced! Yet will they not shine on the world's eyes, till be a rub off the stains on them; cut once for all in a mould, without feeling.¹ Cut what they will, there is never a touch of life in them; never a pain as

for perhaps, according to the Greek, he will require) satisfaction from anyone who takes your love."

¹ Literally, "They give some of it to prostitutes, and drink out harkens, and again when they have recovered in from harkens, they drink out these gods." The Greek has "They give some of it to the harkens on the roof, and they drink out the gods in clothes, like men, gods of silver and gold and wood." Such a resistance between the two versions must indicate that the Hebrew original was very obscure, or that it had not had sufficient time to corrupt. And indeed, throughout this chapter it is impossible to feel that the version here always caught the meaning of the original exactly.

² Literally, "that they say that serpents from the earth has cut their knees, while they sit there and their clothes, while by them." The Greek has "weeping change" instead of serpents. If the meaning of the original has been preserved, the reference is perhaps to the belief in snakes as an incarnation of harmful deities; cf. *Agavephoria*, *Classical*.

³ Literally, "The gods, now, though they have in the appearance, when a man rubs off the stains, they will not shine, and if a man cut them, they had no feeling while they were being cut." The Greek has, "When a man rubs off the stains, they will not shine or shine the gold with which they are incased . . ." etc.

they walk, but must still be carried on men's shoulders, putting their
 a men worshippers to shame by the example of their impotence. Tell they
 to earth, they cannot rise from it, and though they be set up again, it is
 as if no power of their own that they stand. As well being gifts to dead men
 as to stone, the nation these offerings please gods will still, as just to his
 own use, for ever a while his wife can shall find as way to the next and the
 a needs. These offerings every woman may touch if she will, child birth
 and monthly times notwithstanding. And are these gods? Are there to be
 a sacred? Things of silver and gold and wood, that have women for their
 ministers, shall the deities come to child?

a In their temples you shall find pictures set up by with dishes set,
 a shaven and shorn, heads uncovered, raising lament over their gods as if
 as a dead man's dogs. Women that shall were they will carry arms, to
 to dress their wives and children: so populous are these gods to require
 a supply of annual service done. Not their to make laws or regulate them,
 a grant riches, or speak vengeance; the supple vow they cannot exact,
 a nor deliver men from death, and the tyrant's oppressions, give right to
 or the blind, neither is time of year, show mercy to the widow, or stone
 a the orphan's lot. Things of wood and stone, gold and silver, no more
 a than rock on the common-side can they speed their worshippers, gods
 do we reckon them, gods do we call them?

a And indeed the Christians themselves have but scarce conscience for
 these idols of theirs, less they of a dumb child that can utter no word,
 Bel's image must be brought to it and petitioned for the gift of speech;
 a as if the inanimate thing which cannot move could yet hear them? Since
 a neither god nor worshipping has, the god should had no worship.¹ See
 where these women sit in the streets, with ropes about them, each before
 a a line of olive-wood,² each waiting till some passer-by drops her strap and
 a bade her, then running her line around neighbours, that have ropes
 a about their waist. All this, the worship of them, and shall they claim the
 title of gods?

a Carpenters made them and goldsmiths, only in the priest's shrine; and
 a shall the handicraft of mortal craftsmen be deified? One day, their
 a decorations will approach them with a legacy of ignorance. Come now,

¹ *ib.* 40, 41 The meaning here is very uncertain. The Greek does not certainly
 justify that Bel's image was brought to the person, and the person to the image,
 and the meaning is perhaps that it was almost as common help from a stone
 which had to be carried because it could not walk (cf. *ib.* 39). There are several
 differences between the Greek and the Latin; the Greek, for example, has 'his
 person' as the masculine, whereas the former gender used in the Latin presumably
 implies a child or woman.

² The carrying of painted processions is described by Herodotus, *ib.*,
 he does not mention the lines of olive-wood (or lines, according to the Greek),

more good, the priest thinks only of hitting himself and his gods both, gods who shall thank them, that from war and pest their own subjects cannot defend! Recognize it at last they will, kings and peoples every-where, that gods of wood, gold and silver are false gods, creatures of man, not creators. Man's handwork, with nothing in them of the divine, who as our deity is? Not through them comes king to throne, comes ruin to a country's fall; unless wrong they may see, but rid a people of misery; is God now lying between heaven and earth in our more powerful? Does a temple mark God? You shall see priests taking refuge in flight, and the wooden gods, for all the silver and gold on them, hurled among the woodwork. Against the King's power, against the enemy's attack, they can make no head; who shall rebuke them or name them divine!

Wood and brass, gold and silver, how to protect themselves against the superior strength of horse-bowmen and robbers, that will carry off in stealth of silver and gold, carry off the clothes from their backs, and leave them powerless? How many golden emblems of royal power, cup is of silver meant for use, not only for display, door of wood that keeps out the creatures of a house, than these deceiving idols? How fair to look as open are sun and moon and star! Tax chain is loyal and useful service; and so it is with powder lightning, that decides the war. Everywhere a wind blowing, clouds drifting across the earth as God bids them, fulfil as an appointed task; an appointed task, too, has the heaven-in fire that a horse mountain-side and flower. What beauty have the idols, or what power, that they should be compared with any of these? Gods never punish them, gods never call them, that have no power to execute judgment, to do men good or ill. And, since gods they are not, need is none to fear them: can they pronounce a curse or a blessing on kings? Can a they mark the world with perdition, shine like the sun, light up darkness like the moon? Why, the very beasts are their betters, that know at least a how to take shelter for their own safety!

Fear we never the gods that urged themselves so plainly? Wood and silver and gold, that watch over the world as a scare-crowd over a har-burgundy; wood and silver and gold, perches of the birds that perch on them as on bush of white-thorn, or corpses left to lie in a dark alley! From the people robes that sit on them, you may learn they are no gods, they, too, shall be cast away when their time comes, and be a disgrace to the countryside.

Will it be for God's loyal servants, that rebuke idolatry, and free them from all answer for answered.

¹ Livius, 'So it is better to be a long walking display of his power, so a useful vessel as a house of which its owner is proud, so a door as a house which guards its contents, than false gods.' The Greek adds, 'so a wooden pillar as a pillar', after the word 'temple'.

THE PROPHECY OF EZECHIEL

CHAPTER I

THIRTY years had passed; it was the fifth day of the fourth month, and I was tending the lot of the exiles by the river Chebar, where herons opened, and I saw a vision of God. The fifth day of the month, and the fifth year since King Zedekiah was bound. To this priest Ezechiel, son of Buzi, the divine word came; there in the Chaldean land, by the river Chebar, the power of the Lord could reach him.

I looked round me, to find that a storm-wind had sprung up from the north, driving a great cloud before us, and this cloud had fire creep up in it, that fringed a wide expanse. And there in the heart of it, in the very heart of the fire, was a glow like molten, that enclosed four living figures. These were human in appearance, for each had four faces, and two pairs of wings. Either leg was straight-famed, yet ended in a calf's hoof; they spanned like red-hot bronze. On each of the four sides, human arms shamed beneath the wings; faces and wings looked outward on four ways.¹ Wings of each were held reaching wings of other, and when they moved, they did not wave round, but each kept its onward course. As for the appearance of their faces, each had the face of a man, yet each of the four looked like a lion when seen from the right, like an ox when seen from the left, like an eagle when seen from above.² So much for their faces; each had two wings spread out above him, those two which met his neighbour's wings, with the other two he socked his body. Each of these marched straight forward, following the movement of a dense impetus, never swerving as he marched. There was this, too, in the appearance of the living figures which put me in mind of burning coals, even so much that was what I saw going to and fro in the midst of the living figures, a glow as of fire, and from this glow lightning came out. So the living creatures came and went, vivid as lightning-flashes.

¹ This must refer either to the prophet's age, or to some fact symbolically chosen, e.g., the anniversary of the Last Indian Jones.

² It is not easy to form a clear picture of what the prophet saw; but it seems most probable that the four figures stood back to back in a square, the right upper wings all reaching. If so, the "four sides" will be the four sides of the square, and each angel will have had one arm (in hand) showing each-month's rulers of his living wings.

³ If the assumption made in the previous note is true, we can understand why no reference is made to the appearance of the angelic body from behind, we are given a view from above instead. For the lifelike man and the other reasons about the word "above," leaving the whole picture as somewhat fantastic.

And as I watched the living figures, all at once wheels appeared close to them, one at each of the four sides, of strange colour and form. All in four were white, the colour of aquamarine,¹ and each looked like a wheel within a wheel. Moved they, it was clear one of the four ways the living figures looked, and they did not seem round in moving. As for their size, in their height was terrible to look upon, and the whole frame of them, all round, was full of eyes. Overhead the wheels moved, when the living figures moved onward, at their sides rose above the earth when the living figures rose above it. They too had a living impulse in them, they too, in whatever that impulse stirred them, must rise up and follow the way it went, with the living figures, whose real impulse they shared, the wheels as we moved, and halted, and rose.

Over the living figures a vault seemed to rise, like a sheet of dancing in crystal resting on their heads, under the vault each held two wings erect as to meet his neighbour's. Each had two curved upwards to overshadow him, and two curved downwards to veil his body.² When they moved, in the vault of their wings reached one, lead as water in flood as thunder from on high,³ increased as the boom of a great drum or an armed camp only when they came to rest did they lower their wings. A voice would be sent from the firmament over their heads, then they would halt, then they would lower their wings.⁴ Above this vault that rested on them, a sapphire blue covered up into the form of a throne, and did that throne seem to be empty; a shape was there above it, as of one enthroned, and in all about him it was filled with amber-coloured flames. Upwards from his loins, downwards from his loins, an arch of light seemed to shine, like a rainbow among the clouds on a day of storm, there was brightness all about him.

¹ Literally, 'a vision of the sea.' The Latin translation seems to have supposed, even as in *Is. 39.10* and elsewhere, that 'Thamar' was a Hebrew word meaning 'sea.' (It is not the rendering given in 'charpentier's' *Hebr.*, as in *Is.*, all in, a probably correct sense here, but of genuine sense, possibly proper.) It is doubtful whether the glosses 'a wheel within a wheel' describe a wheel with an inner circle joining its spokes in addition to the outside rim, or to two wheels intersecting one another at right angles, forming a kind of apparatus to a sphere.

² The Hebrew text of this verse is perhaps corrupt, it seems to imply that each swept round all four wings to veil his body, which it is inconsistent with all the other evidence this chapter provides. The manuscript in the Latin version that 'each of them veiled his body with two wings, and the other one was veiled similarly' reads an acceptable sense.

³ Literally, 'the vision of the most high'; it seems clear that thunder is referred to, cf. *Apoc. 19.23*.

⁴ This is the same given in the Latin version is a sentence in the Hebrew which is obscure, and perhaps corrupt.

CHAPTER 2

SO much I saw of what the Lord's glory is like, and seeing it, I fell
 down face to earth. And now I heard a voice, which said to me, Rise
 up, son of man, I must have speech with thee. And as he spoke, a divine
 light shined upon me, raising me to my feet, so that I could hear no more.
 Son of man, he told me, I am sending thee on an errand to the men of
 Israel, for brethren heard that has rebelled and despised me; how my
 covenant has been violated by the fathers yesterday, the children to-day!
 To haughty-faced folk and hard-hearted thy errand is, and evil from the
 Lord God a message thou must deliver, lest they or deny thee hearing;
 rebels all, at least they shall know that they have had a prophet in their
 midst. Never fear them, son of man, never be rebuke of their disobedience
 thou; with the unbelieving and the angry¹ thou must learn to live,
 dragons ever at thy side, rebels all, they must not frighten thee, never
 dost thou deter them. Hear they or deny thee hearing, conversest thou
 with them thou must, they are a defiant breed.
 Be my hiding, thou, son of man; as when I will thee, like those others,
 open thy mouth and eat what I give thee. And with that, I saw a hand
 stretched out towards me, with a closed book in it; and that, when he
 opened it to my view, had writing on both sides of it; nothing was there
 but signs and lamenting, nothing but woes of woes.

CHAPTER 3

SON of man, he told me, eat thou meat what eat thou meat; bread is
 this roll for thy eating. After that, go and give my message to the men
 of Israel. Thereupon I opened my mouth, and he gave me the scroll to
 eat, providing me safe digestion and a full belly with the gift, and lo! and
 it was sweet as honey when I ate it. Now, son of man, said he, go the work
 of Israel beside thee, and give them my message. Are they strong folk
 that (say and converse)² these men of Israel? Ah, no; nations there are
 a many that flap and converse, put thy understanding, but I am sending
 thee to Israel instead. These might have heaped to thee,³ knowing from

¹ The Hebrew text is generally interpreted as meaning 'strong and angry.'

² Literally, 'of deep speech and converse' together in the Hebrew text, 'of deep
 lips and heavy tongue.' The language of the other nations more suggested an
 attempt to talk Hebrew under difficulties.

³ Literally, 'so the Lord, "If I were sending thee to them, they would be harm-
 ing to thee." The sense of the Hebrew text is probably, "But no, I am sending
 thee to them (the Israelites). There (the other nations) would be harmful to
 thee."

Israel then shall have none; my word goes over unheeded, so brazen-faced they are and so hard-hearted, all the house of them. Yet eyes of mine, I promise thee, shall capture them, forehead of mine shall encompass them; first my servant is cross unyielding then the resolve that I shall capture them. First thou art, now thou their leader, while ever, while all.

Then he said to me, son of man, all the words I tell thee heed and bring to them to captive Israel hear thee, and give them thy message in the name of the Lord God, hear they or drag thee hearing. And with that, a rushing is transport seized me, and as I went, I heard the noise of a great stir behind me. . . . Hushed be the glory of the Lord . . . from the place where he was.¹ Bear of wing against wing is the living figure moved onwards, and what is of the wheels that followed them, great stirring there was all about me, and I, in a transport borne up and on, set out on my journey, unwillingly is enough, and vexed at heart, but the Lord's hand was there to hold me to my purpose. So I made my way to the settlement of exile at 'Tel-Aviv,'² it near the river Chebar, and when I had found them, I sat there for seven days in their company, think all the while with grief.

Then, when seven days had passed, the Lord's word came to me. A son of man, he said me, I am putting thee here as a sentry, so give the word of Israel warning; no message I need thee but thou must pass it on as my name. Through I the slayer with doom-of-death, if word thou givest a man none, nor warnest him, as his life he loves, or have done with slaying, die he shall as he deserves, but for his warning myself shall be called to account. If thou warn him, and he rebellious slaying have he will not, or die he shall as he deserves, and thou go free. Or let the upright man to leave his innocence, and I make him answer in his wrong-doing, dies he the woe of warning? Die he shall, his good deeds all forgotten, but thou for his warning shall be called to account. There is even the upright man to against the marring of his innocence, and he, die wronging, died over his life is thy remembrance; thy duty is done.³

Then the power of the Lord came over me, bidding me rise up and to keep myself with him, out to the open plain. Rise up I did, and when I reached the open plain, there was the glory of the Lord rising above it, such as I had seen it by the banks of Chebar, and I fell face to earth. But as a divine force sustained me and asked me to say first again: Rise up.

¹ If our translation is correct, the Hebrew text would give the sense, 'I heard the noise of a great stir behind me, in the glory of the Lord rose up from the place where it was.'

² Tel-Aviv (not the modern Tel-Aviv, or Palestrina) is translated, instead of being transliterated, in the Latin version, 'in the Mount of New Crocus.'

³ See 14-21. The sense of these verses, and in great part the verbal language of them, can be found repeated in ch. 33, and some think they have been thus placed here through an error.

in which doors, he tread, and shut thyself in there . . . And thou, men of
 man . . . have are heads casting thee, deeply thy fellow countrymen
 shall keep thee imprisoned, so that thou shalt not escape from them.
 12 And I, meanwhile, will beset thee of mine lips fixed in thy throat, doubt
 thou shalt be, when thou wouldst flee expostulate with a rebellious heart.
 13 Then, when my message I give thee, I will unseal thy lips, and thou shalt
 speak in that rebellious heart in the name of the Lord God, hear they or
 deny that besetting?

CHAPTER 4

1 AND now, son of man, go and get thee a tile; set it before thee and
 2 make marks on it, to represent the city of Jerusalem. The thou art
 to besiege; ramp-works built, mound raised, camp pitched, battering-
 3 rams all around.¹ And therewithal get thee an ear cooking-pot, that
 shall make a ring of iron between thee and the city of them, look closely
 at thou wilt, here is siege complete, so thou shalt besiege it, a sign, this
 for the men of Israel.

4 This, too, thou must do; even on thy left side lie down to sleep, weigh-
 ing it down, day after day as thou sleepest upon it, with the gulf of
 hunger bent in thee most. Three hundred days of gulf-besetting I have
 5 allotted thee, one day for every year of Israel's guilt: this done, both's
 gulf thou shalt bear for forty days yet, sleeping on thy right side a day
 6 for a year, for every year a day. And ever towards beleaguered Jerusalem
 thou shalt face thy face, and hold thy arm stretched out, prophesying to
 7 them: I hold thee anchored, and never shalt thou turn from one side
 to other, all the days of thy siege are set.²

¹ vs. 24-25. There has perhaps been some doubt in the manuscript transmission of these verses, which run very strangely. The Hebrew text has 'so that thou shalt pass and go not among them' instead of 'so that thou shalt not escape from them'.

² vs. 1, 2. It is not clear whether the prophet was to draw a map, or simply to trace the plans, of Jerusalem. The difficulty is more a map is surely an unnecessary addition to verse 2, the rim of the ear cooking-pot was to represent the continuous action of besiegers.

³ vs. 2-8. The word rendered 'to sleep' in the Latin may also mean 'to lie', and it is generally understood that the prophet was to remain all day and all night in the same position. The figures are extremely puzzling. We should have expected that the days would be equal in number with years of the days, but they, according to 24 Ez. 25, lasted about 900 days. The days must fall short of the interval between the taking of Samaria in 722 and the taking of Jerusalem in 586. And we should expect the other figure to correspond with the number of years between the decline of the Kingdom and the fall of Samaria, i.e. about 400 years, instead of which the Hebrew text gives 900, and the Septuagint Greek 900.

For thy food, what thou must have by thee, and barley, and beans, and lentils, and spelt, and wheat, all in one pan stir them, and make thee bread, while thou art sleeping over on the west side, for three hundred and sixty days thou shalt eat it.² Mine oxen shall be all thy daily food, as at set times appointed, and water thou shalt drink at set times, two a pail by measure. Cooked in the ashes thy bread, like barley cakes, and a dung of man shall be thy fuel, for all to see. Followed as this, the Lord says, shall be the bread Israel eat, in the land I have decreed for her sole.

Alas, alas, Lord God, and I, here is a soul that never knew difference, is from childhood's days, least I never sit like dead by chance or by mischief, nor ever did dwell unless upon my lips. Be it so, be answered, is the dung of man droppings of cattle thou shalt have, and cook thy bread with them. But be sure of that, son of man, I send ye out of from Jerusalem every acre of bread; weighed out to them their bread shall be, and minutely, measured out to them their water, and in great lack. And at last, for want of bread and water, every man's flesh shall fall as he looks at others, and they shall pine away in their pain.

CHAPTER 5

AND now, son of man, is the sheep sword beside thee! A razor thou must take, and pass it over head and bound back, then weigh thy hair in the scales and make equal portions of it. A third of it thou shalt set alight and burn up within the city of them, when the days of its being are over; a third thou shalt cut to pieces with the blade thou art given, round about it, and a third thou shalt scatter to the winds, for my unchained sword to go in pursuit. Of this last third, gather some few hairs and scatter them in the fold of thy cloak; yet even of these take some away and throw them into the heart of the fire, to burn there, fire enough to kindle the whole race of Israel!

Look ye, says the Lord God, here is Jerusalem, that I have no doing at earth's very maker, the nations all about her, and she has defied my will, that the very heathen were reborn, defied my commandments, as neighbouring peoples never did. My bidding they have not to the winds, followed none where my commandments led. All your neighbours, the Lord God says, without an exception, my paths transgress, my bidding whereby! False even to the heathen traditions of yonder countryside! Here is this, says the Lord God; in thy very house I will

² The different kinds of grain are probably meant to symbolize the simultaneous delivery of all breadstuffs of verse 18.

³ It is not clear what is meant by the last clause of this verse.

1 I declare judgment for all the world to see; such punishment I will inflict
 2 as never was before, never shall be again, for thy detestable things. Men's
 3 flesh man shall eat, flesh of man and man of flesh; then, when my ven-
 4 geance is executed, I will scatter all that is left of thee to the four winds.
 5 As I am a living God, the Lord says, since thou hast not repented to
 6 forsake thy sacrilege with vile things and detestable things a story, I
 7 will make havoc of thee, and my eye shall not make with pity, I will not
 8 relent in my turn. A third of thy sons shall die of pestilence, as with
 9 famine gone away; a third shall fall in thy defense; a third I will scatter
 10 to the four winds, and my sword unsheathed as persecutor. And as for, my
 11 anger upon, thy vengeance plotted, my grief heaped, doleful they shall see
 12 thee for God whom they slighted has decreed it; my vengeance shall take
 13 full toll of them. Dolorous, and the score of thy neighbor, so every
 14 passer-by shall see thee. A score of scores and reproach, a by-word thou
 15 shalt be and a thing of horror, to all the people about thee, when thy
 16 punishment is done, so shall the anger, so shall the blow. I, the Lord,
 17 have decreed it. Hungry arrows¹ of mine shall fly abroad, dolorous and
 18 deadly, for your transgressions, because thou grows worse and worse in the
 19 words of bread fall, and with the human wild beasts to devour you,
 20 mountains of plague and violent death, and the sword, too, I will let
 loose upon you; I, the Lord, have decreed it.

CHAPTER 4

1 AND now the Lord's word came to me: Turn thy eye, son of man,
 2 towards the hills of thy own country, and prophesy their doom.
 3 Mountains of Israel, thus shall say, here is the word of the Lord God:
 4 here is a message from the Lord God to Jerusalem and hill, in every slope
 5 and over-bank, I want to let the sword loose on you, pull down, drive,
 6 overthrow alas, break column, pile corpses before the false god's feet;
 7 before every idol, sons of Israel promise in doubt, before every star,
 8 a ground strewn with their bones. In all your cities, every city
 9 desolate, every place wrecked and ruined, desolated and defiled the
 10 altar, broken the idols, shattered the altars, obliterated all the work
 11 of man, and over the dead lying in the midst of you. Will you doubt,
 12 then, that I am the Lord?²

13 I will leave a remnant of you; none shall escape the sword, to live on
 14 among the Gentiles, dispersed far and wide; and those survivors, in their

¹ Literally, "arrows of hunger" but it seems likely that the writer plays upon death to be understood as well as the famine.

² See 4, 7. It is not clear whether we should take these verses as part of the first paragraph (addressed to the mountains) or as part of the second (addressed to the people themselves).

land of exile, shall once again berisist themselves of me. Witsom heart that played me false, eyes that looked still after idols, shall be turned now, they will look back with loathing on all the foul wrong they did, and confess it was no empty boast, when I threatened this calamity.¹

Clap hands and stamp feet, the Lord God says, and cry aloud, Ours is upon the foul wrongs the men of Israel did, that are now doomed to perish by sword, famine and pestilence.² Keep they their distance, the plagues shall smite them, none they so grasp, the sword, laid behind the battlements, they shall die of famine; no shall my vengeance take toll of them. Who shall doubt the Lord's power, when the dead be thick as the feet of your idols and about your strong on hill-top and mountain height, in forest corner and under spreading oak, where once men would have thought income to their false gods? Once the blow falls, I will make their countryside, once so thickly inhabited, less a wilderness; Debbekah³ itself is not more barren. And who shall doubt the Lord's power?

CHAPTER 7

THEN the Lord's word came to me: And thou, son of man: ¹ A message to the land of Israel from the Lord God! For the land, for every corner of it, here is doom, here is doom. Doom for thee at last, I mean to wreak vengeance on thee, pay sentence on thy evil life, bring home to thee thy first deeds. Now shall my eye smite with pity, I will not spare. All thy evil life brought home to thee, all thy first deeds confronting thee, who shall doubt that it comes from the Lord? The blow, the first blow has fallen, says the Lord God: all is over now, all is over, the day comes, and for thee doom comes with day. Deviance in the land, this is the end of you, your time is up, your day has come: a day when your mountains shall robe with purple, not with harvest-brown.² Close at hand, now, I will rain down my vengeance upon you, give my anger full play, no crime unjudged, no weight of punishment unborn. Never shall my eye smite with pity for thee; all thy evil life shall be accounted for,

¹ *ms.* 1-10. These verses seem to interrupt the started of the chapter, and some think they have been accidentally misplaced.

² No such place as Debbekah is elsewhere heard of, and there may be some error in the text.

³ It seems probable that there is some slight confusion in the manuscript here.

⁴ *ms.* 'This is the end of you', literally, as the Latin version, 'this has come upon you.' For this is probably a poem, the word translated 'now' being of quite uncertain significance. The *ms.* also seems to be that of 'I judged.' 'When your mountains shall robe with purple, not with harvest-brown', literally, 'if during the the Hebrews, of himself and out of the glory (as the Hebrews, of the glory) of the mountains.'

all thy foul deeds brought to light, and none shall doubt that I, the Lord,
pardon.

10 It has come, the day has come the wheel full clearly,¹ the harvest is full
11 blots, pride bears its harvest. Violence has grown up into a state of
rebellion . . . and not by their means, not through choosing multitude
12 of things nor they shall have none. The time is up, the day of reckoning
come, who buys more, of his purchase shall have no pay, who sells more,
shall not feel his loss, the Lord's vengeance will overturn the whole
13 during of nations alike? And here is property alienated for ever, though
buyer and seller count among the living yet. The venue is for the whole
during of nations; there is an reversing it, never a man of that guilty race
shall survive.²

14 Search the trumpet there, rally all in arm! But none goes out in war,
15 as the whole during of nations my vengeance has falling, reveal without
pardon and further wailing, woe for the straggler, pardon and
16 shame for the terrified. Fugitives there shall be that make good their
flight, but these must take to the mountains, scattered as the doves that
17 haunt their ravines, chase all. Search that busy flock, know work as
18 war. See where men go clad in sackcloth, cowering in every land, with
19 downcast faces, and their heads shorn? See where they cast their silver
out of doors, their gold on to the dung-hill, how should precious metal
spend them in the day of the Lord's vengeance? Hunger it now is,
20 fully it fills not; and this, all the while, was the very occasion of their
21 gain! Did they not pride themselves on the beauty of their wealth-
ship, was it not from this they made images of their desirable false gold?
22 And now there it lies, all defilement! Now I am giving it over to corruption
23 in spot; the stain of earth's inhumanity shall plunder it. Sell my eyes
shall be turned, while my own treasure-chamber is broken open, while
24 the enemy's pursuivants enter and profane it. Make show work of it,³
25 a land whose innocent lives are forfeit, a race of wrong! The very odour
of the heathen I will summon as disposers there of their homes, as be

¹ 'The wheel full clearly' is only a guess at the sense of the Hebrew phrase 'the gained' (see note on verse 7) 'has gone out.' The use of this and the next two verses is hopelessly obscure, and may well be corrupt.

² Literally, 'there and in verse 12, 'two multitudes', Jerusalem is presumably meant.

³ The sense of the first clause is perhaps that property which changes hands now, as it is sold, will not revert to its owner at the time of deliverance, 22, 23, because the purchasing will still be in exile. Some think 'the vessel' should be the vineyard, it is doubtful, as apart of Is. 23 12, whether 'that and vessel' can mean 'it is inconvertible.' There is some of that guilty race shall survive', literally, as the Latin, 'I mean shall not be remembered as the wickedness of his life' but a comparison of the Hebrew text with the Septuagint Greek suggests that the true meaning is 'a man in his wickedness shall not be called life.'

⁴ Literally, 'make a conclusion'; as the Hebrew text, 'write a chain.'

masters of these holy places, that good hours of theirs² now for ever stand.

Days of despair, when they will look about them for a saviour, and a saviour shall be none! Poets untried still, and fresh charms, vainly they seek the prophets for revelations; resolution among the priests, counsel among the elders is none. Maxims long, prisons go covered with misery, much is with despair the common talk, if they shall live, that ill do, greatly be rejoiced, that were cruel judges; they shall know what manner of God they serve.

CHAPTER 8

THE sixth year of King Sedech³ came, and on the fifth day of the sixth month, so I sat in my house with the elders of Judah for my company, the power of the Lord God came over me then. I had a vision, a figure was there before me all aglow, like beneath whose feet flames shined, and from the knee upwards, brightness made visible, like unto me to see. It seemed as if an outstretched hand caught me by a lock of my hair, and with that, a force lifted me up between heaven and earth, and I was carried away in a divine transport to Jerusalem. There was the gateway of the inner court, looking southwards, and there was that image of divine duty God sent and hither. There, too, was the bright presence of Israel's God, as I had seen it earlier on the river plain; Son of man, he told me, look northwards, so northwards I looked from the char-gate, and saw the image of man doing standing in the very entrance. Feet a-draw, one of man, said he, little wonder if I was able to withdraw from my sanctuary, where the men of Israel do me such wrong. But thou art not shocked with them, thou hast rather yet to see.

And with that, he brought me down up to the door of the court, where I found a hole in the wall. Then he would have me dig through the wall, so dig I did, and there was a door facing me. Now go in, he told me, and see for thyself what feet doers are done here. And when I went in to look, what should I find peeped in the walls but likeness of reptile and of beast? A very foul sight it was, no idol found worship; but it was there, and as front of those pictures stood Jerahmeel, the son of Sephar, with seven officers of Israel about him, seven in hand each of them, so that a thick cloud of incense went up. Now, son of man, he told me, thou canst see for thyself what work they make in the darkness, these elders of Israel, each hidden where he will be seen. From a tower, they say, the Lord

² Literally, 'the price of the period', this seems to be a phrase regularly applied to great occasions (p. 26, p. 28 below).

³ Of King Sedech³ is not expressed in the original. So in 21 v. 25, 2.

should not say, he has forsaken the land for good and all, the Lord has

- 9 These had not seen all yet, in building, these shall see still doleful things
 10 done, and he took me through the northern gate of the temple, and there
 11 a wife found I but women that sat weeping for Achaz? How does marked
 12 it well, son of man? he asked. Perhaps thy wife be a sight sadder yet. Then
 13 he took me into the inner-court of the temple, and there, at the door of the
 14 Lord's own house, between pillars and doors, some five and twenty men
 15 were standing with their backs to the temple, that worshipped the
 16 eastern sun. How does marked it well, son of man? he asked. And are
 17 they not content, the sons of Juda, with such detestable things as these,
 18 that they must provide no further yet, filling the whole land with wrong?¹
 19 See how they hold breach to sorrow! For their busy wickedness, busy
 shall my vengeance be, smiting the eye, the heart smiting, and
 done sure to their cry of complaint.

CHAPTER 9

- 1 **THEN** I heard him cry aloud, Make way there for the plagues that
 2 I must befall the city, for the weapon-beacons of death! And with that,
 3 from the upper gate which looks northwards, I saw six men coming on
 4 their way, and none of them but bare his deadly weapons, in their sides
 5 walked scarers, clad in linen, with a woman's ink-born at his girdle. All,
 6 when they had entered, took their stand by the eastern door, and now,
 7 hence on clouds wings, the glory of Israel's God rose above the threshold
 8 of the house, summoning him of the linen clothes and the ink-born to
 9 see about his task. Make thy way, the Lord said to him, all through the
 10 city, from end to end of Jerusalem, and where thou findest men that weep
 11 and wail over the final deeds done at it, smite their brow with a crown.²
 12 To the elders I bared him up, Yours it is to smite the city at her beds,
 13 and name: Never let eye of your men with pity: old and young, man and
 14 maid, mother and child, all alike destroy till none is left, save only whom
 15 you see the men marked on them. And began first with the temple itself.
 16 So they began with the elders in the court. Beside the eastern temple,
 17 said he, and all its pockets with the doors, then go out on your errand.
 18 Six met they went, and now it was so the city their smites came: And I,
 19 left alone amid that carnage, fell face to earth: Alas, alas, Lord God, cried
 I, with these destroy all the poor remnant of Israel, pouring out thy

¹ We have no means of determining what is the sense of the phrase which concludes the verse. Some think it is a figurative personification, that it refers to phylacteries worn about.

² Literally, 'with a hat.' This was the hat worn of the Hebrew dignitaries, and in the old usage a crown was the reward for it.

vagabonds on Jerusalem then? Nay, he told me, the gates of brass and iron in past hours of emergency all bloodstained the countryside, the cry of wrong-doing. The Lord has forsaken the land for good and all, cry they, but is now the Lord will see it. And should eyes of man melt with pity? Nay, they shall rue yet the false paths they have taken. And more enough, is the man clad in linen stood there with the ash-burn in his side to give account of himself, and reported, I have done thy errand.

CHAPTER 10

AND now I looked up at the vault over the cherubim, and there was **A** the host of angels, and the hierarchy of a throne.

And he went quite to the man clad in linen, Make thy way in where the whirling is loudest, beneath the cherubim, take a handful of the ash that be there among them, and pour these out over the city. So I watched him make his way on; and all the while, as he did so, the cherubs were standing close to the right of the temple, and the inner court was full of smoke. And the brightness of the Lord's presence, chariot-throated, rose up above the threshold, till the house was all smoke, and all the precincts filled with the divine substance, and over the beating of the cherub wings could be heard in the outer court, loud as the voice of the Omnipotent, heard in thunder.¹ There by the wheels stood the man clad in linen, ready to receive the cherub-guarded flame as he was bidding; and one cherub, parting from the rest, reached hand out, took fire from the altar, and gave it him so he went on his errand. Cherub hand thence under every cherub wing.

Each was the wheel I saw; four wheels beside four cherubim, not by each, and their colour shined like aquamarine; all alike had the same appearance, of a wheel within a wheel. Moved they to the quarter as it chanced, they followed over without ado the lead of the whirling;² there was no running about when they moved. Eyes were everywhere, no body and no back and head and wing and wheel too, for each cherub had its own wheel. (It was these wheels I had heard spoken of as the whirling's)³ Fourfold was the semblance of them, now cherubs, now man, now lion, now eagle. They rose aloft, then descended, took living figures as I had seen by Chabaz; the wheels accompanying them as they went, never left behind, but still at their side when they spread their wings for flight, ceasing when they ceased, ciling when they rose; there too had a living

¹ See verse 10:13.

² Literally, 'And as my hearing he called (so) the wheels (by their rotation (in the Latin, *convulsi*)'. The obscure phrase is perhaps best understood as a verb on *turn* 3, where the same word is used as the Hebrew.

in impulse as theirs), and thenceforth the bright presence of the Lord left the temple threshold, and stood there, clouds-shrouded. With my own eyes I saw faces, as they spread their wings and rose aloft, saw the wheels follow as they went; saw a holy multitude in the eastern gate of the temple, and the Lord's bright presence resting above them. Full well I knew that demons they were, these living figures I had seen hearing God's voice by Chobai, each with four workbenches, and four wings, and as human hands thrusting under their wings, the same faces, the same looks. I had seen by Chobai, the more earnest aspects of their prophesying.

CHAPTER 11

THENCEUPON a transport seized me, carrying me off in the gate of the temple that looks eastward; and here were twenty-five men, with two soldiers, Jerahmeel son of Amur and Phobai son of Baanan, plus so be sure among them. Son of man, the divine voice said to me, here are folk that plot mischief, and give the city reasons to succumb. What, say they, have we not known here newly built? We may let it stay here as man in a cooking-pot.¹ Tell them of their doom, son of man, tell them of their doom. With that, the spirit of the Lord came full upon me, and bade me speak. The message I gave them from the Lord of hosts, These are your own words, men of Israel; can I not read your hearts? So easy came to death in this city, you have filled all the houses of it with bodies of the dead! You have peopled it with the dead, says the Lord God, their death is as death like your cooking-pot, as for you, I will fetch you out of it. The sword it is you dread, and in the sword I doom you, the Lord God says, out of it you shall come, and fall into the enemy's hands, and he is punished as you deserve. Doomed to fall by the sword, up and down the countryside of Israel, then you shall learn what manner of God the Lord is! Cooking-pot is none here to shelter you up and down the countryside; you shall meet your sentence, and learn what manner of God it is whose pots you have left unreddeled, whose will you have disobeyed, to follow the ill customs of your neighbours! So, as my vision, I prophesied, and while I was prophesying, Phobai that son of Baanan smote down dead. Thereupon I fell face to earth, crying aloud, Alas, alas, Lord God, will thou take full toll of the remnant left in Israel? But the Lord's answer came to me: These have brethren, and

¹ Literally, 'I saw it [you, here] built.' It is not easy to see what sense should be supplied.

² The phrase here understood is perhaps that of the citizens who refused to surrender, insisting on the strength of their walls, cf. Jer. 21 p. For the metaphor of the cooking-pot, cf. 4.3 above.

of man, they have broken my will. They are accursed of him so that they are far away, exiled from all Israel. What though these dwellers at Jerusalem cry, Keep your distance, the land is ours? Not such is the message that the Lord God sends them; Far away I have banished them, says he, widely scattered them; yet, go they where they will, a sanctuary in exile they shall find in my companionship. Tell them this, from the Lord God, at Last among the peoples, I will gather you, scattered over the world, I will number you, and give you the land of Israel for your home. To it a way they shall find their way, and out of all that is foul, all that is detestable there, you mind they shall have, and a new spirit shall fill their lungs: a being, gone the heart of stone, and a human heart drive in place of it. My people they shall travel, my will precisely they, they my people, and I am their God. Only whosoever's heartware is on their own foul abominations, so the Lord God says, they shall bear their punishment.

And now the cherubim spread their wings for flight, the wheels beside us them, the bright presence of the Lord above them; and that presence, as withdrawn from the city's midst, came to rest upon the mountain height: eastwards of it. With that, a fresh transport seized me, and I was back among the rulers in Chaldean, still in a trance, still full of the divine impulse. So the vision faded from my eyes, and I told the order all the as the Lord had made known to me.

CHAPTER 12

WORD came to me from the Lord: Son of man, thou dweller among a breed of rebels, that have eyes to see with, ears to hear with, yet see and hear nothing, so hear are they on rebelling. Do thou, thou, son of man, provide them with an eagle's pack, and while it is daylight, let them see thee marching so and so; as their fall were, if those rebellious eyes will but mark it, remove them one place to another, carrying those a grade of them with thee, as if ready for a journey. Then, at nightfall, take thy leave in public, as if thou wert going into exile. Let them see thee dig a hole through the wall of thy house, so escape by, let them see thee curled out on men's shoulders, darkness all around, blindfold, so that thou cannot see the land about thee. A portent of doom thou shalt be to the men of Israel.¹

¹ Here, and in verses 7 and 11, the figure is supported by the Septuagint Greek, and by the Latin version, as being carried on men's shoulders, by the Hebrew text, as carrying his pack on his shoulders. It is doubtful whether the Hebrew text is rightly pointed; the sense is, as they have no provision to express the object they refer to. The implication is perhaps that it will be impossible or unsafe for Belshazzar to escape on horseback; presumably he has his feet muffled so as to be unrecognizable; the darkness is perhaps only the effect

- 13 His bedding was down; while daylight served, I brought my calf's
puck out into the open, then, at daylight, dug wall through and went out
on my dark journey, home on man's shoulders, plan so firm. And word
is come to me from the Lord: What of the rebel brood? Have the leaders
asked to know what their meaning? This tell them from the Lord God,
A princely bander? Here were the princes that rule over Jerusalem, and
it came all such leaders as dwell in their native country. Tell them, This
is your own doom I foretold, the men of Israel shall live as I do, rule
is and poison shall be, and he who rules among them shall be fair to escape
in the darkness, borne on man's shoulders. They shall teach wait to
make way for him, and he shall go with his feet covered, so that he will
not look on the land he moves. But my net is spread, I have him in the corner
Babylon for him, the Chaldean country for him, that land, now, he shall
not see, yet this is that land he moves.¹ Before and beyond of him, say,
all his way, I will watch in the four winds, with my netted sword at
a their back. Then at last they shall learn what manner of God I am, when
they find themselves lost among the nations, dispersed all the world over.
14 A few shall survive, in despite of sword, famine, and pestilence, to tell
those new neighbors of theirs what foul deeds they did, so shall the
Gentile² learn to know me.
- 15 Word came to me from the Lord: Son of man, trouble will when
it heed thee cease, nor ever drink water but with anxious fear, and the
message sent from the Lord God with conspiracy that we left at home.
Nine tribes of Jerusalem, never inhabitants of Israel, but must not be
lost, put up to his lips unstained, all at lips unstained is lost, the whole
is countryside around them, for their guilt that dwell in it. Surely the
crowd there, wanted the countryside that be, are you learn to know
me.
- 16 Word came to me from the Lord: What means this saying you have in
Israel, The days drag on, and never a warning come true? Tell them
this from the Lord God: Here is a protest shall be heard in Israel no
more, I mean to do away with it. Tell them the time is done at hand now
is for the fulfillment of all my warnings. Van nation and forsaking began
in Israel shall know no longer; the divine floodgates shall not wait for the
distant swelling, in your own days, Word of rebuke, you shall witness
of the threatening, since the escape must have taken place at twilight of the
men of Israel were to see it.

¹ In the Hebrew text, there is a play upon words, the leaders being "that which is lifted up" and the prince "he who is lifted up." Consequently, the Hebrew text here represents Sederiah as being carried, the Lame as being weighted down with a burden.

² See IV Kg. 17:36.

³ In the original Hebrew "they," which can be read, has probably, is referring to the entire generation.

toils, the Lord God says. And the Lord's word came to me: Feed hope in of Israel, that these should be distant things thou dost tell, the prophet of a later age! Give them word from the Lord God. Turning of mine is known no delay; here and now, the Lord says, it shall be accomplished.

CHAPTER 13

WORD came to me from the Lord: Sea of ruin, on the prophets' promises lay down, the prophets whom Israel breeds; would they prophesy after their own devices? Give them that message from the Lord. Corruption the reckless prophets, the Lord God says, then follow their own whims, and voices have none! Poor Israel, that such signs as these should batten among thy ruins! What did you so remove the fortunes of the day, when the Lord's stroke fell? Not for you so man the breach, to throw up a wall about Israel? Vain vision and dancing hopes are thine, that waitest thou we have none, yet speak in the Lord's name, and look to see their word fulfilled; has the Lord spoken? Not the Lord, only your empty dreams, your lying words. For these vain visions, these dancing hopes of yours, here at you! says the Lord God. On false prophet and slydeers over my head is raised in judgement; never shall they take part in the assembly of Israel, or have their names written in its muster-roll, or find a home in Israel's land! So shall you learn what manner of God the Lord is.

How dared they cheat my people with false hopes, crying, All's well, as when at truth all went wrong? My people, that strive to build a wall, and here were the prophets plastering it with clay that had no strength in it? Thus to warn these wretched planners that the wall must needs crumble, a hole is a sign-stone heaving, and I mean to ply it with a valley of great hail-stones, and a tempestuous wind that sweeps all before it, crumble is your wall, shall no-one ask what became of the mortar that went so in plastering? Like a tempestuous wind my anger shall break out, the Lord is God says, like the sun-storm my indignation shall be, and like a valley of hail-stones my vengeance shall take toll of you, down shall come the wall you planned so ill, reared to earth, and all its foundations shewing, overthrow to your common ruin; so you shall learn what manner of God the Lord is. Will not plasterer my vengeance shall spare? Down is with the wall, my sentence is, and down with the plasterers that plastered it so carelessly, Israel's prophets, that give Jerusalem comfort, the Lord says, proclaiming all should be well when all was wrong.

¹ The military expression in this verse are probably no more than a metaphor to illustrate the malice of the false prophets, like the building metaphor which follows.

- 10 These are women, too, among the people of Israel who would play the
 prophetess at their own whim both then. Turn upon these, son of man,
 11 and tell them their doom: Out upon them, says the Lord God, the women
 who reach an elbow-cushion for every corner, make a suit pillow for the
 heads of young and old! Men's lives are their prey; shall they cast a net
 12 about the lives of lawless, and save their own? For a handful of meal,
 as a crust of bread, they will put me to shame¹ before my own people,
 13 as a people ever credulous. Have as these elbow-cushions of yours, the Lord
 God says, the very yonder silly beds we caught at! I mean to snatch them
 away from your grasp, and set the beds free, those beds you have
 14 misused with your prophesying.² Your pillows shall be torn in pieces:
 I will rescue my people from your power, and they shall no longer be
 prone to sinners, then you will learn what manner of God the Lord is.
 15 You have brought war on innocent lives, when I was fain to comfort
 them, confirmed the sinners in their evil ways that shall be his undoing.
 16 Now there shall be no trace of your empty visions, there shall be no more
 divinations, I mean to save my people from your clutch, and you shall
 know the Lord's power at last

CHAPTER 14

- 1 **A**T a time when some of the Israelite leaders had come to visit me,
 2 I heard one charged with me, the message I had from the Lord: Son of
 man, have he folk that have changed their own hearts with false gods,
 entangled their own feet with guilt, wouldst thou have me answer when
 3 I am consulted by such as these? Speak to them, then, and tell them this
 from the Lord God: When a man of Israel's race comes to consult me

¹ 10-12. This passage remains hopelessly obscure. Some have thought the 'elbow-cushion' and 'pillow' are only a metaphor describing the false hopes raised by these diviners. But more probably they were magical contrivances. If the rare words used in the Hebrew have been rightly translated, we may perhaps suppose that the diviners slept on pillows that were stuffed with magical herbs, etc., and took omens from his dreams (cf., Vergil, *Aeneid* vi. 46). Even so, it is not clear whether these performances were innocent or tell people's fortunes, or whether (as the text seems to imply) they were in a position to know away the secret lives of false accusations.

² Literally, "perish me," an unusual expression. The meaning seems to be that by ignoring their prophecies on Israel's behalf the prophetesses brought religion into disrepute.

³ "The yonder silly beds we caught at, literally, 'by which you make things void', 'for the beds free, those beds you have misused,' literally, 'for fire the gods you wish, gods are flying.' The Hebrew text is no less obscure than the Latin.

through a prophet, his own heart yet cumbered with false gods, his own feet yet entangled with gods, shall I, the Lord, give him answer in his idolatry? Nay, the faithless heart that leaves me for the worship of false gods shall be Israel's stumbling. This warning gives them in the name of the Lord God: Come back to me, leave those idols of yours, have no eyes transferred for sighte dimmishd! If a man of Israel's race, or any of them bred among them, forsakes me, cumbereth his heart with false gods, entangles his feet with gods, and then comes to consult me through a prophet, shall I, in my own name, answer him? Nay, that man, under my frown, shall become a warning and a byword, not to his people, and yet shall doubt the Lord's power no longer. Or, if, unprovoked, the prophet speaks, it is I, the Lord, that have gilded that prophet's words.¹ And thereupon I will exert my power, and bid my people Israel of his company: both alike shall be held guilty, the prophet and his dupes: till Israel learns to no wonder from me no more, stick itself with gods no more. So they shall be my people, and I will be their God, says the Lord of hosts.

And word comes to me from the Lord: Son of man, if a land has deep is in guilt, sin upon sin, and I cut off every source of bread, sending famine upon it to slay man and beast, though there such men as Noe, Daniel, or Job were coated among its capives, no life but their innocency of choice should save. If I send locusts to make a pestilence: wilderness of it, is none daring to pass for fear of those locusts, so I am a living God, the Lord says, even our mind should those three rescue by their compassions: in a desert land they alone should live. The word if I let loose, bid is the worded pass through that land to destroy man and beast, so I am a living God, the Lord says, their own lives those three should rescue, and neither man nor maid besides. Or if pestilence does my errand of punishment, taking deadly toll of man and beast, though Noe dwell there, and as Daniel, and Job, as I am a living God, the Lord says, only their own. Even they shall perish, neither man nor maid besides. And what of it Jerusalem, says the Lord God, when I send all four plagues on her at once, sword and famine and wild beast and pestilence, all over her cattle

¹ At the end of this verse, and at the end of verse 5, the original would be more naturally rendered in a statement, not a question: 'I will give him answer.' This is usually understood as meaning, 'I will give him a practical answer, i.e., select prophecies as laws.' But this leaves a great deal in the imagination and there is no proof of the such use of language elsewhere. It is perhaps better therefore, to translate up a question, as above, and treat verses 5 and 6 as depending loosely on their context.

² See III Kg. xxiv-xxv, where it will be observed that Almighty God is described as the author of an effect which was directly attributable to the angel: there, as there, a false prophet is in speaking, and his guilt lies in the faith which makes him take upon him or pretend to, of a mission from, as proof that God is speaking through him.

11 are left alive there? A remnant only shall survive, sons and daughters
of your race led out into exile. When they reach you, and you tell out
what manner of folk they are in thought and deed, for the sorrow of
[Jerusalem] you shall weep as women, though I have planned her to show
12 clearly. From thought and deed of theirs you shall take consolation, nor
doubt it was with good reason I used her time, says the Lord God.¹

CHAPTER 15

1 **W**ORLD came to me from the Lord: So much timber in the forest,
2 son of man! And what of the vine that grows wild there? That
crawls the wood of it for any manner of craftsmanship? Who will use it to
3 make as much as a peg that you or you should hang from? And now it
has been driven away to feed the fire, now eaten and is burnt up
altogether, and the stumps of it no better than charcoals, of what use is it
4 now, that use had gone even when it was whole? Half burned away, half
5 scorched, how is right unreasonable timber? And I, the Lord says, thus
decided: wonder will come to feed the men, have decreed for the citizens
6 of Jerusalem no other destiny. My frown shall meet them yet, if they
have escaped the day, it is to be consumed by the sword. Under my frown,
7 they shall learn what manner of God I am; their land all pollution and
desolate, for their guilt's rewarding, says the Lord God.

CHAPTER 16

1 **W**ORLD came to me from the Lord: And now, son of man, do thou
2 confront Jerusalem with the record of her iniquities. Tell her this,
in the name of the Lord God. Hosts of thee, much of thee, spring from
pounder and of Chanaan, as Ammonites it was begun thee, a Hittite built
3 thee. Here where thou wast, there was none to our north-east, in building
4 walls with thee, with oak linden thee, wrap thee in meddling-clothes;
5 cover an eye confined with pity, none befriended thee on the bare ground
6 thou wast cast away, a thing of abhorrence, first day of thy birth. Who

¹ vs. 22, 23. These verses imply, according to the common opinion, that the gates will recognize the justice of Jerusalem's fate, when they witness the unknown behaviour of the new arrivals from that city. But it seems clearer that this recognition should be described as "confronting" the cities, and conversely the prophet pretends to be afraid of the new arrivals as strangers, for they brought fire, the good effect of the chastisement they have undergone.

but I found thee, as I passed on my way, blood-bespattered as thou wert, and madden under foot; as that plight preserved thee, bade it live on, this doleful thing!

Swift as the wild blossom I bade thee grow; grow thou dale and dune, and coast to woman's nose, the breasts forward, now bare showing, and tall thou wast all naked, and blushing for thy nakedness. Who but I came upon thee, as I passed on my way? And already thou wast ripe for love; clasp of arms should be thrown about thee, to bide thy shame, my work I pledged to thee, the Lord God says, and thou wast made. Woe to woe thee, all thy shame gone, all I brought to smother thee; clad thee with embroidery, shod thy feet with leather, of fine linen as thy ring should be, of silk thy wear. How I decked thee with ornaments! Bracelets for those arms, a collar for that neck, a frontier on thy breast, rings in thy ears, on thy head a crown magnificent. Of gold and silver thy adorning, of fine linen and silk and embroidery thy apparel, of wheat and honey and oil thy nourishment, matchless beauty, too, was thine, such beauty as brought thee to a throne. All the world heard the renown of thy loveliness; I had made thee so fair, says the Lord God, surely that!

Fine honey, fine marrow, which emboldened thee to play the harlot, a leech thy favour on every passer-by, and he lost! That thou shouldst set those garments of shame to make curtains for thy hill-chambers, what age can match the villainy of it! Silver and gold of mine, thy adornment as my gift, should they be ransomed from gods of mine from, as thy harlot's whim? And these wouldst thou clothe with thy own embroideries, offer as thou the perfume and incense that was mine by right, set before them as the bread, the oil, the honey I gave thee, to appease them with the smell of burnt-offering? None happened besides, (he, the Lord God, reminds thee), so these gods thou wouldst bring sons and daughters of mine and a name, consecrating them to death. Could not thy women desire satisfaction, without prostituting my own sons as victims as such as shouldst thou find deeds and men lecherous, that gave put thy youth out of a mind, the days when thou wast naked, and overcome with shame, blood-bespattered and madden under foot.

And as last, to crown thy misdoings (Ple as there, be as there for shame! as says the Lord God), thou wouldst build thee a border, a common street, as in every street, no cross-road but should carry the blame of thy har- is lotry. O the dishonour done to thy beauty, when thou didst welcome every passer-by to thy favour, insolent in thy dalliance! With thee as fancy mightness of mine, the Egyptians, thou wouldst play the wanton; shame should be my mine! What wonder I should forspeak, and a pledge as the right thou didst enjoy, handing thee over for a prey to the hands of

Philistia, rivals of thy own, and such as blushed to witness thy ill-doings?¹
 a It was not enough, thou must needs daily, with the men of Assur, use
 a night: their dalliance constant there, thou wouldst exceed thy track as far
 as Chaldeans, where all is for sale, inestimable to the last.²

a Save it none, says the Lord God, for such a heart as thine, set on fol-
 a lowing a harlot's ways. Never a consistency, never a secret, but thou hast
 set up some brother for public shame; never hast despised the lower as
 a thou hast lived. Thine was the carrying of the false wife, thou must ever
 a keep a stranger between her husband's sheets. The price of low other
 ladies' shame, they wouldst offer, gifts of them should enter palace
 a from every gate to thy house. Never did wages the like, nor shall again.
 It is not of all nations, a harlot thou givest, not taken.

a Next then, poor woman, is the Lord's doing: this marriage he has for
 thee. Because all thy house was put to such ill use,³ because thou didst
 witness so shamelessly with those lower of them, whose men, first, in
 a whose honour the lives of thy own children were sacrificed, I mean to
 have a reckoning with thee. All the gallants that have enjoyed thee, men
 that love thee and more than hate, I will number together, number thee
 from all around, and then lay thy shame bare, expose thy nakedness for
 a all to see. Such punishment thou shalt have as unfeeling when hate,
 a as madness; so my justice upon thy life must make account, I mean
 to leave thee at their mercy. Ruined thy house, mangled thy brother
 shall be; thy garments stripped off thee, plundered thy fair ornament;
 a naked they shall leave thee, and overcome with shame. Hate and cry they
 a shall raise against thee, name thee and put thee to the worst, house of
 shame the future shall not spare. Before all womenhood they will make an
 a example of thee no more dalliance, no more loved lower men. Then at
 last my vengeance shall be complete, my justice upon appeared, thou
 a shalt have a requital from my all will. So fearful of thy youth, so
 obstinate in thy provocations, what wonder if I pay thee what thou hast
 earned? the Lord says, Yet even now I have not requited thee as thy
 sins; that comes have deserved.

¹ Sennacherib's claim, in an inscription, that he took various cities from Assyria and loaded them over to the Philistine princes.

² Literally, in the Hebrew text, "And thou shalt multiply thy harlots in the land of merchants (i.e., of Chanaan), as if to the Chaldeans, and even with that thou wast not content." The meaning not only is a matter of overweening, the Latin version, "thou shalt multiply thy harlots with the Chaldeans in the land of Chanaan" is not likely to be right.

³ Literally, "thou didst give me all thy houses." This can hardly mean money, which is never thus denoted in the Old Testament; if the text has been correctly preserved, it is perhaps best to suppose a reference to the numerous of houses worldly. But some would derive the word from a different root altogether, and give it the sense of "thy houses."

Like mother, like daughters, so runs the proverb, and of that it shall be a spoken. Thus are thy mother's daughters, that was false to husband and a thief, false to husband and child were those women of them, thy mother a Thacker, thy father an Ammonite, was enough. More was thy elder sister on thy right, Samara, thy younger sister on thy left, Sodom, with daughters were both of them. Didst thou follow their example, share in their wickedness? Nay, that was not enough for thee, it should go hard but thou wouldst send them in their crimes. As I am a living God, the Lord says, were were Sodom and her daughters guilty as thou and thine. Preth was the flesh of her, the sister of thine, pride and a full belly, the a peace and plenty she and her daughters had, with no thought for the poor that stood in need? So it was they rebelled against me, ever I must be on foot death does, till I sat myself of them, as thou wert. Nor was a woman as her turn half so guilty as thou. It remained for thee to murmur thy sister in crime, till thy most abominable design put them in consternation. Their better guilt, that somewhat excuses them, is the measure is of thy shame, of that shame thou must bear the brand, while thy sisters go free. When I swore the doom of evil against Sodom and her daughters, Samara and her daughters, thou, as their company, thy own sister shall remain, a stony house for thee, that thou hast chosen, as such a habitation, their loneliness! Only when Sodom and her daughters, Samara and her daughters, to their former state return, it shall any hope for thy daughters and for thee.

Time was, when no mention of Sodom's name might tell thy peril to thee, that was before thy very sin came to light, that now disgrace thou art before Sodom's daughters, Pharaoh's daughters, thy wretched neighbours north and south. Now is in thy turn, the Lord God says, to undergo the shame of thy guilt. And this is his doom! False to thy oath, thou hast in forsworn our covenant, and thou shalt have the punishment thou hast earned. Thus avenged I made with thee as thy youth shall not be forgotten, say, I will rectify it eventually. But humbled thou shalt be with a memorial of past days, when thou wast proud like thy sisters, older and younger, to thyself. Daughters of thine they shall be, strangers to the covenant no longer. My covenant thou art filled with thee, thou shalt have as my power as her, remembering still, chastised and reprobated will, as even when I have pardoned all thy ill-doing, says the Lord God.

¹ see § 24.4. The present emphasis of this passage is a warning of disaster, the underlying point being however that the reference to 'thy older and younger sisters' alludes to the call of the Gossamer.

CHAPTER 17

- 1 **W**ORD came to me from the Lord: A middle, son of man, a possible
 2 for the men of Israel to interpret! This shall be the message from
 the Lord God: A great eagle there was, strong of wing, long of limb,
 black and grey his plumage. And this eagle flew to Lebanon, where he
 4 robbed cedar of cedar's very peak: tore away its crown of leaves and
 5 turned it off to Merchant-hand;¹ set it down in Traffic City. Then back
 he flew to that same country, chose out both seed and seed-ground there;
 6 it was on a level lawn by a bounding stream he planted it. When the
 plant grew, it proved to be a spreading vine, low of stature, and over
 7 branch curled branches and over sprout downsprouts, yet vine it was, with
 8 spring that burgeoned, above that spring. But now, here is a second eagle
 come in sight, another great eagle, strong of wing, black-plumaged; and
 it seems as if the vine, in the garden where it grows, were stretching out
 its roots, waving its tendrils, to ask the second eagle the reason instead:
 9 What, when it was planted in ground so fair, by stream so abundant, with
 10 such promise of leaf and fruit, a vine so devoted to goodness? Will my
 good name of that sake the Lord God. Nay, roots shall be plucked up,
 fruit swamped, branches left to wither, fade it mean, now is it time to tread
 11 a great strength on many heads for its swathing. Take root as not there,
 rich soil or none, when the direous parcher it, the vine must wither.
 12 Then the Lord's word came to me, bidding me ask the rebel brood,
 Were they at a loss for the meaning of? This tells how Nebuchadnezzar
 came to Jerusalem, carried off the king and princes and took them away
 13 to Babylon; yet spared a prince of the blood royal, making a treaty with
 him and exacting an oath of allegiance. All the forces of the crown he
 14 carried away; the kingdom should be subservient henceforward, and
 15 as rebel no more, should keep troth with him loyally.² Sonlighter the new
 king exalted from Nebuchadnezzar, and sent envoys to Egypt, asking
 for horses, asking for the dispatch of a great army in his support. Speeds
 16 he, finds he delirious? Should broken faith avail him? As I am a living
 God, the Lord says, Babylon that made a king of him, Babylon that
 crossed as his false oath of allegiance, shall be the place of his death.
 17 Nor think that his enemy³ will word give strength, a great master of men,

¹ Merchant-hand, the Latin word has *commercium*, "traffic," instead of *mercatorum*. Chaldean is richlyly meaner.

² Cf. 12:14. The Latin here, like the Septuagint Greek, has the verb in the future tense. But the reference is clearly to the banishment of Judah, which had already taken place, not to that of Babylon.

³ In the original, "Pharaoh." But it seems clear that the man is at least Nebuchadnezzar, not Pharaoh, was the enemy. And although the Hebrew text has

to overcome him, named here, trench deep, and the loss of many lives for the sin that did so ill, held his faith a lighter thing and broke the bond as he had set his heart to, there is no escape. This dooms the Lord pay no concern. As I am a living God, false oath and broken treaty shall be the undoing of him! My net is spread; I have him in the net, Babylon for a land! There I will call him to account for the dishonesty he has done to my name by his speech; and all that escape with him, say, his whole army, meet till by the sword, as arrows scattered to the four winds; you shall know what manner of God you worship.

And here is a message from the Lord God: Fifth of the tall cedar I will in take and set it firm, young branch from its crest of branches I will snap off, and plant it on a mountain that stands high above the sea. High is in the hill-country of Israel I will plant it, and there it shall grow into a great cedar-wood; no bird on the wing but shall find rest under its shade, cattle among its branches; all off the forest Israel has reason, that I, the Lord, as being high over low, rise low tree high, wither the burgeoning tree, give life to the barren. What the Lord promises, the Lord fulfils.

CHAPTER 18

WORD came from the Lord: Sins, that a proverb should be a mirror in Israel, The fathers have sown seed grapes, and the children's teeth are being set on edge! As I am a living God, the Lord says, the proverb shall be current in Israel no more. What, is not every soul as at my disposal, false and not else? Is it the guilty soul that must die? Is a man loyal to me, does he live honestly and uprightly? Is he one who never feared in mountain-changes, or looked for help to the false gods that are worshipped in Israel; never came between his neighbour's shares or had commerce with a woman when she was defiled? Does he keep clear of oppression, giving back the pledge he took from his neighbour, and eating nothing by violence? Does he feed the hungry, clothe the naked? Does he shut away and condemn? Does he refuse the bribe, and judge honestly between man and man? Does he follow my commandments, hold fast to my ordinances, as a true man should? Then is a loyal servant of mine; life for him, he shall live on, says the Lord God.

But now, when if you be taught that is a man of violence, a murderer, is he able himself to any of these practices which his father ever shunned? Is

he void of anything that I have with his great army will not be able to save Sodom, that is not the same question, cf. the parallel in verse 2 above.

* vs 18, 11. The text of the Hebrew is somewhat doubtful, and the grammar of the Latin obscure, but 'which his father ever shunned' is probably the sense originally intended. The rendering 'though not all of them' is possible, but hardly attractive.

- 10 As half-shame runs his, wedded with wrong he, the friendship poor
opposes, gets him all grief, withholds the pledge, betrays himself to
11 a false god and foul rite; a sister-brides and an inheritance. Shall he live
on? Nay, no life for him; he must die the death his foul crimes have
12 earned him. Son of his, is man, wanted by such a father's doom, for-
13 a curse that is example. Not for him the half-brother, the false gods of the
14 countryside, the adulterous bed, serve a wrong done, a pledge withheld,
15 goes dishonourably come by; finds he the hungry, clothes the naked, and
keeps clear of oppression, and mercy, and righteous; what of him? Dear
of my will, keeper of my law, he shall not die for his father's sin, he
16 shall live on. His father, a man of wrong and violence, that deserved ill
17 of his countrymen, has paid for his guilt by death; would you have the
son, too, make amends for all? Nay, but here is a man upright and honest,
that holds fast by dozens of name and obeys them, he must live on.
- 18 It is the guilty and the great doer, not for the son the father's punishment,
not for the father the son's, good shall befall the good, and the evil.
19 It may be the wicked man will repent of all his sinful deeds, and learn
to keep my commandments, and live honestly and uprightly; if so, he shall
20 live on, life, not death, for him. All his transgressions shall be forgotten,
21 and his uprightness shall bring him life. What pleasure should I find in
the death of a sinner, the Lord God says, when he might have turned
22 back from his evil ways, and found life instead? It may be the innocent
man will lose his innocence, and begin to live as foul a life as that other
23 in his wickedness, if so, shall he be spared? No, all his upright life shall
be forgotten, a traitor, shall be not die in his treachery, a sinner in his sin?
24 And yet you say, The Lord is inconsistent in his dealings! Listen, sons
25 of Israel! It is your dealings that are inconsistent, not mine. The inno-
cent man loses his innocence, and lives again; it is death I deal to him,
26 he dies for his guilty deeds. The wicked man abandons his wicked ways,
27 and learns to live honestly and uprightly; he wins life by it. He berates
himself, and turns away from his evil doings; there is life, not death, for
him.
- 28 What, should the sons of Israel hold the Lord inconsistent? It is you
29 who are inconsistent, sons of Israel, not he. Back by his own life you
shall be judged, sons of Israel, the Lord God says. Come back, and make
30 amends for all the guilt of yours, that shall die for your undoing. away
with them, your defiant rebellious against me; a new heart, a new spirit.
31 Why must you choose death, sons of Israel? He who will, his death is
cause of my surviving, says the Lord God; come back to me, and live!

CHAPTER 19

THINE to make a *chaps* into the prince of Israel. Plants, the mother of them was a flower indeed, whose blossoms, she made her lady, among their whips, carried her head. One cub she gave that gave to her's arms, leaned to bring down her prey, to see many the neighbour's head of it, caught him, set together, in their pit, and carried him off to chains to Egypt. Filled of her hopes, she reared another, till it was a grown lion. This one, in turn, took his mate like a lion among the reeds, learned to bring down prey, not men, of woman. He was a deer, of once a deer, displayed a whole head with his roaring. At that, folk came from far and near with nets to snare him, caught him, in their great nets, and caught him. Then one day led off to chains to the king of Babylon, in Babylon he remained a prisoner, and his voice was heard on the hill-sides of Israel no more.

Mother of the royal stock Wine pleased by the wine-ride, and in this neighbourhood Italy and French both, was never so fertile. Here was a vine could yield yearly brought, wraps the king to govern with, high grew the leaves, but the branching made it. The vineyard full upon it, it grew up and thrown away on the ground, the vine to make its leaves, faded and dry down among brought, till at last the vineyard itself. It is a pleasure now for wine, in the parish out of a desert. But came out from a desert branching brought, that consumed all the fruit of it, never a yearly brought more, to be a king's wine. Make dole, then, here is good cause for dole.

CHAPTER 20

AND now it was the seventh year, the week day of the fifth month. Some of the land's leaders had come as was me, asking what was the Lord's will, and we cheered with me. And the message I had from the Lord: Son of man, tell the leaders of Israel that from the Lord God: Would you come to ask my will? As I am a living God, the Lord says, you shall have no answer. Arrangeth them, son of man, arrange them for:

¹The two lions referred to are probably Judah (IV Kg. 13. 25) and Ephraim (IV Kg. 14. 15). The custom referred to is probably the kingdom of Judah. The object of my visit at the beginning of the chapter is certainly, and it does not follow necessarily on chapter 18, some words may perhaps have fallen out, or the whole chapter may have been accidentally transposed.

²Luxury, 'the answer.'

³Literally, 'wisdom came from the prophetess.' It is a habit of Hebrew writers to end the application of a parable with the parable itself.

their crimes, tell them what foul things their fathers did before them:
 1 This shall be thy message to them from the Lord God. Long ago I made
 2 choice of Israel, plighted to Jacob my truth, when I made myself known
 3 to them in the land of Egypt. I swore to be their own God, swear that
 4 I would take them unto me the house I had designed for them, a land all
 5 milk and honey, the best of lands. Only, I told them, but during their
 6 lives each must trust on aside; see for you to be contrived with the
 7 false gods of Egypt, I, the Lord, am your God. All was defiance and dis-
 8 obedience; idolatry still cherished, the worship of Egypt's gods still un-
 9 derstanding. I was minded to let my anger have its way, give my vengeance
 10 on them, there as Egypt. But no, I would be their champion, for my own
 11 name's sake, the brethren all around, that had witnessed my coming to
 12 deliver them, must not have to hold my honour cheap. So from Egypt
 13 I rescued them, and led them not into the desert.

14 There I gave them a law, made known to them the anger that hung
 15 a life, bade them show my sabbath rest, that should be a token between
 16 me and them, a token that they were directly on apart. What did Israel
 17 do? Defied my anger, disobeyed my law, left-giving commandments
 18 even wrap, left my sabbath all unobserved. Should I give rest to my
 19 anger, and make an end of them, there in the desert? And let the brethren
 20 see my work of deliverance had accomplished? For my honour's sake, I
 21 must not. But I swore, one in the desert, that the promised land, all
 22 milk and honey, best of lands, should never be theirs. My will defied,
 23 my law forsaken, my sabbath neglected, a heart set on aside, they should
 24 learn to rue, had not my pity spared them, they should have died there
 25 and there, overwhelmed up in those wastes. To show now, the desert-born,
 26 meaning I gave that for you your fathers' example, your fathers' tradi-
 27 tion, the contrivances of the false gods they worshipped. I, the Lord,
 28 am your God, make the laws you must follow, the anger you must
 29 cherish and obey, my sabbath you must honour, a token that the Lord
 30 is the God you worship. But they no, the sons, defied me, my laws
 31 forgot, my life-giving anger forgot, my sabbath profaned. There in
 32 the desert I would have given vent to my anger, but my vengeance like
 33 a god of them, but still I held my hand, for my own honour, the brethren
 34 must see my work of deliverance accomplished. But once more in the
 35 desert I bound myself by an oath. . . / I would scatter them among all the
 36 nations, spread them over the face of earth, men-defiant of my will, con-
 37 temptuous of my law, careless of my sabbath as ever, after the false gods

¹⁴ It seems possible there has been an unbroken line, such as is very likely to occur, at a further fall of experience. Were as there is deal with an existing situation (and make a further decision, like them 4.19, 20.2 and 21.10) the three, or disposed would more naturally be viewed against a people already, treated as Chanaan.

of their fictions looking still. Lave they should have, but for that is born, upon the brought, not life, but death, guilty, they should stain to themselves with fresh guilt by the very offerings they made, when they consecrated their first-born to the fire, they must have proof of my power at last!

They threatened me (tell Israel from the Lord God), those fictions of yours, and did we great despoil. Scarcely had I brought them into the promised land, when the sight of high mountains here, thick forest there, set them offering victims in honour of my rivals, burning incense, pouring libations! Well might I ask them, Whither resort ye? And hills to whom they are called in this day?¹

Give the men of Israel, then, the message from the Lord God: Tell us the same ways your fathers went, still the same look for things abominable? To this day, when you would make offering, you pass your sons through the fire; path of vanity stands ye yet, not shall I make answer to you, men of Israel? As I am a living God, the Lord says, you shall have no answer from me! Henceforth I will allow you to worship wood and a stone like other men of men, your neighbours; as I am a living God, the Lord says, I mean to reign over you, though it should need all the strength of my constraining power, all the outpouring of my vengeance. Revived from many masters, sustained from many lords, you shall be mine and mine alone, my power sustaining you, my vengeance threatening you. I will lead you out into a desert world, and there plant my cross to upbraid you, as I did with your fathers long ago, in the desert confines of Egypt. I will drive you under my wings, claim you to my covenant, as The which I will set apart, and though I remove them away from they are banished, they shall never return to the land of Israel; then you will know what manner of God you serve. Come, then, says the Lord God, let each man have recourse to his own idol, and pay it due worship! If they cannot you will not follow, nor deny my name in the dust with foul rites and false gods . . .²

On the holy mountains of mine, the Lord God says, the high mountains of

¹ ver. 24, 25. This passage cannot mean that Assyrian God commanded the worship of children of Jns. 22-23. The prophet implies, by a kind of unusual suggestion, that by refusing aid to his guilty people God drove them to heathen superstitions of Moloch, whose temple brought death instead of life. "Lave they should have," "they should stain themselves; finally, 'I gave them law; 'I spared them.'"

² This verse contains a (probably literally) description of the word (Hebrew word for 'self-driven') It is perhaps intended to emphasize the fact that the Chaldeans were still used in the people's own day, as signs of all the phenomena Israel had experienced.

³ It appears clear that there is an omission after the verse, unless indeed the text of it has been incorrectly transmitted.

- that looks down over Israel, all the race of Israel shall be my worshippers, favoured nations in a favoured land, first-fruits and tithe, all your tribute—
 a my shall be received there. Rejoiced from so many masters, surrounded from so many lands, you shall be a fragrant offering; all my dealings with
 a you the brethren shall rejoice, and you yourselves shall recognise my power, restored to the land of Israel, the land I promised to your fathers.
 a False gods and evil workings you shall remember yet, and think with
 a longing of what you were; my power you shall know, says the Lord God, and that I was your benefactor, not for your dreams, that ended and failed, but for my own honour's sake.
- a Word came to me from the Lord: Look westward, son of man; pour out the complaint towards the noon-day sun, and let the southern wind—
 a winds bear thee prophesy. To the listening forest give this message from the Lord God: I come to you this night, burn up grass over and dry, uncomfortable, that flames shall scorch the faces of all lawless, north—
 a wind and south alike; plain enough it shall be for all the world to see that it was I, the Lord, set it afire, and there is no quenching it.
- a Alas for you, Lord God said I, they are complaining already that I speak to them only in parables!

CHAPTER 21

- 1 **S**O the Lord's word came to me. Why then, son of man, towards Jerusalem turn thee, pour out thy complaint westerward, and let the land of Israel hear thee prophesy. And thus be thy message to the land of Israel: Here is what the Lord God says; here is my sword un-sheathed to make an end of thy iniquities, iniquous souls and guilty.
- a In vision that all alike were perished, northward and south alike, all the
 a would pass, my unsheathed sword never goes on its equity: drawn it is,
 a plain for all the world to see, and there is no sheathing it. And there-
 a voided I would have thee prove, as thou provest that have no asking in the
 a heart, very publicly in the public view, ask they the reason of it, thou
 a wilt say, For all tidings: False every heart shall be, when these tidings
 a come, every hand shall hang listless, comed every spirit shall be, every
 a knee flag. Those tidings are on the way, the Lord God says; there is no averting it.
- a Word came to me from the Lord: Tell them, son of man, the Lord
 a God has this message for thee to utter. Whetted the sword is, polished
 a the sword is, whetted for slaughter, polished to gleam as lightning does.
 a Never a too but must fail at thy onset, woodmen who art in woodwork
 a the sceptre my own sticks.¹ Polished, for the hand to grasp it well, the

¹Like much else in this chapter, the second half of the verse is obscure, and probably corrupt, in the Hebrew text.

sharp sword, the bright sword, which the slayer must needs handle: Cry aloud, son of man, and bewail thee, that as my people it must fall, it and all the princes of Israel that are left; prince and people, doomed to perish by the sword, slain on thy high most deliberately. A third sword, is the Lord God says, and when powder sweeps it has overthrown, brought to nothing . . .¹ Prophecy, then, son of man, unite hands together and a call for a second stroke and a third of the wringing sword: a sword of massacre, that splits man cleanly, tears their hearts flint, and lays all in its path: Manoe wrought it every gate by the sharp sword, the sword polished till it shines again, wrapped about the hilt for more ease of striking! Sharp be thy blade, cut right, cut left, wherever thy hand is bidden thee! I too will unite hands together, telling the tale of my vengeance, I, the Lord, conceived thee.

What came to me from the Lord? And now, son of man, draw a picture now. A picture of two roads, both leading from a common point, by which the sword of the Chaldean king may travel. Here he is, planning his course at the up-sport, where two roads meet, a way at the end of water. Down the two roads, one leadinging due west to Babylon, where the 70 Ammonites dwell, one to Judea, and Jerusalem the impregnable. There is stands the king of Babylon at the parting of the ways, taking counsel: there is trailing of smoke, crowding of doves, reaching of steeds. Choose he the right, it is for Jerusalem, the burning-cross, the torch is made ere the slaughter can begin, the cries of battle, the assault on the gate, the sword, the up-sword. Thy picture will show him as a man is buffed by the means given him, that remains still, as if he were keeping the silverback cow.² Thus he remembers the guilt, still a guilty man go free?

Ay, says the Lord God, still there is the memory of that guilt, open is rebuke you see, still terror a thought in your hearts but shows vain; capture warns you, that revive those memories still. And thou, prepared wretch to that naked land, thy man has run out; off with head-band, off with a crown, symbols that honour the head, the noble degraded! I will meet it in this way, were it that, as it was never wound yet;³ at last one shall come that claims it of right, and to him I will give it.

¹ Once more the Hebrew text gives us no help, and grammar can only be assisted by the Latin by assuming that there has been an omission in the original.

² The Hebrew text refers here not to keeping silverback, but to retaining cattle, the sense of it is negatively doubtful.

³ "Symbolic that having the head, the noble degraded! I will meet it this way, were it that, as it was never wound yet." Literally, the Latin version reads: "Is not this the thing that has lifted up the low, showed the high? I will meet it with guile, guile, guile for passages, conspiracy, conspiracy, conspiracy." And this has not happened." The Hebrew text appears to mean: "This is not this! Lift up the

25 Prophecy, son of man, and give a message from the Lord God to the men of Ammon, in answer to their message: Drawn by the sword, cruel is their,¹ whetted by the sword and bright for its work of slaying! Nay, sword of Ammon, it was but a vain dream, a lying enquiry, that it should be thy office to fall on the necks of younger doomed sinners, whose crime is less than mine. Back to thy sheath with thee, back to thy native soil, there, as in the land where thou wast fashioned, I will call thee to account. I mean to pour out my vengeance on thee, blast thee with the fire of my anger, barbarous foes shall have the mastery of thee, that are skilled only to destroy. Fire that feed on fire, earth run with thy blood, oblivion bury thy name, I, the Lord, have given sentence.

CHAPTER 31

1 **W**ORD came to me from the Lord: Will thou not arraign them,
 2 sinners of this monstrous plain, wilt thou not arraign them? Con-
 fessant thus with their foul murders, and give them this message from
 the Lord God: Here is a city that has been her own and with open blood-
 shed, rich herself with what is her own undoing. Blood-spill and viol-
 ence have brought thy time to pass, shortened thy years, when marred if I
 3 let the heathen approach thee, a whole world mock thee? What marvel
 if men walk over thee, the red men, great only in thy misfortune, as thou
 4 art reserved only for thy shame? No better tale now to Israel's nobility,
 5 than to fill their streets with blood! House of wrong, where father and
 mother are despised, the stranger oppressed, widow and orphan ill-used
 6 My sanctuary, how it is despoiled, my altars have profaned! Innocent
 lies even now, floating in the hill-streams, and dead deeds deep besides,
 7 are where a father's bed is discovered, a woman plucks her delicacies
 8 in vain; neighbour comes lachrimously between her neighbour's doors,
 father beds unchastely with his son's wife, brother mixes with sister
 9 in spray of the same blood! The murderer's here, angry and extortion,
 gains won by violence; and of me, the Lord God says, never I thought
 10 Well may I unite heads together, indignant at thy ill-gotten gains, thy
 11 murderous designs. Will thy coverage be so high, thy arm so powerful,
 when it is I that reckon with thee? What the Lord demands, the Lord

low, about the height I will make it shorter, shorter, shorter. And this was said."

¹ The words 'cruel they' and 'sword of Ammon' in the next verse, are not in the original they have been inserted above as being necessary for the under-
 standing of what the passage personally means. It appears that the Ammonites
 had hoped to push by the submission of Israel, instead of which they will be
 involved in a common ruin.

believe. Far will I banish thee, widely scatter thee, and bring the tale of a thy shame to an end; so I will claim my rights over thee for all the world is to see, and show their loss at last my power.

And word came to me from the Lord: Son of man, where the ease of a heart dwells in the heart of the furnace, nothing I find but dross; all is copper, and tin, and iron, and lead, dross of silver where silver should be. Thus warning, then, the Lord God has for thee. I raise to shut you up as in Jerusalem, dross as you are; this shall be your furnace, silver and is copper and tin and steel and lead, all together and I will light a fire to smelt you. There my angry vengeance shall consume you, and I will give you respite for a little, and then cast you down. Enraptured there, with in the fire of my anger to smelt you like silver in the furnace, you shall feel in the face of the Lord's vengeance at last.

Then word came to me from the Lord: Son of man, tell the land of a faith that it is unclean, and, when my vengeance falls on it, ruin it shall have none. What of the prophets? A sworn conspiracy, none daring for a their pay, the lives of men, wealth and treasure they must have, there be without everywhere. What of the priestly Priests, that despise in my law, violate my sanctuary, cannot tell sacred from profane, count all one, clean or unclean; priests, that leave my own sabbath unregarded as I set defiled by their company? What of the nobles in running slaves, all blood and murder, greedy for gain; and here see the a prophets with their unrepented hearts, their own desires and false reports, crying a message from the Lord when message from the Lord they have none. Great wrong the masters themselves do, selling where it they will, carrying the helpless poor, oppressing the stranger and despising his widow. Who would close the breach, intercede with me to spare in the land from ruin? None a man was found? What wonder if I have a poured out my vengeance, break thee up in my anger? It was but their desire I gave them, says the Lord God.

CHAPTER 13

WORD came to me from the Lord: There were two women once, a son of man, daughters of the same mother, that went to Egypt and a played the woman there, so woman and so proud! There three houses overruled to the watch, regularly was visited. For their names, the a sister was called Otila, the younger Otilia, both I required, and they bore me sons and daughters. (Sorrow and Jerusalem are the true names)

What did Otilia? She played me false, love-sick for the Assyrians that

¹ For "prophet" the Septuagint Greek has "priestess," which may well be the true reading; only a difference of one letter is involved in the change, and the prophets are to be mentioned previous to this.

a deep land by, her passions. Gay pallants were there, princes and nobles-
 men that wore clad in purple, and proudly they came riding, for they were
 b bounteous all. Among the flowers of Assyria's chivalry was none but escaped
 her forearms; and she, discomfited all this, rolled herself with their alacrity.
 c Alas, and forgotten her dalliance in Egypt, the lovers that bedded her
 in her youth, unhandled her virgin breast, plied her with those debauch-
 d ings! Love-tick for new passions, into their keeping she should be
 e given up, the Assyrian should have the mastery of her. How they
 stepped and dishonoured her, robbed her of nose and daughter both,
 and then put her to the sword! Never fell such signal punishment upon
 womanhood.

f That night before her, what did the other dams, Othiba? Why, she was
 g was the first in her wantonness, most lascivious yet; she too cast shame
 made, gave herself to the gallies of Assyria that came riding by, horse-
 men all, princes and noblemen in their bedded cloaks, so young, so
 h fast! Light women both, I knew them now. This other would set no
 bounds to her wit, her eye fell on some painted wall, where the map of
 i Chaldean mood portrayed, all in crimson. What gardens they had about
 their knee, their men of Babylon, what gaily-coloured turbans they
 wore! Sure, they must be princes, all of them, in their own Chaldean
 j land! And with that, her eye fell a-doting on them, and she sent and
 k them a message all the way to Chaldean. So the Chaldeans, too, went
 her bed-fellows, dishonoured her with their carousals, all over she gave
 l weary of dishonour. Weary was I too, so soon of her sight, the open
 m highway, the public shame! Must she still renew her unfaithfulness,
 n looking still after those old debaucheries in Egypt, when she was love-
 sick for pallants hazy as the wild sea, hot as molten?

o Alas, Othiba, are they remembered still, the passions of thy youth,
 far away in Egypt, when those breasts surrendered to the touch, that vir-
 p gency was reached? This done, then, the Lord God pronounced on
 thee! They shall be summoned to the attack, all those old lovers thou art
 u married of, belaguer thou round about, all those Chaldeans from Baby-
 lon, noblemen and prince and chieftain, all those gay pallants from
 Assyria, captains and rulers, both potentates and leaders of men!
 v What railing of clamour-words, what hooves of warrens in horse-plans
 and shield and helmet, mustered about thy walls! These shall be thy
 w judges; theirs the sentence thou must shake. Ministers of my potent
 axes, they shall cut nose and ear off thee, and there shall be sword-
 x strokes yet, carry off thy nose and thy daughters, and the fire shall have
 a work to do yet. They shall strip thee of thy clothes, till thy proud wear-
 ings melt, prove the memory of thy harlotries in Egypt, so harlotting for
 them now, no thought of Egypt now!

b Weary thou art and disdained of them, says the Lord God, but they

shall have the mastery of them; and they shall see thee utterly enough, a easy all thy harvest away, and leave thee stripped and humbling; lay bare the secret of thy shame. Last it is and lechery of them: that has brought a thee to this pass, so wastfully dost thou court the bachelors, till at last their slavery infected thee. Thy sister's countenance, the cup of thy is sister's doom thou dost inherit: deep thy cup shall be as hers, wide as is her, full of mockery and reproach, so much it holds, full of bitterness and is dour, full of despair and indignity, the cup of thy sister Samaria. Drink it thou shalt, ay, drink it to the dregs, till thou art ready to devour a cup itself pained, or swallow thy own beams in thy madness.¹ Me as thou dost love, on me thy back was turned; women and children, thou shalt be held to account.

Among them, one of men, the Lord God said to me, confront Oholah and Oholiba with the record of their foul deeds. Blood-stained those irreligious hands, like gods they have taken for their paramours, and to the grand of false gods sacrificed their own children and men. Thus to a defile my sanctuary, profane my tabernacle, so women had they done offer- ing their sons to false gods, thus my sanctuary must be violated; so would they treat me in my own house. And then they sent word to their paramours, summoning them from afar.

They came, those paramours; and there, both from the back, eyes peered, all the women hung about thee, like vipers thou, sitting on a bed had with a silt before a, masses of mine, all of mine was there. What a vile was heard there, as of a great throng taking their ease! They as had brought as a ribble of desert folk with them, and there must be given bracelets for their arms, two garlands for their heads. And I wondered whether she would greet them her lovers, even she, that had grown as old as malicefulness; but sure enough they went in, boldly as to a harlot's bed.²

Such lovers had Oholah and Oholiba, women both. Yet howest folk as there be,³ that we judge their deeds as adultery should be judged and murder; whosoever they are and whosoever both at once. Master me as a company of such men, the Lord God says, and let them make a fearful example of these women, their pain. With stones from every hand, as with words from every side dispatch them; death for their children, the law for their lovers! Bid we the land of its guilt; of each harlotry let all as

¹ The text and meaning of this verse is doubtful.

² See 42-44. It can hardly be doubted that the Hebrew text as we have it is corrupt; the sense can be made out of it. The translation given above follows the LXX, which is somewhat less obscure.

³ This may refer (by a metaphor) to the Chaldeans, but more probably, in these conflicting verses, the coming folk of Jerusalem is left out of sight, and appeal is made to the moral sense of the people's audience.

- 10 women behind? Whosoever punished, solitary's guilt uncondoned, you
shall know the Lord's power at last.

CHAPTER 24

- 1 **A**ND in the tenth year came, and the tenth month, and the tenth day
2 of the year. And the Lord gave me this message: Son of man, write down
3 this day as The Day itself! This day, this very day, the king of Babylon
4 has closed his grip on Jerusalem. A rebel, a parasite, for the rebellious
5 house! Tell them the Lord God thus bidding gave them. Set a pot on the
6 fire, but fill it first with water; then after noon pour in, all that is best,
7 a thigh and shoulder, the best pieces of all, to fill the pot; and let it be the
8 clepsy that yields them. Fill high the fuel¹ beneath, new boil pot, and
9 set the cover, there is the heart of it! But ah, says the Lord God, what of
10 the city that is stained with blood? It is no better than a pot covered with
11 rust, that cannot be scraped off any longer; broken in pieces that none be
12 left to wrap one by one; never shall the fire fill upon it.² Blood stains it: all
13 its use, spite on the polished rock, set up earth that might hide it away
14 under the dust, rock, not earth, so I would have it; blood uncondoned,
15 to witness my angry flame, my avenging punishment!
16 Out upon the blood-stained city, says the Lord God, the great grief
17 is I mean to kindle! Fill high the fuel for its burning! Why, here is this,
18 meat wasted, the whole dish changed, the very bones calcined? Empty of
19 water if must be set on the coals, till it is red-hot, and copper melts away,
20 and the scale on it is burnt out, and it is empty as stone! Ah, it is but
21 labour spent as vain as deep is the rust, even the fire will not save it
22 out.³ A curse lies on the unconscious of those, purge that I would, yet

¹ Literally, 'while doing the work of this day, this very day.'

² The word translated 'fuel,' here and in verse 16, is in the Latin 'bona.'

The Hebrew text has 'bones' here and 'wood' in verse 20, the two Hebrew words differ only by a single letter. There is some likelihood that the original had 'wood' in both places.

³ The Hebrew text is obscure, and perhaps corrupt, in its details. It must mean that the rusty pot was thrown away in pieces, not that it was emptied of the slimes of rust. It is difficult to see why a 'pot' should fill upon it, unless indeed we are to think of it as so filled with holes that it could not even be used as an ash for smelting iron in.

⁴ vs. 19-22. No certainty can be arrived at about the meaning of this passage. The Latin, but not the Hebrew text, has the word 'empties' in verse 21, it is rendered above 'empty of water,' on the assumption that we are meant to look back to verse 9. A cooking-vessel with no water in it—possibly because it has rusted away into holes—will show the rust that is put over it and afterwards be burnt through, so that it is left more useless than ever. But it is not clear that this is the meaning.

purged them with anger be, never till I have taken full toll of my vengeance on them. Such is my divine determination; a man, executed it needs a man be, indifference is mine, not mercy, not pity; I will pay them what they do to me, they all thoughts have earned.

The Lord's word came to me, Son of man, I mean to smite thee down, as by taking away from thee what thou most lovest. Dyle make thee none, not lament, thou shalt never a tear. Unmarked by thy sighing, with no facial grief making thy head covered, thy feet shod, no veil on thy face, no customary flax of mourning. And so it was, that morning I entered my word as to the people, and my wife died as set of sun. Next day, I did as the Lord bade me, and the people were all aghast to know the meaning of what I did. Why, I told them, the Lord has spoken to me, giving me a message as for the race of Israel: he means to profane his own sanctuary, that proud house of yours, which you love so, trampling over it for an edify. Sons and daughters of yours, left behind at Jerusalem, will direct the sword's point. As I do now, you will do then no veil on your faces, no customary flax as of mourners, heads covered, feet shod, you will make neither dole nor as lament, but languish ever under the load of your guilt, righting each of you as his neighbour's sin.¹ As Jeremiah's says the Lord God, read your as own doing when that day comes, you will be at pains to do as he does now, your leaves leaved as lost.

Yes, son of man, the day is coming when I will rob them of their as child of theirs, that proud house of theirs, so well loved, the comfort of their thoughts, rob them, too, of sons and daughters. And what of thyself? Was till a fugitive comes and tells thee the news?² then, when he or utters his message, never show shame, dumb no longer. So thou shalt be the passage of their doom, and they shall learn my power as lost.

CHAPTER 23

WORD came to me from the Lord: Son of man, turn thy regard towards the Ammonites, and prophesy their doom. Give Ammon as the message from the Lord God: Joy, joy! was thy cry when my sanctuary was profaned, Israel ravaged, the men of justice carried off into exile, what shall be thy reward? The eastern folk shall enjoy thy lands, a sheep-cote of theirs, rest of theirs shall be found as their, crop of thine they shall eat, milk of thine drink, camels lodged in Rehoboth, and all as Ammon a pasture-land of sheep! Thus you shall know what power is

¹ See 17, 23. Without comment have been suggested for this absence of public lament among the ruled community, but of political consequences or perhaps the simplest explanation.

² It seems to be implied that Jeremiah received no more revelations for his own fellow-countrymen during the two years of the siege. Cf. 32 21.

- 1 mine. For chopping of hand and stamping of foot, and heart that re-
 2 manded at Israel's fall, that power shall be used in vengeance; all the
 world shall have the gillaging of thee, till thou art a nation no longer,
 a kingdom no longer; thy ruin shall reach thee what manner of God I am.
- 3 Then thou, too, the Lord God pronounceth: Beside thee, the Moabites
 4 and the men of Seir, that Jews had gone the way of other lands? I will
 lay open the valleys of Moab, that climb up from the cities, those facing
 5 them, for Boggedmoch, and Tadmor and Carthage; open them to
 the men of the east in their pursuit of the Ammonites, and all shall be
 6 overrun. Ammon shall be blotted out from the memory of mankind;¹ and
 Gilead justice, too, smiting the Moabites thy too shall learn my power.
- 7 And thou El did the Edomites to glut their nation, by taking their
 8 revenge on Jude. This doth the Lord God pronounceth: My hand is
 raised to smite Edom, opening neither man nor beast, making a desert of
 9 it all the way from Teman in the south to Dedan, that shall be put to the
 sword. My own people of Israel shall execute this sentence against Edom,
 10 avenge for me the grudge I bear it; then it shall be seen how I punish my
 enemies, the Lord God says.
- 11 And thou Remover of the Philistines, that numerous toll would take,
 12 all scores would reach? Against the Philistines, too, this hand is raised,
 smothered they shall be, the marstoners;² the dwellers on the sea-coast,
 13 all that is left of them, I mean to annihilate. Great havoc I mean to
 make of them, unrelenting in my anger; each house is shall reach them
 to know what the Lord is.

CHAPTER 26

- 1 [IN King Sederias' eleventh year, on the first day of the . . . month,
 2 Iward came to me from the Lord. Son of man, what was the cry of Tyre
 over Jerusalem? Joy, say, the mill-grind³ of the world has been broken
 3 down! It is mine now; I shall give it on Jerusalem's ruin! This doth
 the Lord God pronounceth. Have at thee, Tyre! I mean to bring knaves of

¹ Verse 4, 10. *Remover*: *Edomites*; I will open up the dwellings of Israel from the
 cities, from his cities, I say, and from his frontiers; (I will open up) those famous
 pillars of the north, Boggedmoch, Tadmor and Carthage, to the men of the
 east with the men of Ammon; etc. It seems probable that the whole prophecy
 against Moab has come down to us in a faulty text; the mention of Seir (Edom)
 is verse 8 comes too early, the mention of Ammon is verse 10 comes late.

² *The marstoners*; that is, the Carthaginians, a Philistine clan, 'marstoners'
 such by the destruction of their cities, and by the cities they occupied under the
 early kings of Israel (II Kg. 1.21, III Kg. 1.29, 30).

³ In the original simply 'the gate' but it is difficult to see how Tyre could
 have regarded Tyre as her rival, except in the sense that it lay on the trade
 route between the Gulf of Aden (III Kg. 1.28, 22.29) and the Phoenician ports.

nations marching on thee, like waves upon waves of the sea. Walls of Tyre & they shall break down, and towers of her overthrow; all the soil I will scrape away from her, and leave her bare rock. Again let it be said as a island where silver-salt dry their nets I, the Lord God, will give her over as a prey to all the nations. Daughters-nations that stand in her wayways & shall be put in the sword, and leave my power at last.

Here is Ninus-belshazzar of Babylon, the Lord says, a king that has & kings for his vassals, marching from the north with horse and chariot, with his knights and all his resources, a great army of men, to put thy & daughters-nations to the sword, conquest thee with deep wounds and take a spoil about thee. A horde of shields he will raise under thy walls, ply & resist and beriving-eyes against them, and bring down thy towers with grappling-arms. Of horses such a company, it shall cover thee all with & thee, with cries of horsesmen and rattle of chariot-wheels entering thy gates, thy walls shall ring again like the walls of a besieged city. Never a & street of thee but must ring with hoofs; hounded thy streets shall be, thy fair palace cast down, thy wealth plundered, thy merchandise taken & the spoil. Down shall come walls, palace cover in ruins, stone and timber and stones of thee shall cover the sea. Blest the manner of thy & songs; never more the sound of harp shall be heard in thee. Bare rock is thou shalt be, for silver-salt to dry their nets and there shall be no building thee again, says the Lord God.

This too: The very also shall echo with the crash of thy fall, ring with & the cries of the wounded dying in thy streets. Down from their chariots & they shall come, all the lords of the sea-borders, throw their spears, hounded men lay down, wrapped in decay they lie on the bare ground, at the walls fall of thee breasted and armed. And thus they shall & say thy days: What a doom was thine, one-bark city, for renowned! Mourn of the rose, mother of a race that all hold in dread! Day of tears, & that shingles the very ships, like the sands with stars, to see no ships leave thy harbour now!

This too: Desolate thou shalt be, thy place among the low cities, higher & and higher yet the fishbones come shall rise about thee, overflowing thee up under its waters. Among the dead thy place is, that go down see the & great, where thou is not, crowded with those other raised cities in the depths of earth, counted no longer. The living world shall see the glory of my presence, but thou shalt have no part in it, thou shalt no longer be, who search for thee will search revenue in vain, says the Lord & God.¹

¹ *ib.* 24-25. Actually the siege of Tyre lasted for thirteen years (cf. 24-25), and her destruction properly concerned considerably her main statement. Thus it seems clear that the statement of destruction, however well observed as Phoenicia's fate, was not literally accurate, in the context of divine Providence, all study less.

CHAPTER 27

1 **AND** word came to me from the Lord: Son of man, do thou thyself
 2 bring the ships over Tyre. A message from the Lord God is the cry
 3 that is built by the workmen, and trafficks with many peoples as many
 4 shrouds. Thine was the house of perfect beauty, the carven-work on thy
 5 floating. A well-fitted ship thou wert, such as they build no yonder coast,
 6 of fir-wood from Sisir thy water planks, of Lebanon cedar thy mast,
 7 oars shaped from Bosra oak, thy thwarts of fir-wood¹ from the western
 8 islands, with carpentry of Indian ivory. Of breasted linen from Egypt
 9 the sails they spread for thee, waving of blue and purple from the Gossan
 10 thou gave thee shade.

11 For thou, man of Sidon and of Arad manned the oar, thyself, Tyre,
 12 greatest man of skill, thy own citizens, to be helmsmen. For thy deck-
 13 yards² all the grey-haired wisdom of Gebel was at thy command, and for
 14 trafficking, never was ship or sailor in the world but shared thee. War-
 15 riors from Persia, from Lydia, from Adana, fought thy battles, with
 16 shield and helmet decked thy walls; men of Arvad ranged the battle-
 17 fronts, thy defenders, and the Gassanites,³ too, were mounted on thy
 18 towers, on thy walls hung their quivers, looked nothing for thy adorn-
 19 ment.

20 And for the merchants that dealt with thee, how Carthage poured her
 21 wealth into thy market-place, of silver and iron, of tin and lead! What
 22 purveyors of thine were Ionia, Tharsh, and Mosoch, with their steeds to
 23 sell thee, their wares of bronze; and the men of Theopatra, with horses and
 24 haggas and mules! The men of Dedan were thy porters, rather came
 25 to thee from the islands far away; every and along those coasts was by
 26 a harbor. Syria, too, for the materials of thy wares, came trade with thee,
 27 exposing to thy men carbuncles, and purple, and embroidery, and ivory,
 28 and silk, and rubies. Judea and Israel themselves had their yield to bring
 29 thee, fresh wheat and balm and honey and oil and gum for thy vessels.
 30 Damascus, for thy many goods, had much to exchange, raw wool and

¹ It seems almost certain that this word meant in the original, but, being rare, was really untranslatable. There are present Hebrew loan-words of 'the daughter of Arpsin,' the Septuagint Greek of 'honey-slates' (inlaid stones),¹ and the Latin version of 'small-crested horses.' For 'western' the Latin version has 'Italian,' but this is only a guess, Hebrew fir-wood is probably correct.

² In the Hebrew text 'to pull the boat', in the Latin version 'for the stimulation of thy varied equipment.'

³ Who the Gassanites were, is unknown; some think they were the Cappadocians. The Latin version can hardly be right in identifying them with the Gossan.

highly dyed wool. Dan and Issac and Abner offered wrought-iron for a sale, with axes and adzes supplied them. Dedan brought their saddles, as Arabia and Cedar's chieftains were at thy call, driving to Ishtar and Sam and a gear for thy purchasing. The merchants of Saba and Kousa were thy men: in cloaks too, with spices and precious stones and gold to show to thy fleet, Haras, Chene and Belas, Saba, Asser and Garmad, none of them but a exchanged traffic with thee, and how rich the variety of it, the comeliness of blue, the sublimeness, the treasure-rather wound about with cords, the cedar-wood, all for thy profit?

But the ships, they were thy peddlers in dust, the ocean-going ships, it that gave thee thy wealth, gave thee thy sea-enriched account. Alas, that a chosen company of them should have ferried thee out into deep waters, for the storm-wind to catch thee, out in the heart of the sea! All thy wealth is and treasure and merchandise, thy manners and behaviour, dockyard masters and captains, all the wonders thou hast, and the wonders felt that dwell in thee, were sunk down to the sea's depths in the day of thy fall. Remembered, all thy navy, with the helmsman's shouts, down came to the bottom from their ships, mastmen and pilot like the shore. Loud their is wailing, hear their cry, as they there shut on their backs and upbraid themselves with woe, beach are chosen, wretched is every man's wear, as world keeps us all amazed, and woful lament. And a sad thing they is that ships as they move over thee. Thy was none like Tyre, that now the legends in the depths of the sea! Peoples a every thy trafficking up- is plied, all the kings of the earth were richer thy wealth, of thine, envious of thine; and now the sea has rendered thee up bound in the deep a woe: all the prosperity that was thine, all the wisdom that thronged thee. The island peoples, how they stood aghast at thy fall! the island is kings, how their faces fell at the news of thy shipwreck! How they blazed in is derision, the traders of other nations! Only pain is left of thee, for ever remembered and gone.

CHAPTER 12

AND word came to me from the Lord. Son of man, give this message: I Am from the Lord God to the prince of Tyre. As all day for thee, when thy proud heart said that thou wast a god, a self-endowed god-fixture, in the

¹ vs. 12-14. There is considerable uncertainty, all through this section, about the chronology of the various movements and their ways. In view of Azan (qv) it is probably a mistake for Belas, which resembles a an Hebrew verb; the Elisham (same) would naturally bring various goods from the Red Sea. Tyre, under the name of Dagon, has a separate mention below. The rest at the beginning of verse 15 is almost certainly corrupt.

heart of the real Mortal man, thou hast played the god in thy own thoughts. What if a Devil thou wert for wisdom, no secret hidden from thee? Still and craft have brought thee power, hand thy collar with gold and silver, and this skill of thine, this golden's empire of thine, have made thee proud of thy own strength. The down, then, the Lord God sends for thee, man that wouldst play the god. I mean to reward thee with savage foes, a warlike nation is more thee, that shall draw reward on that that creature, thy wisdom, roll thy beauty in the dust. Dropped down on thy own, wounded in thy death, thou in the heart of the sea, wilt thou still boast of thy godhood in the deep, while her reward expects thee? Soth my down is for thee, death at an angel's hand, the requitment for thy company.

11 This son son of man, thou'st slayd over ponder king of Tyre.¹ This be thy message to him from the Lord God. The robes, thou, of my consideration.² How was thou wroth, how greatly this, with all God's garden to take thy pleasure in! He procure thou hast went to thy silvering nations, spices, paper, chrysolite, opals, beryl, sapphires, carbuncles and emeralds; all of gold was thy fair decking. And thy sister³ was prepared for thee when thou wast crowned, a cherub thou shouldst be, thy wings outstretched in protecting thee on God's holy mountain. I placed a thee, to come and go between the wheels of fire.⁴ From the day of thy creation all was perfect in thee, till thou didst prove false; false within all these well-fayd had made thee, and for thy guile I must expect thee, guarding cherubs in thee were, from God's mountain between the wheels of fire thou shouldst walk no longer. A heart made proud by its own

¹ v. 11. The 'king' of Tyre, to whom the foregoing has been more alluded, was doubtless a historical figure. But it is not certain that we ought to read again (viii) in the same connection, the suggested phrase would suggest a historical allusion to the Tyrian god Melkart (King of the City). Further, it seems evident that the poet has elsewhere (iii. 100) long to look gold with beryl, or some other fallen angel, of the reference to Lucifer in li. 141a.

² Literally, 'the end of darkness.' The Lute, like the other women, gives a literal rendering of a considerably obscure phrase in the Hebrew. The word translated 'venerable' occurs only here. It is the verbal noun of a verb meaning to regulate, straighten, adjust and right proportion. There are numerous occurrences of the verb in Scripture, and also of those in its simplex (it shows in its simplex 23 times). It seems best, then, to suppose that we have here a new-creation. The equanimity or composure of Almighty God in punishing the man who has turned away is illustrated by his treatment of the fallen Angel, who is therefore described as a man or woman of that composure.

³ Literally 'sister' (or less possibly 'wife'). In the text it is right, a wife seems to be a girl's sister or perhaps the nearest kinship meaning.

⁴ Literally, 'wheels of fire.' But no plausible suggestion has been made as to what 'wheels of fire' could mean, and a very slight alteration in the Hebrew text would give the sense of 'wheels,' readily comprehensible in view of numerous passages (e.g. 1. 11) about.

leaving, neither rested through an awe dazzling brightness, down to earth I must cast thee, an example for kings to see. Great path of thine, in all the way of thy manifesting, have profaned thy sanctuaries, such a sin I reckonable in the house of thee as shall be thy making, lower than a heap of dust on the ground for all to gaze on. None on earth that recognizes it does but shall be damaged at the sight of thee; only men left of thee, for ever vanished and gone.

This way, Son of man, turn thy regard towards Sides, and prophesy as thou dost. This message give it from the Lord God: Here at this, Sides¹ as Sides-hill thy territory shall be of my making² for her, too, my power shall be made known, my presence revealed, my holiness vindicated. Flare I mean to bring down on her and blood-letting both, the sword is everywhere, and wounded men dying in her streets, to prove what power the Lord has.

No more shall she have her own sacred societies round about, chosen to aid hers to seek and hasten down, they shall know at last what manner of God they serve. When I remove the accursed race of Israel from us to exile, the Lord God says, my holiness shall be vindicated for all the world to see. Thither I give to my servant Jacob shall be transformed to house; security shall dwell there, build houses, plant vineyards, fear is no more. It shall see every fearful neighbour punished, and know at last what it is to have the Lord for its God.

CHAPTER 29

[I was the tenth year of Sidesia, on the eleventh day of its month, when Word came to me from the Lord: Son of man, turn thy regard towards Pharo, king of Egypt, and prophesy his and all Egypt's doom. This message give him from the Lord God: Here at this, Pharo, a king of Egypt, great dangers thou hast washed between thy streams, bounding that yonder river is thy own, thou art a god, self-created³. Trust me, I will break those yaws of thine, and all the fish in thy river I will leave to thy woe! One of the river, fish changing to snakes, I will drag thee, and have thee agonised in the drive, and thy fish too. None shall I go out to search for thy corpse, or bring it home, because it shall be the least to us, the bird as heaven, and all the children of Egypt shall hate my power. This, because thou dost prove a staff of sin to the men of Israel;⁴ grasped they that staff, it splintered, and there was an arm wounded; killed they on it, it broke, and their strength gave way under thee.

¹ Literally, 'from Sides under Sides'; but some think the name is 'God shall make it (the side) for Sides'; cf. verse 5.

² Cf. ix. 16d.

- 4 This do thou, then, the Lord God pronounces: For thou, the sword, man
 5 nor beast will I spare in thee, a bloody desert thou shalt be, till thou hast
 6 burned what my power is, then thou wilt be as a man's land and man's
 7 makes. Out upon thee, out upon these streams of thine, a desert Egypt
 8 shall be, desolated by the sword, from Spica's tower to the mouth of
 9 Ethiopia: man nor beast shall set foot in it till it has been forty years
 10 desolate. Land of Egypt shall be as the desert lands are, cities of Egypt
 11 for ruined cities are, for forty years unhabited, and the men of
 12 Egypt shall be scattered wide as earth among the nations.
 13 Then saith: At the end of forty years I will bring the Egyptians back
 14 within their circuitous of exile, restore them from bondage, and as
 15 Pharaoh, the lord of their lords, give them a home once more, there they
 16 shall be a kingdom of little account. Least of the kingdoms Egypt shall
 17 be, no more held up its head among the nations, too weak for respect now.
 18 No more shall it raise hopes among the men of Israel, and being upon
 19 them the guilt of finding a refuge there, they shall learn that I, the Lord,
 20 am their God.
 21 It was on the first day of the twenty-seventh year¹ that word came to
 22 me from the Lord: Son of man, have in gaze dweltory king Nabuchodon-
 23 nezar of Babylon has given his men as the assault upon Tyre, every hand
 24 was laid, every shoulder smooth, by the hostmen they carried: A
 25 countless service it was they did me there, he and his army, but now,
 26 says the Lord God, I will make use of Egypt to pay Nabuchodonnezar his
 27 wages: all as great wealth he shall have, spoil for his spoiling, plunder for
 28 his plundering, and to his men shall have their reward. He has thought
 29 my land, and Egypt shall be his recompense, the Lord God says. When
 30 that day comes, new life shall spring from the rock of Israel, and to the
 31 men of Israel thou shalt speak with untempered earnest, so that my
 32 divine power

CHAPTER 30

- 1 **AND** again word came to me from the Lord: Son of man, tell them
 2 their doom in the name of the Lord God, and bid them come and
 3 listen: Alas, the day! Now, when it comes, the Lord's reckoning
 4 day, descending is clearly it is the heathen's ruin now. Egypt shall feel the
 5 sword, and for Ethiopia trouble to see Egypt's women dying, Egypt's
 6 wealth carried away, the foundations of Egypt overthrown. Ethiopia and
 7 Lybia and Lydia, all that dwell by her, men of Cush and men that hold

¹ The other dates given in these chapters plainly refer to the reign of Zedekiah, though this is not signified in the original. Later prophecy can be left about the "twenty seventh year" of now on 1. 2.

their hands under treaty, by that same sword shall perish. Such down the
 Lord God promises, gone, all the people that supported her, gone her
 great captives, all that live beyond Syria, the Lord says, strayed by the
 sword? Land of Egypt shall be as the desert lands are, cities of Egypt as
 the ruined cities are, my power they will never learn till I have spread
 fire over their country, till all their allies have perished. When that
 day comes, there will be ships carrying news of my onset, to denote the
 coming of Sesostris, Egypt's doom-approaching, they shall know it and be
 afraid.

Thus too I mean to make an end of Egypt's prosperity, through king
 Nechohodonosor of Babylon; he and his army, as all the world is none
 longer, shall be let loose for the land's undoing, their swords drawn to
 lay Egypt with dead. I will dry up the course of its rivers, and leave it
 laid in the mercy of its bitter enemies, nothing in it but shall be ravaged
 by alien hands; I, the Lord, have decreed it. Down, shall come the gods
 of Memphis, the Lord God says, I will have no more false gods there,
 and priests in all the land shall be none. Such success Egypt shall know,
 Pharaoh all as ruin, Taphes all, as Alexandria my doom assured.
 Pelusium, her fortress, shall feel my vengeance, Alexandria be laid
 waste; all Egypt shall be silence, such better drives Pelusium shall have,
 Alexandria such devastation, Memphis such hard waste day by day.
 Their warriors put to the sword, Heliopolis shall be enslaved and
 Robert, dark days there shall be at Taphes, when I crush the power of
 Egypt there, and all the pride of her empire is gone, a city in darkness,
 with all her women-folk carried off and sold. Such down I will execute
 upon the Egyptians, and they shall know my power at last.

In the eleventh year of Sesostris, on the seventh day of the first month,
 a word came to me from the Lord: Son of man, I have left Pharo, king of
 Egypt, with his arms broken, bound up and bound; it may not be, close as
 bandage is close to wind about it and give it support, give it strength to
 hold sword again. Out upon Pharo, king of Egypt, says the Lord God; as
 that strong arm of his, that broken arm of his, I will disable, strike the
 sword from his hand; dashed among the nations Egypt shall be,
 scattered to the winds. Strong arms I will give the king of Babylon, not
 a sword to wield, to Pharo's broken arms, and the grace of dying men
 for all his comfort. Makehodonosor strong, and Pharo disabled, my
 power shall be known, when my sword, in Babylon's hand, hangs over
 Egypt: my power shall be known, when the news of Egypt are scattered
 wide as earth among the nations.

CHAPTER 31

1 **T**HEN, on the first day of the third month, word came to me from the
 2 Lord: Son of man, here is a message for Pharaoh, king of Egypt, and
 3 his retinue: Say to him, This greatness of thine, whose memory does it
 4 recall? Not less powerful once was the August¹ king, a very cedar of
 5 Lebanon: How fair its boughs, ponderous, its leaves how overshadow-
 6 ing; what height, what thickness of growth about its top! When scor-
 7 ched it, water came up from the depth beneath to restore it, worked
 8 about its roots and poured into channels to feed the trees around. In all
 9 the countryside none rose so tall, had covert so thick, branches so wide,
 10 none fed so deep. Among its boughs the birds nested, the beasts in their
 11 small sought its shade; proud nations a many under Assyria's shadow
 12 grew. So fair it was, so tall and spreading, close by the beginning water's
 13 side, as God's own garden cedar could not overtop it, fit-tree match is
 14 for height, or plane-tree for shade: God's garden itself could not show
 15 such beauty: never a tree there, tree of Eden,² but must envy at the leafy
 16 loneliness that was my gift.

17 Alas, that he should aim too high, the Lord God says; also for your's
 18 luxurious pretence, that swelled his heart with pride! I smote seeds hard
 19 him over to a conquering power, that should settle my reckoning with
 20 him; he, the goddess, barrenness should be. Cut down, ponderous, by
 21 silent woodmen, and left to lie on the hill-side, boughs cloaking the
 22 valleys, branches carried off by the moonman's streams; vined nations
 23 abandoned his shadow, and he was all alone. In the fallen trunk birds
 24 nested, under torn branches the wild beasts made their lair; never again
 25 should tree boast of its height, close by the river bank, overtopping the
 26 covert of the woods, never again should the waters overflow in pride:
 27 Death and the deep-creek should smite them all, mortal change as a mortal
 28 doom appeared.

29 So I digged was he, the Lord God says, at his down-going; the great
 30 depth was the shadow of him, its flooding streams hushed and stayed;
 31 mourned Lebanon, and all the forest reasoned every. How is echoed
 32 through the world, the crash of his fall! He too, like all mortal things, was
 33 for the earth as laid, comfort for those others that were brought to earth.

¹ Some think the old name of Assyria too deep as though as near as the
 west, and that Egypt itself, not Assyria, is being compared to the cedar-tree.
 In verse 8, there is an instance of Assyria as the original, it has been mentioned
 for the sake of obviousness, on the assumption that the text of verse 2 has been
 correctly preserved.

² Here, and in verse 16 and 27, the name 'Eden' has been translated ('phoenix')
 as the Latin version.

the harvest, acres of Eden like harvest, so white, so fine, so well watered
 All shall now go down to the grave, the wind's way, the sun . . .¹
 . . . his shadow shall penetrate against surrounding nations. And thou,
 in thy greatness and glory among Egypt's sons so far: hark! Yet thou, like
 other Egypt sons, must come down low as earth can bring thee and the
 sword shall level thee with the now-crowned in death. (Pharaoh is meant;
 and Pharaoh's people.)²

CHAPTER 12

And in the twelfth year, on the first day of the twelfth month, word
 came to me from the Lord. Son of man, say a dirge for Pharaoh, the
 king of Egypt, that counts for a lion among the nations. Measure thou
 in thy depths, holding up thy head as those rivers of thine, felling the
 waters of every trampled stream! This doom the Lord God pronounces:
 A new-work I know of many peoples that I will cast over thee, a work that
 will bring thee presently within. Hark on the beach I will leave thee
 exposed, for all the birds to peck on thee, all the beasts to take thine fill
 of thee; fish of thine shall wear the mountains, with blood of thine the
 gulches shall overflow, making blood that drenches hill and chokes valley
 with its stream.

Thy light when I quench, cruffled the stars shall be, the moon dim, the
 sun bedimmed, and the moon shall refuse her light; no journey in
 horses but shall go mourning for thee, and in that hour of thine, the Lord
 God says, all shall be darkness.

How shall be a challenge to many nations, as heads thou wilt increase
 not, when I set them the way of thy downfall; peoples there shall be
 that gaze in bewilderment, lungs that tremble and quake at the story of
 thee. My reward they shall not flaking before their eyes, and each for his
 own life shall tremble on the day of thy fall. Sword of the king of Babylon
 shall reach thee, the Lord God says; steel weapons thy shattering multi-
 tudes shall cut down, prison hooks that shall carry the pride of Egypt,
 seize her wealth. The very bones that roam beside your fall streams
 I will always never foot of man, hoof of beast shall rally in thou-
 sand; thou those whom shall be as arrows they were, smooth to all
 the man's bow, the Lord God says; all Egypt, now, shall be desolate, as
 all its busy life shall be null, when I smite the man that dwell in it, say

¹ There seems to have been rather an error, or an omission, in the Hebrew text. The Latin rendering, 'the sun of each will be under its shade' points to good sense.

² According to the Septuagint Greek, the concluding words of the chapter should read 'he (it) will be woe to Pharaoh and all his nation.'

- 11 Mark them to recognise my power. Make sure, then, here is good cause,
 12 thy god shall leave the world for her measure, none but shall count the
 13 Egypt and her lost greatness, says the Lord God.
- 14 And on the fifteenth day of the month, thou. Son of man, a days now
 15 for the measure folk of Egypt, thy Egypt to her grave, and wash her
 16 from other proud nations that must go down into the dark. Measure out
 17 thy beauty against another's in thy grave yet then, and with the women
 18 measured into thy rest. The named names of all slaves once loose it, she
 19 and all his multitudes must perish. From the tomb they give the name,
 20 names, Egypt great women, men of the uncircumcised race, slaves once,
 21 that now be there, also as birds. 'Here is the Assyrian king with all his
 22 master-folk, how their pains ring him about, dead women all? Down
 23 down to the dark, his grave and theirs around him, dead now as birds,
 24 that once counted the hosts of the living! Here are the Elamites, too,
 25 lying about their king, men uncircumcised that made themselves feared
 26 as his, and now he is the pot beneath with all those about, stripped and
 27 shamed as they were left on the battle-field, (here be his, with his men
 28 about him for movement, now so feared, stripped and shamed they be,
 29 Elamites uncircumcised, there is the dead, there amongst the dead!'
 30 Uncircumcised, too, the king of Moab and Thubal, with all his retinue
 31 or feared around him, dead now and feared no longer; shall they not sleep
 32 on these with the dead women, with the uncircumcised, still proud,
 33 words towards their heads, their names lasting yet, and feared as
 34 longer? Thy place too, the place of thy dead women, is with the women
 35 measured in their rest. King and chief of the Edomites! lie there among
 36 the uncircumcised, there is the dark; so do all the kings of the north,
 37 and the Edomites, damaged now and meeting no more in their own
 38 value, stripped and shamed. Will any Pharaoh and his men be com-
 39 forted by that sight over the multitude of their dead, the Lord God says.
 40 He too, in this living world, withheld my name; he too lies there, the
 Lord God says, slain as birds, with the uncircumcised about him.

¹ In the complete Septuagint passage, there here is the end of the chapter, the Latin version follows the Hebrew text, which is here so different from the Septuagint Greek as to suggest the possibility of a very early corruption in the manuscript.

² This verse does not appear in the Septuagint Greek at all.

³ It is difficult to attach any sense to this translation if it is taken as a quotation, not a statement. 'Their names lasting yet', literally, 'their living names were upon their heads', the absence of circumcisions perhaps referred to.

⁴ The mention of the Edomites (also named uncircumcised) is unexpected. According to the Septuagint Greek, we return to that verse and the next in the Assyrian.

CHAPTER 13

WORD came to me from the Lord. Son of man, tell thy fellow-
countrymen this: Thus saith the Lord God, some frontier-
dweller is chosen by the nations to be their enemy. Let such a man spy
the intruder's approach, and sound the alarm with his trumpet; whosoever
hears it must give good heed, or else the enemy may catch him, and make
him himself to blame. What, hear stranger, and pay no heed? The fault
is his. More craven, he should have found safety. But what if enemy,
when he sees the spyder coming, sounds no alarm to warn his neigh-
bour? Then is some cruel over-reaction by the enemy; well, his guilt
deserved it. But for his death I will hold the enemy accountable.

So it is with thee, son of man, for the whole race of Israel thou art
my watchman. Looser if I threaten with death, and warning thou givest
him none to drive off his slaying, for he shall, as he deserves to die, but
that for his death shalt answer to me. If warning thou givest, and he will
not leave off his slaying, he dies by his own fault, and thou shalt stand
acquitted.

Thus he say word, son of man, to the race of Israel: Think you no hope
of life is left, no forehead you see, no boughs under the gulf of your
sin? This message give them from the Lord: As I am a living God, the
sinner's death is none of my concern! I would have him leave his
slaying, and live on. Come back, come back from your ill-doing, why
must you choose death, men of Israel? And were there, son of man, it
were thy fellow-countrymen that, once the upright men fall a-slaying,
his uprightness shall nothing avail him. Safer that will leave his slaying,
no harm shall he have, upright man that man, no life shall his uprightness
bring him. Forasmuch I the upright he shall live on, he must not by his own
uprightness be entangled to sin, therefore, all his good desires, his
guilt shall be his undoing. Therefore I the sinner with mortal death, he
too but to repent of his sin, do sincerely and uprightly, renounce the
deceiver's phrase, the alibi-guise, follow the life-giving law, forewear
ill-doing, and it shall be life, not death for him. Forasmuch, all his ill-
deserving, inconstant and upright, he shall live on. And yet they say, these
or fellow-countrymen of those, that the Lord's dealings are inconsistent,
when in truth it is they that deal inconsistently. Details for the upright is
that is upright no more, and turns ill-doing; life for the slayer, that will
leave his slaying, upright and innocent now! Will you still have it that the
Lord's dealings are inconsistent? Nay, men of Israel, each of you shall
have his chance.

It was on the twelfth year of the exile, on the 22nd day of the month is

mouth, that a fugitive came to me with the news that Jerusalem had
 10 fallen. That night, the power of the Lord had visited me, to unloose my
 lips in readiness for his coming, so now I could speak war, and was dumb
 11 no longer. And a message came to me from the Lord: Son of man, what
 are they saying, the folk that now inhabit yonder ruins of Israel? Though-
 12 of us, they say, to be the true heirs of this land! Abraham was granted
 a possession of it when he was all alone.¹ Tell them this from the Lord
 God: You, that took your meat with the blood in it, that took to take
 13 a god for an idol, that dived by murder, the land's heirs! You, that live by the
 sword, that protect their rats, that debauch your neighbours' wives,
 14 the land's heirs! This is the Lord's message to them: As I am a living
 God, mine-dwellers, the sword shall be your rival Or choose you the
 open country, you shall be a prey to the wild beasts; choose you mine-
 15 a mine-dweller and cave, the purchaser shall take you. A lonely desert this
 land shall be, all its proud haunts: as an oak the hill-country of Israel shall
 16 be desolate, unoccupied by wayfowers, desert and desolate that land
 must be, in punishment of all these foul doings, before they learn to
 recognise my power.

17 And thus, son of man, learn to what they are saying of thee, as they
 stand close to wall, besieged under duress. Each says to other, Come
 18 and find out whether the Lord has any message for us. Ay, they come
 according about thee, this people of mine, and as have dowered with thee,
 listening to all thou sayest, but do thy bidding they will not. No, they
 19 will have thee say in their own name,² and all their thought dwells upon
 a gain of ill-gotten. As well had it been some fearful sin, rung exultantly
 20 with better harp-tunes than couldst not have, nor less achievement: But
 when thy words come true, as come true they shall, none shall doubt
 that they have had a prophet in their midst.

CHAPTER 24

1 **W**ORD came to me from the Lord. Now, son of man, prophesy
 down to the rulers of Israel, the shepherds of my flock. This is thy
 message from the Lord God: Our upon Israel's shepherds, that had a

¹ The version, 'Abraham was but one, and we are many' appears somewhat forced. It seems far possible that this paragraph is additional, not so true, but the location still being in Palestine, who were then descended from Abraham, and here repeats their attitude of denying his heritage. It is perhaps worth noting that the act of eating meat with the blood in it (verse 15) is one that later succeeded among the inhabitants of Israel.

² Literally, they take their 'thy word' into a song of their mouth. The Hebrew text seems to mean 'they make laws in their mouth,' but the 'word' the Septuagint Greek has 'law.'

back to feed, and fed none but themselves, the wild drank, the wood
 was, the fir lands slaughtered, but pastured their sheep of mine never
 at all! The wood frame went unsanctified, the rock unsanctified, nor bound
 they the broken herb, nor brought strayed sheep home, nor lost sheep
 found, force and conquest were all the governance they knew: So my
 sheep fell a-wandering, that shepherds had gone, every wild beast fell
 a-preying on them, and they scattered far and wide. All over the hills
 they strayed, all over the mountainside were scattered, this flock of mine,
 and no search was made for them, no search at all. This do you, then, the
 Lord proclaims to you shepherds: As I am a living God, I will have
 a redrawing the sheep of mine strayed off, sheep of mine the wild beasts
 have preyed on, while they were all unsanctified, with shepherds that would
 not go in search of them, shepherds that no flock would feed, but them-
 selves only. A word, shepherds, for you hearing, a message from the
 Lord God. O ye you you shepherds! I will hold them accountable for
 the flock entrusted to them, and they shall have charge of it no more,
 fed themselves out of an armenian no more. From their greedy power
 I will remove it, no longer shall it be their prey.

This is what the Lord God says: I mean to go looking for this flock of
 mine, search it out for myself. As a shepherd, when he finds his flock is
 scattered all about him, goes looking for his sheep, so will I go looking
 for these sheep of mine, rescue them from all the hands into which they
 have strayed when the dark night fell upon them. Rescued from every
 tongue, recovered from every land, I will bring them back to their own
 country, they shall have pasture on the hill-sides of Israel, by its water-
 courses, in the morning-plains of their home. Yea, I will lead them out
 into his pastures, the high mountains of Israel shall be their feeding-
 ground, the mountains of Israel, with soft grass for them to rest on, will
 feed for them to graze. Feed and eat, says the Lord God, both these I
 will give to my flock. The lost sheep I will find, the strayed sheep I will
 bring home again: I will bind up the broken herb, search the wasted frame,
 keep the wild and the steady fast from being! they shall have a true
 shepherd at last.

And what of you, my flock? I mean to do justice, the Lord God says, it
 among the beasts themselves, give rulers against the rams and the buck-
 goats. What, was it not enough to have stripped the pasture-lands with
 your grazing, drank all that was green out of the streams, but you must
 trample and feed all that was left? None but trampled herbs must my
 sheep graze, none but soaked waters drink? This is what the Lord God
 says: I mean to see justice done between the beasts and men. Turned back to

¹ *Wap* . . . from Israel, the Agagites (Arab) has strayed, which
 would involve only a very slight alteration in the Hebrew

with side and shoulder, good with the horn, all the workers of them have
 as been driven away, but now I mean to pursue this flock of mine against
 your greed, give back refuse against its fellow.

21 . . . They shall have a single shepherd to feed all of them now,¹ who
 22 should feed them but my servant David? He shall be their shepherd, and
 I, the Lord, will be their God, now that he rules them on earth, such is
 23 my divine promise to them. Renewal of my covenant shall grant them
 security, basis of pray those shall be none, safe resting, now, in the
 24 desert, safe sleeping in the woods, on my hill-sides they shall dwell, a
 blessed people in a blessed house, may as its reason fall on them, and
 25 blessings all the while. Wild rose shall fruit, the earth its crops shall
 afford, unsatisfied they shall dwell on their own lands, acknowledging
 my power is lost, my power that severed ring of gold, crossed them from
 26 the giant's hand. Forgotten, the enemies that despoiled, the wild beast
 27 that preyed on them, they will live delivered from all danger. Once more
 their enemies shall trumpet² never again the land scarce with drought,
 28 scarce the star's name be heard. None shall doubt that I, the Lord their
 God, am at their side, and they are my own people, the son of Israel, the
 29 Lord God says. Flock of mine, the Lord God says, flock of my pasture:
 you are but men,³ yet I, the Lord, am your God.

CHAPTER 13

30 **W**ORD came to me from the Lord. Son of man, turn thy regard
 towards the hill-country of Seir, and prophesy as dooms. Thus be
 thy message from the Lord God. Here is thou, Seir! My hand is raised
 31 to smite thee, desert thou shalt be and desolate; when I have pulled down
 thy case and left thee in ruin, thou shalt know my power is lost.
 32 Believing so, shall thou not cut off Israel's name in an most good,
 33 when doom closed round it? As I am a living God, the Lord says, to
 bladdered I doom thee, bladdered shall burst thee down, the very
 34 bladdered that liked thee so little.⁴ Doomed and desert must Seir

¹ The rest of the chapter, from the next sentence, has a different meaning and a different emphasis from what goes before, there may have been some confusion or misperception.

² Literally, in the Kithson text, 'I will raise up a plaining for them for answer.' This is usually interpreted as implying a successful development of differences; the preceding gives some perhaps makes the sentence less logical.

³ Or possibly, 'you are men' (as opposed to dumb beasts). But in other cases the context seems unhelpful for, and there is some reason to doubt whether the text has been correctly preserved, the Septuagint Greek has simply, 'you are the sheep of my flock and I am your God.'

⁴ Literally, 'I have crossed thee for appointed thee; in the future, I will lead

shall be, mine come and go there, every cross of a piled bag with the
 skin. Skin they shall fill, thy warriors, by hill-slope and valley and
 ravine, all thou art left solitary for all time, thy cities unsheltered, as
 thou shalt witness my power. Two nations and two countries [thy house
 was], and both are mine;² to me is left the possession of them: dis-
 getting that I, the Lord, dwell there. As I am a living God, the Lord
 says, the swelling pride thou exhibitedst that thou shalt feel to thy cost,
 by the doom I execute upon thee, Israel shall learn to know me better,
 and thou too shalt learn that I, the Lord, was hearing, when thy
 arrogance claimed the deserted hill-country for thy prey. I was hearing
 in all those defiant blasphemies of thine, and now, says the Lord God,
 let all the world perceive as it will, thou shalt be desolate. Famed surely
 they shall be, mount Senn and all Edom, their conquest in the ruin of
 Israel: the Lord's power shall be made known as just.

CHAPTER 36

AND now, son of man, to the mountains of Israel address thy pro-
 phesy, and give them my divine message, comforting them, in the
 name of the Lord God, for the reason of the enemy, that think to claim
 possession of their ancient strongholds. Thus shall thy word of pro-
 phesy begin: Brothers you be, the Lord God says, and overrun by the
 sword, shall have the leadership of you, and your name is on men's lips,
 a byword of common talk. Yet here is word for you, mountains of Israel,
 from the Lord God: word from him for crag and hill, ravine and valley
 and barren upland, matted well and deserted city, empty now and a
 mockery to their neighbours! On Edom, on all the Ghorils that fall on
 and flouted on heads of men, smother them down for pillage, my wrath
 have pronounced them. A promise, then, from the Lord God to every
 mountain and hill, every upland and valley in the land of Israel: Till now,
 the Lord God says, you have been perverse black before your neighbours,
 but now my love and my indignation are against you more. My oath
 even is, the Lord God says, mine neighbours of yours shall be put to the
 black in their eyes.

that every to blood, and blood shall pursue them, I swear that thou hast heard
 blood, and blood shall pursue thee." The word 'blood' is not used in the Hebrew
 in the sense of 'murder', and it is not easy to see why the Edomites are rebuked
 for 'having blood,' unless possibly in the sense that they closed their frontiers
 in the name of Jewish defence, to keep the war out of their own country: but there
 is reason to suspect that the text is corrupt.

² The 'two nations and two countries' are usually identified as Israel and Judah.
 But it may be questioned whether the reference is not to Israel (generally) and
 Edom; cf. Gen. 25.23.

- 1 But you, mountains of Israel, must bring forth grain, and grow fruit to
 2 my own people to enjoy; their home-coming is not for all now. 'Wait
 for me, I am coming back to you, and all of you shall be ploughed and sown
 to wheat, and men, too, shall thrive on it, Israel's full number-rail, people,
 3 the cities, restoring the ruins. Full-size you shall have of men and beasts:
 that thrive and multiply; I will make you populous as of old, more than
 4 of old my blessings brought, and you shall not doubt my power. Master
 you shall have, and those masters my people of Israel, your rights
 5 shall never shall they want lands as goal-lands again. Till now, the Lord
 God says, men have called this a land that swarms with and swells
 6 with, but hitherto, his will is that these should not swarm thy folk, because
 of thy folk, no longer: so will and trust of brethren neighbours thou wilt have
 none to bear, he says, nor lack men to till their brotherland.
 7 This say: Son of man, have the race of Israel profaned this country &
 8 chains, when they still dwell in it, by their lives and their images! Can
 9 Jews of women were less dooming? What marvel if my vengeance be
 let loose on them for all the blood that stained it, all the slain that polluted
 10 it? What marvel if I drive them out among the nations, scattered they
 11 will as birds, as lives and things of theirs had deserved? But the
 wherever they went among the heathen, they brought my holy name into
 12 dispute. These are the Lord's people, folk said, and here they are, made
 13 from the land he loves! Should I let my holy name go unhonoured
 among the heathen that harboured them?
 14 Give Israel, then, this message from the Lord God. It is not for you
 own sakes, men of Israel, that I come forward as your champion; it is for
 15 the sake of my holy name, brought into dispute among the Gentiles
 who have crossed your path. This great revenge of mine I mean to make
 16 out, that is now dragged in the dust among the Gentiles, dragged in the
 dust because of you. The very Gentiles will recognize my power, the
 Lord God says, when I produce my majesty to their sight by delivering
 17 you! I mean to set you free from the power of the Gentiles, bring you
 18 home again from every part of the earth. And then I will pour cleansing
 streams over you, to purge you from every stain you bear, purge you
 19 from the stain of your idols: I will give you a new heart, and breathe
 20 a new spirit into you. I will take away from your breasts those hearts

¹ Literally, "There are a diversity of you, that heathens (in the Latin, vulgar, the population)." This was perhaps a proverbial saying about Palestine (Ezek. 17:22). The suggestion here is probably that it was not fertile enough to support a large number of inhabitants: that the reference may be to the southern part of Israel in general.

² vs. 20-22. The suggestion is, not that the heathen in exile brought disgrace on the great religion by their idolatry, but that the heathen looked with contempt on a God who seemed unable to protect his worshipers.

that eye had as cross, and give you barren hearts sated. I will make ¹⁰ my spirit penetrate you, so that you will follow as the gods of my law, remember and carry out my decrees. So shall you make your home as in the land I promised to your fathers; you shall be my people, and I will be your God. I will see you free from the guilt which crosses you;² I will send my word to the harvest, and hail it come up abundantly, from drought spare you; yield of tree and crop of earth I will multiply, and the ¹⁵ husband shall reap you no longer with your starving lot. Well may you think with longing of what you were, as your minds go back to false paths and crooked ways you once followed.³ Be assured of it, the Lord ²⁰ God says, it was for no dreams of yours I delivered you, think still, men of Israel, the year comes, bring your heads still.

This year A time is coming when I will see you free from the guilt ²⁵ which stains you, when I will people your cities, rebuild your strongholds when the desolate land shall be filled anew. Devote the passers-by now as it once, now they will say, 'Why, it is a very garden of Eden, the country-side which once lay all uncultivated; the empty towns, all gone to ruin and ruin, are walled and populous.' And the heathen shall know, such as heathen as are your neighbours still, that I, the Lord, rebuild ruin and plant wilderness; when the Lord promises, the Lord fulfils. This year, ³⁰ says the Lord God, Israel shall yet have of me, as a sick thriver their manhood shall thrive. See how the vision-bearers through the streets of Jerusalem on her feast-days Yonder empty lanes shall be thronged, no less with men, the proof of my divine power.

CHAPTER 37

THE Lord's power laid hold of me, and by the spirit of the Lord ⁵ I was carried away and set down in the midst of the plain, which was covered with bones.⁴ Round the whole extent of them he took me, ¹⁰ hanged up high on the plain, and all of them parched quite dry. Son of man, he said, can life return to these bones? Lord-God, and I, then knowest. Then he bade me utter a prophecy over the bones. Listen, dry bones, ¹⁵ to the word of the Lord. A messenger these bones from the Lord: I mean to send my spirit into you, and restore you to life. Sinews shall be given ²⁰ you, flesh shall grow on you, and skin cover you, and I will give you breath to bring you to life again, will you doubt, then, the Lord's power?⁵

⁴ Literally, 'I will save you from your sinners', but as verse 35, 'I will cleanse you from your guilt.'

⁵ We should expect to find the date or place of the vision specified, and must think there is an omission in the manuscript.

- 1 So I prophesied as he had bidden me, and as I prophesied a sound came, and I felt a stirring, and the bones came together, each to its proper place, under my eyes the sinews and the flesh clothed them, and the skin covered them, but there was no breath in them even now. Son of man, he said, prophesy now to the breath of life, give the breath of life unto this assembly from the Lord God. Come, breath of life, from the four winds, and breathe on these slain men to make them live. So I prophesied as he had bidden me, and the breath of life came into them, so that they lived again, and all rose to their feet, bent upon bent of them. Then he said to me, Son of man, as these bones here thou seest the whole race of Israel. They are complaining that their very bones have withered away, that all hope is lost, they are dead men. It is for thee to prophesy, giving them this message from the Lord God. I mean to open your graves and revive you, my people, I mean to bring you home to the land of Israel. Will you doubt, then, the Lord's power, when I open your graves and revive you? What I breathe my spirit into you, to give you life again, and bid you dwell at peace in your own land? What the Lord promises, the Lord performs; you will know that, he tells you, at last.
- 11 And word came to me from the Lord: Son of man, take two pieces of wood, and write on one, For Juda, and the tribes of Israel that take part with him, on the other, that is the stick of Ephraim, write, For Joseph, and all the tribes of Israel that take part with him. Then join them together into the form of a single stick, so that they are united in thy hand. And when thy fellow-countrymen would have thee tell them what thou meanest by all this, give them this message from the Lord: Here is the stick of Joseph and his confederate tribes, with Ephraim at their head; I mean to join it with Juda's and make one stick of it, one stick new, and in my hand.¹

- 12 And while thou art still holding the inscribed sticks, there is the presence of thy fellow-countrymen, say that: A message from the Lord God! I mean to recall the sons of Israel from their exile among the Gentiles, gather them from every side and restore them to their home. And also, in the hill country of Israel, I will make one wife of them, with one lung over them all, no longer shall they be two nations under two names. No more shall they be contaminated with idol-worship, and evil men, and forbidden things a waste; I will deliver them from the hands that were once the leaders of their sinning, and make them clean

¹ The Latin version gives 'in his hand,' but probably meaning 'the Lord's hand,' and assuming a break in the quotation. The Septuagint Greek has 'in Juda's hand,' that is, 'with Juda at their head.'

² The word means 'dwelling-places' or 'places of assembly,' and is used in 11:7 above for an idol's pedestal, but probably these names are right who think that, by a slight error of copying, our text gives us 'dwelling-places' instead of 'apostates,' which is the meaning of the Septuagint Greek.

again, they shall be my people, and I will be their God. They shall have as one king over them, a shepherd to tend them all, my servant David; my will they shall follow, my commands remember and obey. And there is home shall be the home of your fathers, the land I gave to my servant Jacob, they and their children shall enjoy it, and their children's children, in perpetuity, and over my servant David shall be their prince. My covenant shall pledge them prosperity, a covenant that shall never be revoked; I will make them . . .² and give them increase, and set up my sanctuary in their midst for ever. My tabernacle over them, they my people, and I their God; proof to all the world that I, the Lord, have not in Israel again, I that dwell upon in their midst for ever.

CHAPTER 38

WORD came to me from the Lord. Son of man, turn thy regard now towards Gog, Magog's country, that has the lordship of Mesoch and Thubal, and prophesy to them.³ Thus be thy message to it from the Lord God: Have at thee, Gog, that hast the lordship of Mesoch and Thubal! Thus sa, I will turn thee about that way and that, hither thence: yea of thine! I will bring thee out to battle, with all thy army, with horses and mailed cavalry, with a great company that ply spear and shield and sword. Paravans shall be there, and Ethiopeans, and Libyans, all with shield and helmet, Gomer with his leaders, the men of Thogarmes from the northern hills, arrayed in full form, what an army thou hast about thee! Now hold thyself in readiness, marshalled thy own strength and the borders that follow thee, thus is the leadership.

Long hence thy ram shall come, long years must pass before thou dost:

² Or perhaps, 'I will give them', in either case, it seems as if there had been an omission of the pronoun. The Latin version reads, but correctly, 'I will lead them'.

³ If we say, as the verse and the verse which follows, has been already perceived, we are here bound to think of Gog as a people, not as a person, if any individual is mentioned, it is Magog. Mesoch and Thubal appear to be the Phrygia and Thracians, from the western shores of the Black Sea, a general dream of barbarism is clearly evoked, comparable to the Scythian invasions of that age. For the nations mentioned in verse 4 suggest also the picture of one of Gog's, rather than of history, and the identification of 'Gog' with the Persian emperor Cambyses or with Alexander the Great are plainly unavailing suppositions. What is meant by the 'prince-hood' or 'prince of the land' is not clear, the expression is not elsewhere found, and it is perhaps worth observing that it might easily be a false reading in the Hebrew for 'his other life the land' (i.e., review the full development of a man as a citizen) (Gen. 40:1, 19 Rg. 25:25, Job. 1:10). Thubal and Mesoch are undergoing a kind of resurrection, cf. 38:26 above.

- much as Israel, a land, now, recovered from its blood-letting its hills, desolate till now, are repopled with cities from many shores, come back
 1 in dwell there in security. Surely never rose so suddenly, cloud wreath
 over darkness if so frequently, as there with that host of stars, those
 2 confederate leaders. What thoughts will be in thy heart that day, the
 3 Lord God says, when that danger will be a-borning? Why, then wilt
 think so much on a land unfortified, a people dwelling free from all
 alarms, that walk about there have none, both one but so that there is
 4 spoil for thy spoiling, plunder for thy plundering. Surely enough they are
 like to fall into thy hand, the name is hardly sought, the one perished
 from exile, that hold but the heart of the country,¹ and are already
 5 stretched! Small wonder if the nations of Sabe, Dedan and Tharshish,
 runners from all, would know whether it is plunder thy heart is set on!
 Such a master of men, he can but make spoil silver and gold to rife,
 stock and wealth to carry away, ay, there is spoil behind this, and spoil
 worth the taking!
 6 Prophecy, then, son of man, and make known to Gog this divine mes-
 sage. None better was of it than thou, when my people of Israel is living
 7 at peace, free from alarm! There it is thou wilt come down from those
 northern heights, with thy hosts about thee, thy troops of cavalry, a
 8 great number, an army irresistible, sweeping down on my people of
 Israel like a flood that overbushes the land. Offspring of that line age,
 thou shalt march on yonder land of mine, so that in Gog's doom my
 9 power may be vindicated, and the heathen may learn what I am. Long
 years ago, the Lord God says, these were servants of mine that formed
 my will concerning thee, and even thou wastest Israel, as my name, of
 thy coming.
 10 When Gog marches against Israel, the Lord God says, my indigna-
 tion will contain itself no longer: mine love and fierce anger of mine,
 11 I swear it, shall draw all the land of Israel into confusion. Fish in sea,
 bird in air, beast on earth and all the creeping things of earth shall
 tremble at my presence, and the world of men, too, shall tremble; moun-
 tains be overthrown, defences topple, walls come toppling in the ground.
 12 All through the hill-country of mine my word shall run, The sword! And
 with that, the Lord says, Israel shall turn his sword against himself
 13 and they shall have of pestilence and of blood-letting, of lacking water
 and great hail-stones, ice and burning: I will rain down upon them,

¹ Literally, that are inhabitants of the heart of the land (i.e. natives). For the phrase, cf. Is. 11. 12, the suggestion seems to be that the newly-revived people in the small is destined to occupy more than the central portion of its territory. There is no reason to think that Jerusalem is here being described as the centre of the habitable globe, although 3. 3 above would help to justify such language.

all that pass away and the fancies that follow with it. My goodness, my holiness, shall then be displayed for a world of millions to see, and they will recognize my power as true.

CHAPTER 39

PROPHET, then, son of man, the Doom of Gog, be that the divine message thou givest here! Shew as thou, Gog, thou hast the landings of Mesoch and Thibod! This way and that I will turn thee, whence thou comest and bid thee leave thy northern heights, to march against the full-country of Israel: then, I will make yonder how fives thy left hand, still the arrows from thy right! Host and hosts of these shall fall with thee on the mountains of Israel, corpses for every bird in air, every beast on earth, cast away on the bare ground thou shalt be, such is my doom for thee, the Lord God says. Such a fire I will light as shall reach Mayag, and others besides, inland-direction for every that have no thought of peril, they too shall know my power. Among my own people of Israel my renown shall spread, and never more shall my body name be dragged in the dust, the heathen shall know what manner of God it is that dwells apart in Israel.

When all is over and done, and my day of doom past, the townsfolk of Israel will come out to gather hawking-wood and fire-wood out of the spots that were left shield and spear, bow and arrow, staff and pole, and they will be seven years gathering. All that time, faggots will strew on the countryside ungathered, and never one will be laid to forest tree, weapons of war shall be all their fuel, spoil of the spoiler, plunder of the plunderer, the Lord God says. Then, too, Gog shall have a burying-place named after him, there in Israel, none other than the Valley of the Wayfowers, east of the Dead Sea; a thing of wonder to all that pass by. There they shall bury Gog with all the rubble that came after him, and Valley of Gog's Rubble the place shall be called. Seven months' work Israel shall have burying these, and cleansing the land from defilement, all the officers shall also part in it, and shall consecrate that day as the day on which I was vindicated, says the Lord God. Even when the seven months are over, some there will be whose office it is to search even the countryside, finding those remains and burying them, so that the land of defilement still they will be working these places, and setting up a mark where they no man's bones be, for the grave-diggers to bury them, there in the Valley of Gog's Rubble; Amos, that will be the name of it. And so the land shall be cleansed.

This too, Son of man, here is a message for every bird in air, every beast that roams the earth! Come all, come with them, gather from every

able for the sacrificial feast I am making for you, a great feast as the
 11 splends of Israel, flesh to eat, blood for your drinking! Flesh of fighting
 men, blood of the world's great ones, never was pure or lush, never was
 12 as pure as bull, as well fed or as cleanly! Glazed with fat, drunk you shall
 13 be with blood, at this feast of mine; lions and leopards cubs, warriors of
 Egypt, rich and Jew, are the cheer they shall have at my table, says the Lord
 God.

14 In glory I will reveal myself in the Gentiles, the down I have measured,
 15 the power I have exerted, shall be for all to see, nor shall Israel despise
 16 it therefore that I, the Lord, am their God. All the world shall know
 17 why it was that Israel was mine blemishment, why I turned my back on
 18 them and gave them up to enemies; that it was because they wringed
 19 me and despised me; that it was foul crime of theirs made me driven
 20 from them. I mean to ransom Jacob from exile, the Lord God says, and
 21 extend my mercy to the whole race of Israel, the heinous of my name
 22 demands it. The disgrace, the punishment of all their guilt, they needs
 must bear —¹

when they are dwelling safely in their own land, free from all
 23 alarms, when I have brought them back from blemishment among
 24 strangers, in hostile countries, and so, before the whole world's eye,
 25 restored by honour. They shall know as late that I, the Lord, am their
 26 God: it was I that drove them into captivity, it was I, too, that ransomed
 27 them to their home, not a man of them left in exile. And I will cure away
 from them no longer, I, that have poured out my spirit on the whole race
 of Israel.

CHAPTER 40

IT was the tenth day of the month, the twenty-fifth year of our blemish-
 1 ment, and the fourteenth since the fall of the city, was just beginning.
 2 This was the precise day upon which the Lord's power came over me,
 3 and I fell into a transport; on which transport, to the divine revelation
 4 would have it, I was carried off to the country of Israel. There, I found
 5 myself on the top of a very high mountain, that seemed to have a city
 6 built on it, sloping away towards the south. Into that city I was taken,
 7 and there met a man whose look shined the eye like bronze, he stood
 8 there in the gateway, holding a linen cord and a measuring-rod. The
 9 open eye, man of man, said he, the open ear, and much with all I drew

¹ If the verse has been correctly translated, it seems clear that some words
 perhaps are missing have dropped out. But it has been suggested that the words
 'they needs bear' might be a writer's error for 'they shall keep.'

And! Then went brought here to see, and tell the men of Hsueh what thou wast.¹

There was an outer wall that ran round the whole building, which he measured with his rod, there was six cubits and a palm² in length, a rod's thickness short was in the wall, and a rod's height. When he came to the gate at the eastern approach and had ascended the stairs of it, the entrance-way was spanned by a single rod, so it proved that the wall was of a rod's thickness. Within were guard-chambers, three cubits square and five cubits apart; they came in inner gateway, a rod's length deep, then an inner entrance-hall, measuring eight cubits across, with pillars two cubits thick. This eastern gateway had three guard-chambers on each side, three in turn, and three in size the pillars between them. The entrance of the gateway was ten cubits across, and the span of the gateway itself thirteen cubits; on either side the six-cubit guard-chamber was set a cubit back. From gable-window of guard-room to gable-window of guard-room opposite was twenty-five cubits.³ (And he made the whole length of the colonnade sixty cubits, but this was measuring right up to the pillars which stood out round the gateway;⁴ the distance from the outer gate to the inner was fifty cubits . . . and slanting windows in the guard-chambers and in the thickness of the walls that separated them, all round the gateway the hall, too, within had its windows all round, and there was a pattern of palm-trees on the pillars between them.

So he led me into the outer courtyard, which was surrounded by pavilions, that had the ground about them paved with stone, there were thirty pavilions standing in this strip of pavement. It stretched up to the gateway, and was broad as they were long, like them, it was on the level of the ground. And now he measured the distance from the eastern gate to the inner courtyard, where they stood facing one another, it was a hundred cubits.⁵

¹As through this chapter, the descriptions are very circumspect, and their later precision is largely a matter of conjecture.

²The mere palm gives rise to some difficulty, unless it was a mere handle to hold the rod by. As a measure, the rod was equivalent to six cubits only (Chapters 7 and 11). The Chinese text probably means that each cubit was the length of a forearm and a palm (cf. 25.15 below).

³Locally, 'And he measured the gate from roof of guard-chamber to roof of guard-chamber, a width of twenty-five cubits, four spaces, door to square, square opening.'

⁴The rendering given above seems preferable to one which would evidently contradict us to pillars fifty cubits high. For it does not look as if the text had been correctly perceived; we have been told nothing of these projecting columns, and there is no reason to think that the Chinese used the expression 'he made in one modern sense. It seems as if there must be a gap in the manuscript at the end of verse 15.

⁵The eastern gate; this description is given for the sides of distance, in the

As with the east, so with the north, length and breadth he made
 a square of the outer gate that looked northwards. This, too, was fifty
 cubits long and twenty-five broad, it had guard-chambers, three on each
 side, pillar and hall like the other. Hall and windows and pillar-tree
 pattern differed nothing from those of the eastern gate; all was the same,
 from the seven steps of the approach to the hall within. As on the east,
 so on the north, the inner court had a gateway matching it, a hundred
 cubits distant. And next he took me to the south, where there was a third
 gate, which he measured, pillar of it and hall of it, as before; the same
 windows above the hall, the same length and breadth, the seven steps,
 the hall at the farther end, the pillars with a pillar-tree pattern on either
 side. Here, too, a hundred cubits away, was a gateway on the south side
 of the inner courtyard.

It was through this southern gateway of it that we entered the inner
 courtyard itself, a gateway with the same measurements as before, guard-
 chamber and pillar and hall. It had the same windows and window-
 pillars, the same length and breadth, and the porch round it was twenty-
 five cubits long, five cubits broad.¹ The pillars had the same pattern,
 but this time the hall was on the outer side of the gateway, and there
 were eight steps instead of seven. Then he took me to the east side of the
 inner court, with the same measurements, guard-chamber and pillar and
 hall, window and window-pillar, length and breadth, the pillared hall
 again facing the outer court, the steps eight in number. And next to the
 northern gate, with the same measurements still, guard-chamber and
 pillar and hall and window and length and breadth, the pillared hall
 facing upwards, the eight steps.

... and each side-chamber had a door, between pillars. This was
 where they washed the victims for burnt-sacrifice, and in the hall of the
 entrance-way there were two tables on each side, for the laying of the
 victims, whether it was a burnt-sacrifice, or some offering for a bull or
 for a young dove. On the outer side of the gateway, towards the north
 gate, and again on the opposite side, there were two more tables, close to
 the hall. Taken altogether there were eight tables ranged along the side
 of the entrance-way, all for sacrifices. And for the burnt-sacrifice there
 were four other tables of brass, one, a cubit and a half square, and a

dependent it is 'the inner gate,' because for the hanging work has replaced
 the table stone altar was lower (for eight steps) than the outer altar. At the end
 of this verse, the original has 'northwards and southwards', the only possible confir-
 mation of the words appears to be that present at the beginning of the new paragraph.

This verse is very difficult. The word 'porch' in the same as that chamber
 enclosed 'hall', but the hall or lobby of each gate was one of the innermost
 here stated; a gateway leading out from the building seems the only explanation
 of the text in its words.

cubic in height, here they had the instruments needed for sacrifice and offering, they had lodges, too, carrying upwards all round, a palm in its breadth, the three pillars near also held the flesh of the victims.

In the inner court itself, beyond the gateway, the singers had their lodge, on the north side, facing south. There was a palace, too, at the side of the sacred gate, facing . . . north;² the one facing south, he told us, was for the priests who kept watch over the temple, the one facing north for the priests who are helped with the service of the altar, Sadonev Levites, that were the Lord's privileged ministers. The court, with the altar standing in it, was a squared cubic square.

Then he led us to the porch of the temple; the porch on either side was as five cubits deep, and the width of the gate . . . three as has on either side;³ the porch itself was twenty cubits long and eleven broad. As we climbed up the right steps in it, there were columns facing us, one on either side.

CHAPTER 41

SO he brought me into the temple, between pillars that were six cubits square by cubits in measure.⁴ The door was ten cubits across, the rooms behind the doorway five cubits on either side, the whole length of the inner temple was twenty cubits, and the width twenty. Then he went into the inner sanctuary, measuring the doorway, two cubits thick, the door, six cubits across, and the walls of the rooms behind the doorway, seven cubits. Each side had the length of the side next to the outer temple, twenty cubits. Now, he said, all is holiness.

Then he measured the temple wall, which was six cubits thick; it was flanked all round by rooms four cubits square. There were fifty of these rooms, in three stories: one on the top of another, and their upper stories went out all round the temple wall, but keeping apart from it, the temple wall must not be touched. And there was a round stair-case which went up in a spiral to the upper left of the temple building, which projected outwards for that very reason; there was that so any passage from the lower to the middle, and from the middle to the upper story.⁵

² 'Facing . . . north' the original seems to imply an elevation. The prophet must surely have written, 'facing north, and a corresponding palace facing south.'

³ According to the Septuagint Greek, we should read 'the width of the gate four cubits across, leaving a black gate of wall on either side, three cubits in width.'

⁴ This whole chapter is even more obscure than the last, and it is difficult to believe that there are not loose sentences, if not lines of copying, at the end.

⁵ See 4, p. 111 fig. 4.2.4, here, in short, it seems clear that the rooms at the side must have no architectural connexion with the sacred walls of the temple itself, beyond that, nothing is clear. The preliminary door assumes the accuracy of the Latin version, it differs widely both from the Hebrew text and

1 The building, I saw, was all raised above the ground; the road showed
2 that the ground level of the rooms was six cubits up. The rooms were
3 at a distance of five cubits beyond the temple wall, and they enclosed
4 a wall round¹ and there was a close of twenty cubits' width between these
5 and a line of passages which flanked the temple. The doors of the inner
6 rooms lay out, to north and south, as a passage-wall,² five cubits in width,
7 which ran round the temple.

8 Round this square was the close of twenty cubits, and beyond that, on
9 the west, a perihex twenty cubits by twenty, with a wall five cubits thick.
10 He showed me that the temple was a hundred cubits long, the close with
11 the perihex beyond it, including its walls, a hundred cubits long, the
12 eastern face of the temple, with the close on each side of it, a hundred
13 cubits long; and the breadth from side to side of the perihex beyond the
14 close (with its galleries) a hundred cubits long.³

15 and the inner sanctuary, and the hall that gave on to the court-
16 yard, the doorways, the shining windows, the galleries that were round
17 on three sides, over the several doorways; all were completely parallel in
18 wood. The piersing ran right up to the windows, which it flanked, right
19 up to the top level of the doorway; and all the way round to meet the
20 inner sanctuary, keeping the same height within and without it. The
21 design was of silver-blue cherubs and palm-trees, and each cherub had two
22 faces, staring like a man towards one palm-tree and like a young lion
23 towards the other; the same pattern ran all through the building, carved
24 cherubs and palm-trees on each wall from ground level to the height
25 of the door's lintel.

26 The entrance of the temple stood square, facing the inner sanctuary,
27 facing the altar, which was of wood, three feet high, and two feet across;
28 copper and silver and cedar were all of wood. Thus, he told me, is the
29 whole that stands in the Lord's presence.⁴ Outer temple, inner treasury.

from the Egyptian church, which are unobscured. It is not easy to see why
protruding upper stories should have reached especially well with a solid
main-aisle. According to the Hebrew text, there were three stories of story
rooms each, the Latin version may imply three stories of story rooms, or two
stories of story story rooms each.

¹ The Hebrew text seems to imply that there was a free-flow wall outside
the rooms all round, as well as a six-foot wall inside, but it is not likely that so
many rooms should have been made working on light external.

² In the Hebrew text temple has open steps of ground.⁵ The story is here
from a narrow strip at the edge of the inner platform, the outer-story close
was on ground level.

³ It looks as if there must have been an occasion here, to account for the
sudden change of subject. 'With eagles' is difficult to explain; we should have
expected 'including its walls.'

⁴ This was presumably the close of innermost room, however, already it with
the table on which the second house were exposed (Bk. 45-46, 50-51).

had two doors each; and either door had leaves that folded together, one leaves on each door, with the same pattern of cherubs and palm-trees as the walls had. To reach this, the outer porch was faced with thick beams¹ reaching up to the level of the glazing windows, thick beams squared with palm-trees in either corner . . . matching the width of the corners and of the temple walls.

CHAPTER 42

THEN he took me into the outer court again, the northern part of it, and would have me enter the parlours that lay there, close to the pavilions and to the northern side of the temple.² The long side of them, facing the north door, was a hundred cubits, the breadth fifty; between the twenty-eight doors of the inner court, and the porch of the outer, they rose, gallery upon gallery, three stories in all. In front of them was a walk ten cubits wide, encroaching on the inner court by one cubit;³ all their doors faced the north. Here, the top rooms were narrower, since they must make room for pavilions at the side, built out over the two lower stories; these three-storied parlours had no columns as floor of them, like the parlours in the outer court,⁴ but made up for it by pavilions that rose from the roof of the first two floors, (filling in the width of the fifty cubits). Lower parlours faced outer only with fifty cubits of their wall's length; in the outer court, the parlours were but fifty cubits long, whereas those beside the temple were a hundred. These inner parlours were entered from below at their eastern end, from the outer court . . . in the thickness of the court's narrow wall . . . opposite the pavilions, and here too there were parlours close to the pavilions.⁵ Southern parlours, like northern, had a walk in front of them, but the more length and breadth, were entered by doors of the same kind; the doors of these

¹ The Chinese word translated 'thick beams' is of very doubtful significance. The last words of the chapter are difficult to understand, whether in the Chinese, in the Greek, or in the Latin of the text as it is, it looks as if there had been a fresh revision.

² See 1-22. Once more the original is very obscure, and the interpretation of it is far from certain.

³ Literally, 'looking towards the breadth of a way of one cubit,' an expression from which it is hard to derive any definite meaning. The Septuagint Greek has, 'of a hundred cubits in length,' but this is probably a guess.

⁴ The outer parlours are three storied in 40-42, where, however, perhaps through some confusion in the manuscript, there is no mention of a colonnade.

⁵ It can hardly be doubted that there is some serious disturbance in the text. At the end of the verse, it is clear that the pavilion and its gate have gone to measure the southern parlours, corresponding to the northern parlours already specified.

patrons opened on a walk along their southern side, and the main entrance was approached at the eastern end, from the walk that faced the hall and the door.

- 11 These patiens, he told me, both to north and south beside the patiens, are hallowed precincts, where the priests who sacrifice to the Lord may eat what is set apart for holy uses. All that is set apart, all the offerings made for fault and for wrong doing, shall there be laid out, as on a holy ground. Now, entering it, shall the priests leave it for the altar round all its sides, here they must lay aside their vestments, for those, too, are hallowed, and put on other clothes before ever they mingle with the people.
- 12 With that, he made an end of measuring the precincts within, and led me through the eastern doorway, to measure them from without. Along the eastern side he next measured five hundred cubits, five hundred cubits along the northern side, and five hundred cubits along the southern, westward, too, the measure of it was five hundred cubits. All round the four quarters of the wall he would measure it, five hundred cubits in length as in breadth, this boundary between things sacred and things profane.

CHAPTER 43

- 1 THEN he took me to the eastern gate, and all at once, from the man's mouth, the bright presence of the God of Israel made entry there. Like the sound of waters in deep flood his voice was, and earth was lit up with the splendour all around. Such was the appearance I had seen of him, when he came first on the city's destruction, when I saw my vision by the ruins of Chebron; down fell I, face to earth. He is come through the narrow gateway, the splendour of the Lord himself, and with that, a transport seized me, carrying me off into the inner court, where already the brightness of the Lord's presence filled the temple.
- 2 Thence it was I heard his voice speaking to me; and the man who stood at my side passed on the message.
- 3 Son of man, he told me, here is my throne, here eternally, in the heart of Israel, is my resting-place. No more shall Israel's folk, Israel's kings, drag my name in the dust with their idolatries, with the dead gods they served, with their bull-images.¹ Their seat is close of mine, pillar to pillar, only a wall between us; and for the foot-draggers that dragged my

¹ Literally, 'with their firmness, with the ruin of their kings, and with their bull-images.' St Jerome understood this as meaning the worship of the bull-images brought the kings of Judah to their ruin, but the word used in the Hebrew text means oxen, not rising 'with the ruin of their kings, their

come in the door, my vengeance took full toll of them.¹ And they these individuals, those dead gods farwest, I will make my eternal home here in the midst of them. Thus, one of men, to share the men of Israel by the sight of your temple; who measures the finish of it, shall learn to blush for his misdeeds. From end fashion of the temple, gates that lead in and out, all the plan of it do these scales know to them, and what observations they are that govern the ordering of it. All this they must see in writing, and so learn to keep its persons ever unaltered, its laws ever full.

Wouldst thou know what the temple's chamber is? No part of the crown-tan top that lies within its bounds but is my august sanctuary; that, nothing less, is the chamber of the temple.

These measurements the altar had,² measured by the cubit cubit, that is the width of a fore-arm and a palm; first came a porch, of a cubit's depth and a cubit's width, rising on a lip a span broad all round, thus the altar was defined. Above that porch, which was at ground level, came the lower base, two cubits high and a cubit across; the upper base rose four cubits above it, and was again a cubit wide. The altar proper was four in cubit high, with four horns projecting above it, and the sides of it were in square, twelve cubits by twelve. The base was also square, fourteen in cubits by fourteen, and had a projecting rim half a cubit across the groove under the was a cubit in height. The steps of the altar faced seawards . . .

So, of men, he told me, when the altar is set up, ready for burnt-offerings and for blood-sprinkling, three considerations the Lord God would have then observe. A young bullock the priests must have, those priests of Israel's line that are my true ministers, for a transgression-victim. Horns of the altar, and the four corners of its base, and the rim round to show it, those shall smear with the victim's blood, to cleanse them and purge them of fault, then take the victim itself to a place apart, beyond the temple precincts, and there burn it. Next day, the transgression-victim shall be a male kid, without blemish, with fat, as with the calf, the full-annointed,³ or possibly, 'with the corners of their horns when they fill.' It has been supposed that *kananai* is preserving against the burial of horns close to the temple, as a pollution. But no such point is found elsewhere, and we have no evidence that the priests crossed. The rendering given above suggests that *'kappi'* is used for *'gola'*, as apparently in Jer. 5:26 'Dead gods, either in the sense of 'dead idols' as in Lev. 24:23, or possibly in reference to the wording of Deuter. (see 32:14 above) that it seems likely that the manuscripts may have been in fault, some copying mistaking the word *'kappi'* twice over by accident.

¹ The prophet is complaining, not that the royal police adjusted the temple, but that priests that were introduced past beyond its walls, see 34 above.

² vs. 22-23. It seems possible that this passage has been accidentally misplaced. The same word is it set off very doubtful interpretation.

12 that must be purged; and when the purging is over, bullock and ram must be offered, these too without blemish; when they have been brought into the Lord's presence, and the priests have sprinkled them with salt, they must be given to the Lord as burnt-sacrifice. Each day for seven days, goat and bullock and ram must be offered, all unblemished; purged and cleansed and hallowed the same must be for seven days, and when these are over, on the eighth day and ever afterwards, the priests may use it for burnt-sacrifice and welcome-offering of years, and I will look favourably on you, the Lord God says.

CHAPTER 44

1 **T**HEN he brought me back to the eastern gate of the outer precinct, that was that door. Now this gate must ever be, the Lord told me, nor open its doors to give man entrance again, since the Lord, the God of Israel, entered by it. Access to it is none, even for the priest himself, as there he may, so not his share of the welcome-offering, but it is through the hall at the other end of the gateway he comes and goes.

2 And so he took me towards the northern gate, in full view of the temple, and all the temple was filled with the brightness of the Lord's presence, a sight that brought me to my knees, face to earth. Gaze good heart, man of man, the Lord said to me, the open eye, the open ear! Faith and observance of the Lord's house I mean to tell thee, of the temple, and who may approach it, of my sanctuary, and the manner of entering it.

3 This message delivers, from the Lord God, to the rebel heart of Israel: Will you never have done with Israel, man of Israel, turning aside left, that its mind and body consciousness have none, profane my house by entering the sanctuary? What avails it, to offer me bread, and fat, and blood, when all the while these foul things of yours make my covenant?

4 The intent charge committed to you went for nothing; guardians of my own worship, in my own sanctuary, should be men of pure devotion! Place the alien they have, though body and mind be both uncompromised, in the commonwealth of Israel, the Lord says, place in my sanctuary he has none. These be Levites that have forgotten the following of me, when all the race of Israel went a-straying, that have broken themselves to idols gods, and must needs do penance for their flesh. What forbids they should be secretists and door-keepers of mine, temple attendants to prepare burnt sacrifice, clay vessels, and stand administering to the people's presence? Ministers of false worship, that betrayed Israel into guilt, they have made me their eternal enemy, and must be held to account for it: now may they come before me as priests, never touch consecrated gift.

that is not agree for holy uses, diamond they must needs be, perience must needs becom; yet I would have them keep the doors of my house, & not be charged with all the manual offices that belong to it.

The priests, the true Levites, shall be those sons of Sadoe that hold a fast by my people worship when I have left the following of me. Thine incense forward as my unchange; thine it wait upon my presence, offering me fat and blood of victims, the Lord God says; thine my sanctuary to be mine, my table to approach, servants of mine that shall keep the charge I give them. Come they within the inner gate, they shall be all vested in gold linen, nothing of wool shall clothe them, when they serve me in the sanctuary of the inner court; sashes of linen on their loins, breeches of a linen about their loins, with no such belonging as may bring them out as a secret. Their vestments of office they must lay aside, and put away in the a temple treasury, when they go out to mingle with the people in the outer court; that holy custom is not for common folk, it is time they put on their vestmenty clothes again.

They shall be at pains to cut their hair, not grow it long; yet cropped in their heads must not be. As for wine, a priest may not drink it when he is to come to enter the sanctuary. Wed he, it must be a maid he wed, of a lawlike birth; not rejected with or widow, save it be the widow of another priest. Their office it is, to teach the people what is clean and unclean, & what is holy and what profane, when dispute arises, to take their place in at my judgment-seat; and give speech, my statutes with due site and ordinance to observe, my statutes to keep holy. Never shall they defile in themselves with dead body's contact, save only it be father or mother, son or daughter, brother or betrothed sister of them. Cleansed though it be after such contact, a priest must wait for seven days yet, nor enter in the inner court to do service in my sanctuary, the Lord God says, till he has made an offering in atonement for his fault. And for the priestly tribe, it is must have no patrimony assigned in it; I am their patrimony, nor needs be portion, whose portion is his God. Bloodless offering they shall eat, & not the victim that is offered for a fault or a wrong done; these every gift in Israel's gifts in me, these the first of all first-fruits, and the tithes of all you offer; and the first bunch of your baking you must give to the priest, to win his blessing for you and yours. Wild or beast that drops a dead, or has been a wild thing's prey, the priest may not eat.

CHAPTER 43

WHEN you set about the allotment of your territory, one strip you must leave out, twenty-five thousand cubits by ten thousand,¹ a halloved strip of land that is to be the Lord's portion, all the length, and breadth of it halloved. (Halloved entirely one plot as it shall be, a square plot of five hundred cubits each way, with fifty cubits' space for approach all about it.) Within the Lord's domain, a space of twenty-five thousand cubits by ten thousand, surrounding temple and sanctuary, must be measured out, as dedicated to the priests, that serve the sanctuary and worship in the Lord's presence; this shall be their house, this their sacred enclosure. And for the Levites that serve the temple another like space is to be measured out, twenty cells they shall have these. Marching with the sacred enclosure, there shall be a city of twenty-five thousand cubits by five thousand, where the common folk of Israel shall have their city and their city's lands. And at either end of the enclosure, and of the city lands, the priest shall have his domain, adjoining either end, and stretching away to west and east as far as each of the ritual allotments stretcheth westward and eastward. He shall enjoy his own possessions on liquidus soil, there shall be no more touching on the public rights, each tribe shall be given its own territory, as here said to hold.

Will you never have enough, princes of Israel? the Lord God says. Must it always be wrong and robbery, never right and ridged? Right of a king and right of people be both you disannul once for all. Let us have a true scale, a true apse, a true base: let apse and base match, a tenth part of a ear rather of them; by the standard of the ear they shall be measured. Let twenty sheels go to the sheel, twice twenty sheels and fifteen sheels go to the mina. And so let there be the things you pay, a sixth of an apse for every ear of wheat or barley, and a sixth of a base for every ear of oil, (sixth of base or hundredth of ear, make the ear is to measure into a sheel)² and one ear you must contribute out of every two hundred that feed at Israel's pasture-lands. That each ear pay her ear, for bloodless

¹ (Coffin) the word is not expressed in the original, and some think that all through this paragraph, except in the last clause of verse 4, the word of cubits is meant: at any the word that the length and, in cubits long. We need not know that the temple precincts were five hundred cubits each way (42: 20) and they are described as 'five hundred cubits way' as verse 4 here, it seems best to assume the cubits standard throughout. 'By ten thousand', the Septuagint Greek gives twenty thousand, which would include the enclosure of the Levites (verse 3).

² Some think this verse has been misplaced, and should come after verse 4.

³ The Hebrew text has probably suffered from corruption in this verse, the Septuagint Greek gives two per cent, not one per cent, as the rest of the chapters. The Latin does not yield any acceptable sense.

offering or burnt-sacrifice or welcome-offering, the Lord says, that too is the whole land of Israel owes to its prince. And he, on Israel's behalf, is shall delay the cost of burnt-sacrifice, and bloodless offering, and libation, on fast-day and new-moon and sabbath, whenever the folk of Israel keep holiday, transgression-rites, and burnt-sacrifice, and welcome-offering, he must provide them all.

On the first day of the year, the Lord God says, the sanctuary must have a calf, without blemish, sanctified for its purging. Door-posts of the temple, corners of the altar's base, down-posts of the inner court, the priest shall smear with blood of the transgression-rictum. And the like is must be done again on the seventh day of that month, for Israel's ceremonial uncleanness, through inadvertence, and so the temple shall be purged clean. On the fourteenth day of the first month you will keep the passover feast, and for a week eat bread without leaven. On the first at noon, the prince must provide a calf, as amends for fault of his own, fault of his people, and every day during the week seven calves and seven israms without blemish, every day, too, a goat for a transgression-rictum, with each man or goat a bushel of flour, and with each bushel of flour a ephah and a half of oil. The same provision he must make, of transgression-rictum, burnt-sacrifice, bloodless offering, and oil, for the fifteenth day of the seventh month, and its week of holiday.

CHAPTER 46

EASTERN gate of the inner court, the Lord God says, must be shut even the six working days, open on the sabbath, on the day of the new moon, too, it shall be opened. When it is opened, the prince shall come in by way of the outer hall, and there in the entrance all the princes have done presenting burnt-sacrifice of his, welcome-offering of his, there on the threshold he shall do reverence, and go his way, but the gate shall not be shut after him, nor all the evening. On sabbath days, and when the moon is new, before this gate the people also shall do reverence. For lambs and a ram, without blemish, are the prince's burnt-sacrifice to the Lord every sabbath, with a bushel of flour for the ram, and for the lambs what bloodless offering he will; and of oil a ephah and a half to the bushel. And when the moon is new, the same victims, and a bullock tender, unblemished as they, with the bullock, too, a bushel given in bloodless offering, and the rest shall be as before. Through the outer hall of the gateway the prince comes and goes; but on feast-days, when a great throng comes into the Lord's presence, they must enter by one gate and leave by the opposite; from north to south or south to north, and the prince, that week-days three times, shall enter and leave as they. And a

for the bloodless offering, come from-day, come holiday, it shall be made
 as a solemnity. Will the prince make burnt-sacrifice or welcome-offering
 of his own free will, the eastern gate shall be opened for him, as on the
 sabbaths, all burnt-sacrifice or welcome-offering is done; but when he
 goes out, the gate shall be shut behind him. And there shall be daily
 burnt-sacrifice; morning by morning he shall offer one of that year's
 lambs, unleavened; of flour, evening by morning, the sixth part of a
 bushel, and half's gallon of oil mingled with it, over the bloodless offering
 is the Lord's due, continual and unfeigned. Lamb and flour and oil,
 morning by morning, as eternal service.
 If the prince will make a gift of land to one of his, the Lord God says,
 their patrimony it is, held by right of inheritance; crown lands he cannot
 alienate to any of his servants beyond the year of jubilee, when they must
 needs return to him; the crown lands are reserved upon his sons. And at
 no time shall he rob the people by violence of their rightful patrimony;
 if he will reduce his sons, out of his own patrimony let him do it, my
 people must not be disinherited.
 And now he took me through an entry door by the side of the gate,
 which led to the northern row of priests' rooms round the sanctuary.
 Where this reached an eastern wall, there was a kitchen, which the
 prince used, to broil the flesh of victims for a feast or a wrong
 done, to make the bloodless offering. They must not be carried out into
 the courtyard; such holy contact was not for the people. Afterwards he
 took me into the outer court, round all the corners of it in turn, and
 showed me that there was a little park in each of them; no corner but had
 its park; in each, there was a space of forty cubits by thirty, perfectly
 marshed. The wall enclosed them, and here, under an open roof,
 kitchens were built. These kitchens, he told me, were used by the temple
 attendants for cooking the welcome-offerings made by the people.

CHAPTER 47

AND last, he took me to the foot of the temple wall, and showed
 me where a stream of water flowed eastwards from beneath the
 threshold of a. Eastward the temple faced, and around these ways
 flowed, somewhat to the temple's right, so as to pass by the southern side
 of the altar. Through the northern gate he led me, and round the wall
 that passed the outer gate, taking the eastern way and here, to the right
 of the gate, the water gushed out. Eastward then he flowed, the rear of
 the measuring-rood, measured a thousand cubits, and led me across a
 stream that reached my ankles. Another thousand, and when I stepped

the stream it reached my knees, another thousand, and it was up to my waist, another thousand, and now it had become a torrent I might not cross any longer, so high the waters had swelled, out of my depth. Mark it well, son of man, and he, and with that he brought me out on to the bank again, when I reached it, I found that there were trees growing in stock on either bank.

This vision, he told me, was the flow returned to the dead-dunes, and as it fell into the desert, pass into the Dead Sea and beyond it, clearing those waters by its passage. Wherever it flows, there shall be teeming life once again; in the Dead Sea itself there will be shoals of fish, once this stream has reached it, the waters that bring all things and sustain all things live. Fishes-folk will leave the shores of it, and there will be drying of men all the way from Bosphorus to Euphrates, and fish there will be in great shoals, varied in kind as the ocean fish are. Only the crabs and mussels along it; there is no drowning, there shall even sea-otter-pearl. And on either bank of the stream fruit-trees shall grow of every kind; never leafless, never fruitless, month after month they shall yield a fresh crop, washed by that sanctuary stream, fruit for man's eating, and medicinal herbs.

This message, too, the Lord God has for you, about the frontiers of the territory you are to divide among the twelve tribes, twelve, because Joseph must have a double portion. I promised it to your fathers long ago. This land, I told them, shall be allotted to you.¹ And you must share it among yourselves in equal shares. These are to be its boundaries on the north, from Hethalon, on the Great Sea, across the pass which leads to Sidon, and Emath, by Beatha and Scharim (where Emath marches on with Syria) and Hazer Tabor (near the Hamaa country) to the Syrian frontier-towers of Hazer Ezer, an ancient linear island. Ever northward it stretches, the northern frontier of yours, till it reaches Emath. The eastern border is to be down between Hamaa and what is now Syria, between Galad and Israel proper, down the line of the Jordan to the Dead Sea. Towards the south and the noon-day sun, the line stretches from Thamar to the Waters of Chelchah; it Cades, then follows the Brook of Egypt to the sea; and on the west, it runs straight from the Egyptian border to the Emath pass.² All this territory must be apportioned between the tribes of Israel; then you will divide it up among it

¹ The question as to Hamaa, as is the subject-matter of this chapter is the distribution of Canaan between the tribes on the first instance.

² See 21-22. The text here is obscure, and perhaps partly corrupt; several of the place-names remain unidentified. What seems clear is that the length of the new kingdom (from north to south) is that of Israel's kingdom, including Syria ('Danabur') as the originally far west limit on the north to Hamaa on the east; the breadth of it is obviously shorter, the width of Transjordan being abandoned.

themselves. *Strips* will have their share in it, each *strip* as have *strips* in their lot with *you* and *land* amongst *you*, *where* *inheritance* *you* shall inherit them, and *also* *them* their portions in the tribe of *Manasse* the tribe which has given him shelter, each shall find a home, the Lord God says.

CHAPTER 49

AND here is a list of the tribal domains. From Dan, with its northern border on a line from Bethshon, across the Bashan pass, to the Syrian frontier-near of Hamat Sam, and marching with *Levites* all the way, as eastern limit . . . the sea.¹ Next, stretching from Issachar's eastern border to the sea, *Asser*; east, in like manner, *Nephtali*; east, in like manner, *Manasse*; east, in like manner, *Ephraim*; east, in like manner, *Rubens*; east, in like manner, *Juda*.

Next, in like manner, comes the strip of dedicated land you are to set apart, in breadth, twenty-five thousand cubits, in length, stretching from Issachar's frontier to the sea like the sea, and in the heart of it, the sanctuary. The Lord's own domain will be twenty-five thousand cubits by ten thousand; and in the holy plot, measuring twenty-five thousand cubits north and south, ten thousand cubits east and west, the priests are to dwell, with the sanctuary in their midst. *From*, I say, of Issachar's line, that held fast by my observance and never went a-wandering with the *strayed* Israel, as the other Levites did, first-fruits of the first-fruits their domain shall be, the domain of the Levites marching with it. This neighbouring strip will be of the same size, twenty-five thousand cubits by ten thousand; will their land they may not, nor exchange it, the consecrated ground is unalienable. The remaining strip of five thousand cubits' breadth shall be for city's buildings and city's lands, the city itself standing in the middle, north, south, east and west it shall measure four thousand five hundred cubits; north, south, east and west it shall have passages one hundred and fifty cubits deep. In length, it will fill about of the Lord's domain by ten thousand cubits on the east, and so much on the west; but the remaining space will be city lands, like the sanctuary lands, growing food for the needs of belonging even as the city; these shall have the right to cultivate it, come they from what tribe they will. All the length and breadth of the square of sanctuary, twenty-five thousand cubits either way, shall be sanctuary enclosure and city lands, beyond the square of sanctuary and city, all that is left of the dedicated

¹ It seems probable that the original read sea. The women have the eastern limit of Israel, as women have the sea.

domes, eastwards to the Jordan and westwards to the sea, shall belong to the priests; the hallowed plot that surrounds the temple shall divide the lands in two. Royal lands and Levite lands shall march with Juda, as royal lands and city lands with Benjamin.¹

For the rest of the tribes, Benjamin comes first, stretching from Joseph's divider on the east to the sea on the west; next, on the eastern, Simeon is next, in the manner, Issachar; next, in the manner, Zabulon; next, in its like manner, Gad. Gad shall be the westernmost, facing the noon-day is sea, with a dividing running from Thamar to the Waters of Challenge at Cades, and along the Brook² to the Great Sea. Such shall be the territory allotted to Israel's tribes, the Lord God says, and thus allotted they shall be.

And these are the city's limits; on the north side, measure four cubes and five hundred cubits; and here (for all must be named after Israel's 12 tribes) are three gates named after Ruben, Joseph and Levi. As many as on the east, and here are gates named after Joseph, Benjamin, and Dan. As many on the south, and here are gates named after Simeon, Issachar and Zabulon. As many on the west, and here are gates named after Gad, as Aser and Naphtali. The whole circumference is one of sixteen thousand cubes. **THE LORD IS THERE**; such is the name by which the city will be known ever after.

¹ The order of the words in this verse implies, what is not clearly stated elsewhere, that the Levite domain was on the south of the sacred enclosure, the city 'lands' on the north of it.

² As in 47:15, the Latin version has mistaken the word 'brook' for 'portion'.

THE PROPHECY OF DANIEL.

CHAPTER I.

WHEN Nabuchodonosor, king of Babylon, marched against Jerusalem and laid siege to it, in Josiah's third year as king of Judah,¹ the Lord gave him the victory. Not only Josiah fell into his hands, but—some of the temple treasures,² which he carried off to Samaria as offerings to his own god, and these, in the treasure house of his own god's temple, bestowed there. Meanwhile, he had a command for Asaphenai, his head chamberlain. He was to take under his charge certain young heathens, of royal or princely stock, in body well formed, handsome of count, in well varied and graceful, in keen of wit, so they might be taught lore and language of the Chaldeans, and have place at his court. For three years they should have daily allowance of the king's meat and wine, then he would send for them.

Among these were four noblemen of Judah, called Daniel, Hananiah, Mishael and Azariah; the chamberlain had given them fresh names, Belshazzar, Shadrach, Meshach and Abdenago. Daniel had resolved, neither meat nor wine from the royal table should sully his lips; and for this abstinence he hoped to get leave from the head chamberlain, with such kindness and a pity God had tracked his heart. But this would not serve, Nay, said he, what of the charge my lord king gives me, that you should have food and drink? It were as much as my life is worth, if he saw you haggard-cheeked as these others of your own age. Hereupon Daniel went to Mithras, one of the other chamberlains, to whose care Asaphenai had entrusted all four of them.³ Sir, said he, be pleased to put us on our trial. For ten days, give us nothing but pottage to eat, water to drink, then compare our looks with the looks of those others who have fed on the king's bounty; judge by what thou seest, and do with us what thou wilt. The challenge was accepted, and the ten days' trial began, when it was over, never a one of the king's

¹ The capture of Jerusalem in Josiah's reign is reached for by II Par. 36. 5, the corresponding passage in IV Kg. 24. 1 is perhaps defective. The dates here given are so difficult, Eusebius-Chronicon has not yet arrived at the three or the short year of Josiah (359-35-3). Some think he is called 'king' although still under priest, others, that the 'reign' of Josiah is only dated from his revolt against Babylos, his position up to that time having been merely that of a viceroy.

² It seems probable, from what follows, that there has been an omission, and that the original text contained some account of precious (including Daniel and his companions) being removed to Babylon.

³ The Septuagint Greek seems to preserve a different account of the episode, in which Mithras disappears from the story and it is Asaphenai, after all, who gives Daniel's request.

persons shared healthily and well accounted as they. After that, Male-
nor had their allowance of meat and wine, and they pale.

Meanwhile, in all love and learning, God made apt pupils of these four; and of reason and dream especially Daniel was master. And now, for the sake of their probation ever, Babylon presented his pupils before Nabuchodonosor, who had speech with all of them; and no catch was found in for Daniel, Azarias, Michael and Ananias; all men have places at court. Never a question, nothing could proposed, to make trial of their learning in and their quick wit, but they could answer it ten times better than any doctor or sage in his kingdom. And still, up to the beginning of Cyrus' reign, Daniel was . . .

CHAPTER 2

IN the second year of his reign,¹ Nabuchodonosor had a dream, and he found, between sleep and waking, was all distraught.² Devices and signs, a surmise and something must be remembered without man aid, to persons on the royal dream; and when they were admitted to his presence, to be said to them, I have had a dream, but my mind is so distraught, I cannot tell what it was. And the astrologues gave him answer:

OF ARAMAE³

Long life to the king's grace! Be pleased to tell us what the dream was, and it shall be interpreted. Why, said the king, I know no more than this, . . .

¹ It seems probable that a few words have dropped out at the end of the chapter, telling us that Daniel was 'in high favour' or something of the kind. The phrase 'Daniel was sent in the first year of Cyrus' is quite without parallel in the Old Testament. Some, by a slight change in the text, would read 'Daniel itself', but it appears Daniel was still alive at the death year of Cyrus (222 B.C.).

² It is difficult to see how Nabuchodonosor should still have been in the second year of his reign, when Daniel and the others had already undergone three years of training. The difficulty disappears if we suppose that he was only about twenty when he reached his present age (see vol. I p. 1). But even then the time was measured in two different ways, chapter 2 reckoning from the day of the king's accession and chapter 4 from the beginning of his first complete year.

³ Between sleep and waking, not all distraught. Usually, as the Hebrew text, his spirit was troubled, and his sleep took place upon him (which is explained as meaning, 'was all over for him'). The Septuagint reads too, 'his sleep was very firm for him,' the Latin version, 'his dream had dominion.' The Latin perhaps implies that Nabuchodonosor had really forgotten his dream, but this is unnecessary to the story.

⁴ It is, of course, possible to suppose, 'And the astrologues gave him his answer in Aramaic,' but no plausible reason has been suggested for this sudden philological digression. Meanwhile, it is certain that, before this point up to the end of chapter 4, the text given in the Hebrew Bible is not written in Hebrew (properly so called, but in the dialect called Aramaic (also used as I Hebrew), known to certain

dream, and interpretation both you must needs tell me, as also your lives must be forfeit, and your houses put to public use. Gifts and great honours shall be your reward, if you will first tell me both. Come now, what dream is it, and what request any dream?

10 Once again they dreamed, would the king be pleased to recount his dream to them, interpreted it should be forthwith. Nay, said the king, I see how it is, you are trying stuffs with me. You know well there is but one way to it, dreams of mine or dreams of yours it must be. Some thing may you have ready, that will put your neighbours that I know your men.

11 pretence is right, if you cannot tell me what dream I saw? Nay, said they, never a man on earth could do what the king's grace will. Princes and great rulers there have been a many, but none of them yet, from dreams, signs or visions; expected so much! Here is noble indeed those would have us read for thee, lord king; where is some other one tell thee the secret? Unless it were the gods only, and they walk not with man.

12 At this, the king was in such a taking of fury that he would have all the men men of Babylon put to death; and, once the warrant was out for the execution of them, there was but not cry against Daniel and his fellows.

13 Aschub it was, the captain of the king's guard, that was commissioned to lead Babylon of all its wise men, and from him Daniel would have the why and wherefore of it; here was cruel wrath committed to him, what moved the king's grace to be so decided? And, when Aschub had made all clear to him, into the king's presence he went, asking for more time to answer the royal question. So, returning to his fellows, Ananias, Misael and Azarias, he made all known to them, and would have them cry out upon the God of heaven for better knowledge of his secrets, without which both he and they should perish in the general massacre of the wise men.

14 Then, in the night, the secret was revealed to Daniel, and he fell to praising the God of heaven, with such words as these: Blessed be the Lord's name from the beginning to the end of men, he is the wisdom and the power; change and chance of our mortal life he rules, creates our men and disposes our number. Wisdom of the wise, skill of the skilled, what is they but his gift? The hidden depths he can lay bare, and the secrets of the dark, does our light dwell with him? God of our fathers, I give thee thanks and praise for these workings, thou enlightening me; for prayer answered, desire reached, and the king's thought revealed.

15 With that, he bethought himself to Aschub, that was to slay the wise men, and made out to him, say the wise men he should not. These have but to

likely that the two words given above as capitals are merely a guess suggested to write the reader. The most probable version of this circumstance is that one version of the original text was chosen, one Hebrew and one Aramaic, and that certain chapters which were lost in one had to be supplied from the other.

will see him the king's presence, and he, and the tablet shall be read. Without more ado, Anach granted his request, here was an exile from 12 Jude, he says, that would answer the royal question. Is that true? the king is afraid of Daniel. Come then, Belshazzar, tell me the dream and its meaning soon? And Daniel spoke out in the royal presence. Never wizard or seer, or never diviner or prophet, that can give the king's grace its answer! For there is a God in heaven, King Nabuchodonosor, that makes hidden things plain; he it is that has seen thee warning of what soon befall long time. Let me tell thee what thy dream was, what visions disturbed thy sleep. As thou wast lying there abed, thy lord king, thy thoughts still turned on those times, and he that makes hidden things plain revealed to thee what the pattern of those times should be. If the secret was disclosed to me so soon, it is not that I have wisdom beyond the wear of living men; I was but the instrument by which the meaning of it was to be made known, and a king's thoughts unravelled.

A vision thou hast of a great image, what height, what splendour, how it dazzles an eye: it was that confusion itself! Of fine gold the head, so breast and arms of silver, belly and thighs of brass; of iron the legs, and is of the feet, too, part iron, part brass but not elsewhere. And as thou wast watching it, from the mountain-side fell a stone as hard as quarry'd, dashed against the feet of yonder image, part iron, part clay, and shattered down. With that, down came iron and clay, down came brass and silver and gold; shaft of the dashing-flame was seen as scattered on the square floor. They were gone, none knew whither; and stone that had shattered image grew into a high mountain, filling the whole earth.

So much for the dream, and now we that know the secret of it will tell to the king's grace what it means. Thou has long for thy vessels, royalty, its power, dominion and great renown: the God of heaven has bestowed on thee; every heart of man and wild beast and flying bird be less given over to thee, all shall be less made subject to thee, the head of gold, eyes also but thou? Another and a lesser empire must follow thine, one of silver, or thou granter of brass, still wide as the world; then a fourth, of iron, so breaking down and crushing all before it, as man has power all-conquering, all-subduing.¹ But first and soon of the image were part iron, part a clay; the fourth empire will be divided within itself. Foundation of iron

¹ "We also heard the spirit of it," as the original simply "we." It is to be supposed that Daniel was conversing himself with his three fellow-prisoners, who had perhaps accompanied him to the vision.

² Many scholars identify the second empire with a 'Median' empire (cf. note on 5:13 below), the third with Persia, and the fourth with Macedonia. Others identify the second with Persia, the third with Macedonia, and the fourth with Rome, the break-up of the (now divided) Macedonian empire began with the victory of Paulus at Pydna, B.C. 168.

- 41 there shall yet be, from which it springs, and enough, to the fact that
 almost, earthenware was mixed with iron steel. Yet was true steel mixed
 with false earthenware, unless that this empire shall be in part twenty cents-
 42 brated, in part broken. Iron and clay mingled, none of the conquerors shall
 be adulated! None enemies become weak as well as clay with iron!
 43 And while these empires yet flourish, another empire the God of heaven
 will bring that being, never to be destroyed, never to be superseded, con-
 44 quers of all these others, itself unconquerable. This is that more than
 seven times over quoted, that fall from the mountain-side, bringing
 clay and iron and brass and of iron and gold to nothing, that was a revela-
 tion the king's grace had from the great high God himself of what must
 come about, that was clay broken, and that, poor doctor, the meaning of it.
 45 With that, king Nabuchodonosor bowed down face to earth, and made
 Daniel reverence; y, he would have sacrifices offered to him, and incense,
 46 and with these words greeted him. Doubt is none but that God of yours of
 all gods is God, of all things the master, for it is brings sudden change on
 a light, or how couldst thou have read the secret? Therefore, he said
 Daniel to high rank, and showed others on him, ruler he should be of
 all Babylon's provinces, and over all its wide realm have the pre-eminence.
 47 But Daniel made not to him, and it was Shadrach, Meshach and Abdenago
 that had Babylon under their charge, Daniel himself was the king's coun-
 cil will.

CHAPTER 3

- I**T was that king Nabuchodonosor made a golden image, like of life
 high and six cubits high, which he set up on the plain of Dura, in the
 1 province of Babylon, and word went round in king Nabuchodonosor's
 court, summoning all the governors, captains, judges, chieftains, rulers,
 prefects and leading men from every part of his dominions, to be present
 2 at the dedication of the image king Nabuchodonosor had set up. So they
 gathered there, governors, captains, judges, chieftains, rulers, nobles,
 great in high office, and leading men from every part, for the dedication of

1 Literally, "In this seven men mixed with earthenware, or they shall mingle
 themselves with the rest of men, but they shall not follow, for with that, yet
 as iron will not take such clay." This is usually understood as meaning "the king
 destroyer will never mix himself with such others by means of royal marriages
 (the rest of men), but they will not continue to keep the peace." All this is very
 much out of line with the allegory, which plainly implies that the break empire
 as its lower stage will be composed of a weaker and a stronger element which
 shall the two elements not really mixing. We must understand, then, that the
 conquering power (the great iron) will not be absorbed and only the conquered
 element is in dealing with.

king Nebuchadnezzar's image. And, as they stood before the image he had set up, a herald cried loudly to men of all peoples, nations and languages. As soon as you hear the sound of horns, flutes, harp, cithar, dulciana, pipe and other instruments of music, you are to fall down and worship the image of gold which king Nebuchadnezzar has set up. Whoever does not fall down in worship will be thrown, there and then, into the heart of a raging furnace. No sooner, then, did the sound of horns, flutes, harp, cithar, dulciana, pipe and the rest reach the assembly than all of them, whatever their tribes, people or language, fell down in worship of king Nebuchadnezzar's image.

It was then that certain Chaldeans came forward with audacious accusations against the Jews. They wished long life to king Nebuchadnezzar, and said, Lord King, thy command was that all men, at the sound of horns, flutes, harp, cithar, dulciana, pipe and the rest, should fall down and worship the golden image, on pain of being thrown into a raging furnace. And here are certain Jews, rescued by thee with the affairs of Babylon's province, to wit, Sidrach, Misach and Abdenago, who have not the royal command as defiance, and will not reverence thy gods, or worship the golden image thou hast set up. Upon this, Nebuchadnezzar said to Sidrach, Misach and Abdenago in a transport of rage, and when they were brought, without delay, into his presence, thus was the daring king Nebuchadnezzar wroth: Ye Sidrach, Misach and Abdenago will not reverence my gods, or worship this golden image of mine? Here is your choice, then: either you will fall down and worship this image of mine when the sound of horns, flutes, harp, cithar, dulciana, pipe and the other music reaches you, or thus and thus you shall be chosen into a raging furnace. You are in my power; what God can deliver you?

Thus Sidrach, Misach and Abdenago said to king Nebuchadnezzar. There is no need for any answer of ours to that question, thou wilt see for thyself whether the God we worship is able to rescue us from the raging fire, and from thy royal power. But, whether he rescue us or no, be assured, Sir King, here are men who do not reverence thy gods, or worship any image of mine. At this, Nebuchadnezzar fell into a rage, his features, as he glared at Sidrach, Misach and Abdenago, were distorted with fury. He would have the furnace heated seven times hotter than its wont, and so into that raging furnace he bade his chosen bodyguard thrust Sidrach, Misach and Abdenago with their feet shackled. So they were bound just as they were, in hoodies and robes, shoes and hose, and thrown into the heart of the raging furnace, the king's order obeyed on the spot. So fiercely it was the furnace heated that those who chose thus were bound to death. Meanwhile these three, Sidrach, Misach and Abdenago, fell fast bound to the heart of the fire that raged in it.

And there, to the bottom of the flames, they walked in and so, singing in

10 to God their praise, blessing the Lord. There, as he stood at the heart of
 11 the fire, Achania lifted up his voice, and thus made his prayer: Blessed art
 thou, Lord God of our fathers, renowned and glorious in thy name for
 12 ever! In all thy dealings with us, thou hast kept us thy side, as true as thy
 13 promises, as unswerving as thy course, as just as thy reward! No punish-
 14 ment thou hast inflicted upon us, as upon Jeroboam, holy city of our
 fathers, but was deserved, for sins of ours, iniquities and perversities that
 15 made him so. Sinners we were, that had wronged and forsaken thee, all
 16 was unright with us, unheeded thy commandments, as thou unheeded, the
 17 will neglected, and with it, our own well-being! Blotting we had not
 18 deserved, plague of thy covenant, plague of thy warning, and as thou the
 19 foul domination of golden idols, of a tyrant that has no equal on earth!
 20 Unpunished we stand, that have brought disgrace on the glory of thy true
 worship.

21 For thy own honour, we entreat thee not to shun us eternally. Do
 22 not stand thy servants, and deprive us of thy mercy. Think of Abraham
 that was thy friend, of thy servant Isaac, of Jacob whom thou didst so
 23 spare for thyself: the men in whose days thou promise that thou wouldst
 increase their posterity, till it was countless as the stars in heaven, as the
 24 sand by the sea shore. Whereas now, Lord, we are of all nations the most
 25 ungrateful of all the world over, now we are banished for our sins. In these
 26 days we are without prince or leader or prophet, we have no banner-recog-
 27 nition, no victim, no offering for us no income house, no fire-drawn can be
 28 brought into thy presence and we thy sinners. But oh, except as will,
 29 hearts that are crushed, spirits bowed down by adversity, look hardly on
 the sacrifice we offer thee this day, as it had been burnt-offering of sins
 and bullocks, thousands of sinners' hearts, who ever trusted in thee and
 30 was disappointed? With all our hearts, now, we choose thy will, we resem-
 31 ble thee, we long after thy presence, for this democracy, that shun-
 32 neth of thee, what we hope is vain? By some wonderful deliverance
 33 vindicate thy own name, that in the vain hope, that would do thy
 servants an injury. Forth, that would punish themselves with repentance!
 34 Crush down their might, crush them that in all the world Lord there is
 none, God there is none, glorified as thou.

35 Meanwhile, their sinners were as vile, as filthy and now, such was
 36 made must be heaped on the furnace, all the flame now forty-two cubits
 37 above the furnace itself, brooking out and burning such Children as
 38 stood near it. But as signal of the Lord had gone down into the furnace
 with Achania and his companions, and he drove the flames away from it,
 39 making a wind blow in the heart of the furnace, like the wind that brings
 the dew. So that there there were unscathed, and the fire brought them
 40 neither pain nor discomfort. Whereupon all of them, as with one mouth,
 began to give praise and glory and blessing to God, there in the furnace,

in three words the follow: *Blessed art thou, Lord God of our fathers, is praised above all, renowned above all for ever; blessed is thy holy and glorious name, praised above all, renowned above all for ever. Blessed is art thou, whose glory fills thy holy temple, praised above all, renowned above all for ever; blessed art thou, who reignest on thy kingly throne, is praised above all, renowned above all for ever. Blessed art thou, who art enthroned above the cherubim, and gleam down into the depths, praised above all, renowned above all for ever. Blessed art thou, high in the vaults of heaven, praised above all, renowned above all for ever.*

Then they cried out upon all things the Lord had made, to bless him, to praise him, and extol his name for ever. Bless the Lord they should, is the Lord's angels. Bless him they should, the heavens, and the nations is above the heavens; bless him they should, the Lord's Powers. Bless him as they should, sun and moon, stars of heaven, each drop of rain and mist is rain, and all the winds of God. Bless him they should, the sea and land, in winter cold and summer drought, dew and rime in morning, frost and in the cold air. Bless him they should, ice and snow, day-time and night-time, light and darkness, lightnings and storm-clouds. And earth is his to bless should bless the Lord, praise him, and extol his name for ever. Bless is the Lord they should, mountains and hills, every growing thing that earth is yields, flowing fountains, seas and rivers. Bless him they should, sea-monsters and all life that is bred in the waters, all the birds that fly in is heaven, wild beasts and man, and the sons of men. Bless him Israel is should, priests of the Lord bless him, servants of the Lord bless him is bless him they should, sparrows and souls of all faithful men, bless him they is should, defenced and humble hearts. And for Ananias, Ananias and is Shadrach, well might they bless the Lord, praise him and extol his name for ever, here was the grave opened, death robbed of its prey, and ever they were kept safe from the furnace, let us praise thee as they would. Give is thanks to the Lord, they cried, the Lord is gracious, his mercy is eternal. Bless the Lord, you that see his workmanship, he is God above all gods, to praise him and give him thanks, whose mercy is eternal.¹

So he started our king Nebuchodonosor, and started in his fort. Tell is this, he said to his counsellors, did we not cast those men into powder furnace, all closely bound? And when they answered, Yea, your doctor, he told is them what he had seen, there were four men, that bonds were none, walking in and fire in the heart of the fire, and were the worse. And such an aspect he wore, the fourth of them, as it had been a son of God. With is that, close were Nebuchodonosor in the furnace door, and cried, Come forth, Shadrach, Meshach and Abednego! Servants of the most high God,

¹ Verses 44-56 are found in the Septuagint Greek, but were unknown to the Aramaic text; it seems, then, to be a gloss on the text of St Jerome.

come out to get? So out came Shadrach, Meshach and Abednego, from the
 12 lion's heart all of them, and with one accord governors and judges and coun-
 cillors clasped round them to look. Then it was, the lion had no power over
 them, never a hair singed, nor a bone discoloured, nor any smell of burning
 13 to manifest its passage. And at that, Nebuchadnezzar could contain himself
 no longer, blessed be this God whom Shadrach, Meshach and Abednego
 worship! These were servants of his that stood in line, and defied a king's
 edict, ready to pay their lives as price, so they might be free men, worship-
 14 ping no God but their own, and he has sent an angel to deliver them.
 15 Now, then, I count that if anyone blasphemes against the God of Shad-
 rach, Meshach and Abednego, come he of what people, what tribe, what
 race he may, he shall pay for it with his life, and his house be put to public
 16 use. God there is no other than our great such deliverance as this! And
 he will be promoted there to high rank as Babylon promises.
 17 King Nebuchadnezzar to men of every race, tribe and tongue, dwell
 18 as they where they will, all health! Have ye wonderful persons the most high
 as God has been manifesting, and as my service. And my will is to make
 them leaders, persons most worthy, wonders most compelling, such a
 sign as his name for ever, such power as his the ages cannot diminish.²

CHAPTER 4

1 **A**Ll was well in my household; never was Nebuchadnezzar's court
 as more flourishing. And then I had a dream that put me in fear, and
 2 waking thoughts gave my troubled mind repose. Thereupon I gave order
 that all the wise men of Babylon should appear before me, to interpret my
 3 dream: diviners and sage, astrologers and soothsayers, all men reasonable,
 4 but never one of them could tell me the meaning of it. As last came Daniel,
 one of their number, styled after my own god's name Belshazzar, and as-
 5 cended by all the holy gods' with their spirit. To him I unfolded my dream
 6 about Babel's seven, Belshazzar, such as these are, the spirit of all the holy
 gods is in thee, and there is no mystery beyond thy ken. Tell me, then,
 7 what vision came to thee in sleep, what dream is hidden.
 8 Wouldst thou know, what Belshazzar described my fear, this was what I
 9 saw. Grew a tree from the heart of earth, beyond measure tall, a great
 tree had a dwelling; top of it reached the heavens, and the ends of the earth
 10 had view of it. What fair leaves it had, what filices of fruit, enough to
 11 caper for a whole world! Leaves was none but might take shelter under it,

¹ 'Yones' etc. etc. should (and in some Greek manuscripts did) form part of the next chapter.

² Or perhaps 'by the holy God'; so also in verses 6 and 25.

bird was none but might rest in its branches, and in all living creatures
it gave food. But as I lay watching in my dream, came down fire from heaven
one of the holy ones that never guard there, and laid along his message:
Down with younger trees, lay branch, strip leaves, spill fruit! Let beast no
shade, find no cover forested! Yet leave the stock of it fast as earth.

Best of men, chain of human! There on the soft meadow grew heaven's
dew wet lawn, pasture with the beams find her; beast of man be changed
in man, beast's heart given man, till seven seasons there has a bound man,
and passed him by. Down it is of the underlying men, will and word of
the holy men, live men and leave that be, the most High of human king-
ship is overlord, give it to whom he will, and holds none too base for the
having of it.

Thus dreamt I, the great king Nebuchadnezzar. Make haste, Belshazzar,
and read me the riddle, what man was none in my kingdom that could tell
me the meaning of it, but thou hast the spirit of the holy gods in thee
that canst unravel it.

But Daniel, Belshazzar if you will, made no answer. For a whole hour, in
silence, he gave himself up to his thoughts, and right comfortless they were.
Nay, Belshazzar, the king said to him, perchance thou hast a dream, and the
conspicuousness of a dream! Lord king, said he, such dreams be for thy ene-
mies! To all wisdom of state bode they what they bode! A tree tall and
manly, top reaching the heavens, in all the world's name, fair branches,
fruit abounding, food for all, beams shadowing, birds nesting there, what
is it, lord king, but thou'lt be great thy power has grown, it reaches heavens,
earth's bounds are the bounds of thy dominion. He watches even, that
holy one thou seest coming down from heaven, and his wind was, Down
with the tree, away with it, yet leave the stock of it rooted fast! Of iron
bark be spoke, and chain of brass, of soft meadow grass under the dew
of heaven, of one that should have his pasture among the beasts, till seven
seasons had found him there, and passed him by. Sentence from the most
High this dream forebodes, and the king's grace the subject of it. Far from
the bosom of man thou shalt be driven out, and among brute beasts thou
shalt have thy dwelling, no grass, no shelter, and with heaven's dew be
doctored, till seven seasons have passed thee by, no longer thou man, that
of all human: kingship the most High is overlord, and grants it whom he
will. If stock of tree is to be left stored, be sure thy throat shall be slice
as once again, but first thou must leave thy lessons, that all power is from
above. Dregs, my lord king, to be sipped by me; with sloughing, with
scurry to the pond, for fruit and wrong-doing of thine make stomach, it
may be to well continue thy path.

All the king Nebuchadnezzar understood. A week or two later, as he
walked to and fro on the roof of his palace at Babylon, he said aloud to
Babylon his beloved son, the great city, the royal city I have built, sure

- 15 proof of my power, fair magnates of my power? And before the words
 had died on his lips, came a voice from heaven, King Nebuchadnezzar,
 here is the dream! Pass away from thee is man, that royal power of thine,
 driven from the lapins of men, with beasts dwell thou, years like the
 sands are there, till seven seasons have passed thee by, and learned thou
 hast that the most High is overlord of all human happenings, to grant it
 20 where he will. These and then fell the down on Nebuchadnezzar, thrust
 him out they did, to feed on grass, and over the dome of heaven stretched
 him, thick as eagle's feathers his hair grew, and like birds' scales his scale.
 25 When the appointed time was even, I lifted up my eyes to heaven, I,
 Nebuchadnezzar, and eight seasons came back to me. Blessed I then the
 great high God, to the eternal gave glory and praise, such a sign as he
 30 hath for ever, such power as he the signs cannot diminish. Matched with
 him, the whole world of men counts for nothing, in the heavenly powers,
 as in our mortal lives, he accomplishes his will, and none may resist him,
 35 none may wit his meaning. And when season came back to me, back came
 royal pomp and state, back came the beauty I once had, grace and honour
 waited on me, returned to my throne now as once as splendour than ever.
 40 What wonder if I, Nebuchadnezzar, praise the King of heaven, cruel and
 gloddy him, so faithful to his promise, so just in his dealings? Proud much
 were our thrones as he.¹

CHAPTER 5

- NOW came we to King Belshazzar, that made great cheer the courtiers of
 his a thousand, each man drinking wine as his rank merited him.²
 2 And he, in his cups, would have the spoils of the old temple at Jerusalem
 brought in, cups of gold, cups of silver that his father Nebuchadnezzar
 had carried away, long and court, wife and concubine should drink from
 3 them. Straight as they were, all the spoils of Jerusalem, long and court,
 4 wife and concubine, drank from those vessels, drank, and so their own
 gods gave the power, gods of gold and silver, bronze and iron, wood and
 stone.
 5 Then, as that hour, an apparition came to them. They saw the fingers

¹ It would seem that the story of Nebuchadnezzar's descent must have been current, from quite early times, in more than one region. The allusion, in this chapter as it stands, between history and mythology would by itself suggest a compilation from sources. But it is also observable that the Septuagint Greek, while agreeing as to the facts, tells the story throughout in quite different words.

² In the Aramaic text, (and the king) drank wine in the presence of all the thousands.

of a man's hand writing on the plaster of the palace wall, fell on the king's
 light, parts of a hand that wrote there the king could not choose but see.
 All at once he changed colour, a pang of anxious thought, melted his heart
 within him, and his knees knocked together. With a loud cry, he bade
 them remove the most men of Babylon, sage and counsellor and diviner,
 and to them he made proclamation: Who reads me yonder writing, and
 tells me the meaning of it, shall go clad in purple, a gold chain about his
 neck, and hold the third place in my kingdom. But when they came into
 the banquetting-hall, never a wise head among them could read the charac-
 ters, nor tell the king what they meant; whereupon King Belshazzar was in a
 great taking of fear, his cheeks pale yet, and his features were so much in
 mind that himself.

But now all this while brought the queen-mother down into the banquet-
 ting-hall; Long live to the king's grace! mumbled, there is no need for doubted
 hearts and pale looks! One man stood out as they sat in the lofty gold in-
 space, in the father's rage, good proof he gave of the madness and learning
 that were his. Did not the father, King Nabuchodonosor, put him at the
 head of his wisest men and all, no more would the counsellors nor astro-
 logers to teach him? In such seasons the royal father held him, my lord
 king; no common spirit is his, no common graceless and discontent, is
 dreams or images, hidden things to reveal, spells to unbind. For his
 name, it is Daniel; the father called him Belshazzar. Let Daniel be com-
 mended, and thy middle shall not long go amiss.

So Daniel was brought into the king's presence, and the king asked him if
 it Daniel he were, one of the Jewish exiles his father had brought to Baby-
 lon? Certain things were told of him, that he had the spirit of the gods, great in
 proof of skill, discontent and wisdom above the common. And here was a
 certain writing, that had baffled sage and diviner called in to read them,
 meaning of it they could not tell. If Daniel had skill enough to reveal mys-
 tery and unbind spells, let him read these characters and interpret them,
 sets of purple he should have, and a gold chain about his neck, and hold
 the third place in the kingdom.

But Daniel spoke out, that in the king's presence Purple and gold is
 keep for threats, and the day however, he has have them who will. But for
 the writing, I will read it willingly, and tell thee the meaning of it. Sir is
 king, thy father was Nabuchodonosor; to him the most High gave royal
 state, and spiritual powers; for that reason of his, every people and race is
 and will most readily to awe of him, since he, needs he, makes he,
 shows he, all he would. With that, his heart how high, proud grew him as
 well and outrageous and the heart of all. From that throne he went some
 down, to show of that glory, cast out himself from the towers of men;
 floor of lower the lower of long dwelling-place of wild men should be his,
 food of the ox, and the dew of heaven should dew him, till he had

- learned that the most High is overlord of all human kingdom, grants it to
 10 whom he will. All this, Belshazzar, thou knowest, yet thou art upon that
 11 to doubt would show his pride; heaven's Ruler defying, thou wouldst bring
 out powder, rays, the spell of his temple, to serve wage for thee and thy
 12 secret, for wick and crucible. Gods of silver and gold, bronze and iron,
 stone and wood, that cannot see or hear or feel, thou wouldst magnify,
 13 for the God that holds thy life, thy kingdom, or thy language, serve a word
 14 of praise. That is why the hand appeared to thee, signs that were what
 15 thou wouldst witness. This is the character of to: Mard, Thord, Phord,
 16 those heathens considering, so many years allowed to thy empire, and now
 17 God has brought down to us end. And thereof, weighing, the equal of his
 18 brother: God demands, and has not found in thee. And phores, weighing:
 19 Pardon and Mercy shall be thy succor as the kingdom that is won from
 thy grasp
 20 With that, with royal bidding, they clothed Daniel in purple, and hung
 a chain of gold about his neck, good measure, too, was made that he hold
 21 in the third place in the kingdom. But that same night Belshazzar, the Chaldean
 22 king, was slain, and his crown passed to Darius, a Mede, that in
 the thirty-third year of his age.¹

CHAPTER 6

- T**HUS Darius was fit to appoint a hundred and twenty lords lieutenant,
 1 who should govern the provinces of his empire; and over these, three
 viceroys, of whom Daniel was one, provinces should be memorable to viceroys,
 2 and the king take no hurt. Yet governor was none so viceroys that
 3 could compare with Daniel, so richly God inspired him, and soon the
 king's thought was, to put the whole empire under his care. Right gladly
 would his lords have found opportunity to diminish him in the king's
 4 eyes; but so, handle so prudent they could find none, so faithful was he, so
 5 far removed from all benefit of suspicion. And at last they were thus re-
 solved, if charge was to be fixed against Daniel at all, keeping of his God's
 law must be the ground of it.
 6 So they took the king by surprise; Long life, they said, to the king's
 7 grace! Here is a design upon which we are all agreed, warrior and magis-
 trate and governor and senator and judge, that no order should go out

¹ If the story here related is of the well-known capture of Babel by Cyrus, Darius the Mede should perhaps be identified with Gobryas, a general of his who took command of the city after its capture. It is not impossible that a character "Median" might have been introduced between that of Belshazzar and that of Persia, but the circumstances speak so much of a real and actual capture as to suggest the Median and Persian as already, for political purposes, a single nation.

under the royal seal forbidding the subjects to make any request of god or man these next thirty days, save only of themselves. And if any man disobey, it shall be on pain of his life, he is like the lion-pit. May it please the king's grace to give this decree of our office, and make the decree enforceable, under law of the Medes and Persians, the law thereof is so standing.

Drew up the edict he did, and signed it. As for Daniel, when he heard it was law, he took himself lower; and now as ever, three times a day, he would open his chamber window towards Jerusalem eastwards, doing reverence on bended knee and praising his God. He says they surprised him at it, these eunuchs of his, found him a-praying to his God, and went in all to demand the king of his edict. Had not a law been enacted, pray that should be given to god or man these thirty days following, save to the king, and that on pain of the lion? Law it is, said he, and law of the Medes and Persians there is no opposing. Why then, they asked the king, what is of Daniel, Daniel the Jewish ruler, that for law and edict casts omkring? Three times a day he offers his God praises.

Pitiful hearing was this for the king's ear, to hear Daniel was all his thought, and so that said he laboured all set of men: but the trap they had so devised was too crafty for him, and now they put him in guard there was no help for it. By the law Medes and Persians was, let the king once make a decree, there is no opposing it. At last the king gave orders Daniel is should be set for and shut up in the lion-pit. So Berish's nephew, he said him, thy God must needs deliver. And with that, a mouse was brought and set down in the pit's entrance, which the king sealed and his eunuchs both, none might tamper with it. Home went the king, and supped as he did, as he would have no food brought him, and sleep he might not.

With the first light of day, the king was up and stirring; to the lion-pit he hastened, and as he came up in it, he cried out more lamentably to Daniel, saying: of the God that lives, has faithful service of thine availed thee, rescued thee from the lions? Long life to the king's grace, Daniel is answered: myself of his did his command, and clogged the lions' mouths. What harm should they do me, one that my God sees guileless? And for thyself, good king, wouldst thou I to save thy displeasure? Right glad the king was to learn of Daniel's safety; he sent he gave orders they should bring Daniel up out of the pit, and out of the pit they brought him, unscathed from head to foot; each eunuch they have that was in guard. Thereupon, at the king's bidding, they stretched his accusers, and threw them into the lion-pit, their wives and children with them. But these never reached the floor of it, so quickly the lions fell upon them, and broke all the bones of them to nothing.¹

¹ Cf. verse 30, Mt. 23: 35. The Samaritan Church has, "were stretched down two women of his," i.e., the two other women allied to it as were it alone.

- 13 Then Daniel sent out a proclamation to all the world, without distinction
 14 of nation, race or language, telling them well, and expounding the
 dream upon them, that all the subjects of his august should hold the God
 of Daniel in awe and reverence. Here is a God that lives, he told them, a
 God that shides the every such a sign as he there is no overruling;
 15 such power as his the ages cannot diminish. His to deliver, his to save,
 his to show wondrous portents in high heaven and on earth beneath, the
 God who saved Daniel from the lions.
 16 Let Baruch scribe, or Cyrus the Persian, the same Daniel there yet

CHAPTER 7

IN the first year of the Babylonian king Belshazzar, Daniel had a dream.
 Deep by night, too still his thoughts were busy. The substance of the
 dream, he put to record, giving no more than the sum of it, in these words
 following:

- 1 Night came, and brought with it a vision for my vision. All the world of
 2 basins, I thought, did hands over the wide sea, and out of it came four
 3 great beasts, each of them different from the last. A lioness the first entered,
 4 then yet had eagle's wings, but as I watched, those wings were plucked,
 5 and with that it rose up from the ground, standing on its feet like a man,
 6 and a man's heart was given it. Then rose up another by its side, this one
 7 like a bear, whose some of teeth it had in its mouth, and a man's heart was
 8 in, great part of mankind it should devour. What saw I next? A leopard it
 9 seemed, yet had a lion's wings, four of them, on its back, and four heads,
 10 this beast it was that now showed dominion. But still I dreamed on, and
 11 a fourth beast was it last, fiercer, and stronger, and more powerful yet.
 12 It had great rank of iron, ready to crush and to devour, and ever when
 13 these passed it would stamp down with its feet; much it these others
 14 might say, and out of its head grew ten horns. Even as I watched these,
 15 a new horn grew up in the midst of the others, and three of them were
 16 plucked away to make room for its eyes it had, this new horn, like a man's
 17 eyes, and a mouth that talked very beautifully.
 18 While I still watched, there were judgments-there was a setting; and one
 19 took his seat there crowned with age. While he wore his golden robe,
 20 and great men would not match his face for whiteness; his throne all of
 21 flame, the whole under it glowing fire, and ever from his presence a
 22 stream of fire came rushing forward. A thousand thousands they were that
 23 waited on his bidding, and for every one of them, a thousand others were
 24 standing there before him. Justice should he hold now, and the records lay
 25 open. And still I watched, to see what would become of the beasts yonder

humbled me; and almost I was woe the heart itself had been slain, and even the cause of it had vanished, heaped away to the flames, nor might those other hearts enjoy power any longer, though life they should enjoy for a while, until their men came. Then I saw as my dream, how as one came riding on the clouds of heaven, that was yet a son of man, came to where the Judge sat, crowned with age, and was ushered into his presence. With that, power was given him, and glory, and sovereignty, obey him all great, men of every race and tribe and tongue, each a sign as his born for ever, each power as his the ages cannot diminish.

By this, Daniel wrote, my heart was all at rest; a dream right it was, and as I dreamed, my thoughts bewildered not. So I drew closer to see that it stood by, satisfied to know the mouth of all that had gone forward, he it was that paid the saddle for me, and thus he unrolled it. It is but earthly is kingdoms they broken, these four great beasts these last men, the men of the most high God shall have dominion yet, there it shall be for ever and for evermore. But I was minded to know the truth more fully, so what was the fourth beast, so different from all the rest, so dreadful, who gave it horns such and claws of iron, so crush and so devour, to trample on what was left? What of the ten horns on its head, and that other, before as which three of them fell, the horn that had eyes, and a crown to boast with, and grew greater than the rest? This knew it was I saw doing battle against the servants of the most High, and getting the better of them, until the Judge appeared, crowned with age, to give them redress, and then it turn came to have dominion.

And his answer was, that fourth beast was the fourth of these earthly is kingdoms, and the greater of them all, so crush and devour and trample down a whole world. Ten kings be the ten horns of that kingdom, and as after three another shall rise, more powerful yet, and three of them shall bite the first. Fearfully he shall challenge the most High, and do his own ways despising, calendar and ordinance he shall think no use saving for a space of time, and for once as long, and for half as long, he most needs have his way. Then when shall be held as him, and all his power be taken away, crushed down and forgotten for ever. Then when ready, when it expect, what such-rebelling dominion shall be there, the people not apart for the most High! Sovereignty everlasting, no monarch but man born to its yoke.¹

So ended the revelation made to Daniel. Bewildered my thoughts were, as and my cheeks pale, but I kept the memory of it faithfully in my heart.

¹ Literally, 'For a time, and times, and half a time.' This is undoubtedly interpreted as meaning three-and-a-half, that is, half of the mystical number seven.

² It must be confessed that the historical interpretation of verses 23-27 remains wholly doubtful. It must even clear whether the four beasts represent four successive empires (like the seven in chapter 2), or four kingdoms existing simultaneously.

CHAPTER 8

TO me, to Daniel, another revelation came, besides that I had seen.¹ It was now the third year of king Belshazzar, and I was at the town of Susa, in Achana province, but it seemed, in my vision, as was by the great of Uai I saw. I looked at what lay before me, and what saw I, at the edge of the marsh, but a reed standing there, with one high-branching bough, and another that grew up after it, but grew higher yet. With those horns it would sweep away every that came to meet it, west and south and north was never a boat could reach it, to escape its attack, no wonder that was wanted all before it, and rose to greatness.

But now, as I looked, came a back goat from the west country, earth overshadowing, and spanning the ground beneath him; was from this goat a hind between the eyes of him, a horn of noble aspect. Close he came to the reed, the great horned ram I had eyed in wonder gateway, and he came down upon it with very fierce onslaught. So easily he charged that he overcame the reed and broke either horn off it with one blow, that staff could it make now? Though down it was and trampled under foot, there was no mending it. So now it was the goat's turn to carry dominion, yet so soon had he reached his full strength, that the goat's horn was broken, and four other horns must grow up in place of it, showing the four winds of heaven.

It was from one of those a single horn now sprung, a little horn that grew till it overthrew south and east, eye, and the armies . . . For the angle of heaven itself it proved a match, bringing heavenly powers down to earth, rays down to earth, and trampling them under foot; a match even for the captains of those armies, that must lose the daily paradise it offered to him, and look on as the destruction of his sanctuary. Alas for our pain! That such a king, by word three, should stand against the nations, crush their strength down, and should drive yet, should prosper yet. The complaint I heard one of God's servants making to another, I know not what, and when that other asked how long a cessation of justice the vision portended, how long the eclipsing gods, and the defeat, and the profanation, Night first, said he, morning after two thousand three hundred days it will be, ere the sanctuary is cleansed.²

¹ *Interpretation*, 1. 9, 'the first vision dreamed of the Macedonian emperor Alexander's death. The little horn is usually identified with Antiochus Epiphanes (323-175). The persecution of the Maccabees, but he was the captain, not the ruler of his land, and the supernatural power of the 'three horns' displaced by him were curiously forced.

² According to the Babylon text, 'the vision' and so in verse 18.

³ Verses 9-14 (probably verse 12) are very obscure, and may have suffered

But for me, for Daniel, that saw the vision, understanding of it was to come, till one appeared to me that had the appearance of a man, and a voice talked him thus between Ulu's gates. For thus it is, Gabriel, to make the man close. Close he close, then, to where I was standing; but I, at a last meeting, tell dreams in terms, clear to earth. Hear them well, sons of man, and be, what here thou seest, in the last days shall be accomplished. But as he spoke to one that lay swooning on the ground, so he must put out his hand, and raise me to my feet. Then he went on: I mean to tell thee how it all shall fall out when the days of punishment are over; he saw the end of them in death. Blessed was of thy vision, rules over the Medes and Persians, back gave over the realm of Greece, and the great burn between life and eyes is first of the Greek kings. Those four others that goe after are a breaking are four kings that shall arise, fellow-countrymen of his, but not his peers. These reigning, the world shall go from bad to worse, till a new king comes to the throne, brown-faced, a master of maddens. Great power is shall be world, though of that first king over the poor, making harvest beyond belief, thriving and prospering. Strength of men and holiness of life shall create peoples from his will, all shall go well with crafty scheming of his, as till his hour grows proud, and he dies death all about him, when pearl is none. And at last with the Prince of princes he shall try conquering the human hand it shall be that crushes him down at last. Night comes first, is then morning, but the revelation made to thee is a true conquest it up, till those last days when it must have effect.¹

So much he told me; and the many days after I lay sick, when I was on a my feet again, I had the king's business to do, but still I was all dazed by the vision, and there was no interpreting it.

from manuscript correction. At the end of verse 3, the Beza-Stephan Greek has 'the north'; the Beza-Stephan Latin has 'the gentility'; the Beza-Stephan Latin has 'the gentility'. Perhaps a word has dropped out, and we should read either 'the gentility of the north', or 'the gentility of the north' as in 21:16. The reference to night and morning in verse 4, is probably interpreted, according to the Beza-Stephan text, of the rising and setting of the sun. Thus Beza-Stephan we should understand as (interior) of 1,200 days, involving 1,200 months.

¹ In verse 29-30, the great here is evidently Alexander of Macedonia, who died in 323 B.C. 303, and the little here presumably Antiochus Epiphanes. The Latin version gives two different translations of the same phrase in verses 29 and 30, but it seems likely that we ought to prefer a uniform interpretation, rather 'was a man like Alexander's strength,' which runs the context best, or 'was by means of their (king's) strength,' which is a more natural rendering of the Beza-Stephan. The Beza-Stephan of Antiochus Epiphanes is not particularly responsible

CHAPTER 9

- THEN Daniel the Mede, son of Belshazzar, was raised to the throne of Chaldea, and in the year when his reign began also ben I, Daniel, should answer, by the reading of old records, how to compare the seventy years of Jerusalem's wickedness! Such shows the Lord had foretold to the prophet Jeremiah. And with that, I turned to the Lord my God, pray as I would, and set for prayer, fasting ever, watchful and when will my war.
- I Prayed I then to the Lord my God, and made confession of my sins, in these words following: Mercy, mercy, Lord God, the great, the terrible, to those who love thee, so gracious, with those who keep thy commandments, with keeping still. Answer us here, and wrapped thee, rebuffed we have, and forsaken thee, turned our backs on decree and stood of thee, not heeded thy servants, the prophets, the signs or so in thy name, to king and prince and the common folk that prospered us. Fought with thee in arms, wars, Lord, to which for the wrong-doing that has offended thee, men of Jude, citizens of Jerusalem, Israel were at hand, Israel banished the way, in what plagues thou wast! Blame we, king and prince of ours, fathers of ours that did the wrong: be it thine, O Lord our God, to have a mercy and to forgive. So far we have strayed from thee, so deaf to thy divine voice, when the prophets that served thee bade us follow thy law!
- A whole people that would transgress thy command, turn a deaf ear to thy call! What wonder it's fall on us, deep by deep, the avenging curse-God's strict Moses wrote off! Our sin had deserved it, and if justice unexampled punishments befall Jerusalem, it was but a shame fulfilled, warning we had of it, we and the princes that governed us. No misfortune overtook us, but the law of Moses had foretold it, and yet, O Lord our God, appease thy anger we would not, nor laws we staining, nor heeded our selves, how well thy word thou keepst; what wonder of thee, not blessing, the divine regard brought us? Be our punishments when it will, nor were to find fault with the God we have disobeyed.
- Then art the Lord our God, whose consuming power reached thy people from the land of Egypt, who hast won thyself glory, too, in this war! O Lord, drive from us, we have done ourselves unrightly of all thy faithful dealings with us. But wilt thou let thy malignant anger fall on Jerusalem, on that holy mountain of thee? Too long, for our sin and the sin of our fathers before us, all our neighbours have held Jerusalem, and as thy people, as contempt. God of our men, give sentence at last to the prayer, the plea thy servant brings before thee: for thy own honour, a ransom the necessary that now lies before us the will of thy favour! My

God, give ear and listen to us, open thy eyes, and see how desolate is this city of woe, that claims to be thy own. No accents of mercy, nothing but thy great love emboldens us to lay our petitions at thy feet. Thy hearing, Lord, and thy pardoning thy blood, Lord, and thy aid! For thy own name's sake, thy God, direct thyself on hither to the city, the people that is called thy own.¹

Thus prayed I, then did I confess my own sins, and the sins of my father Israel, pouring out supplication, there in the presence of my God, for that holy mountain which is his dwelling place. And I was still at my prayer, when the human figure of Gabriel, as I had seen it at the beginning of my vision, flew swiftly to my side; it was the hour of the evening sacrifice when he reached me. And with those words he enlightened me: Dazed, my mind is so struck that and give thee document. Even so is thy prayer heaped, a secret was disclosed, and I am here to make it known to thee, so will heave knees there. Mark well, then, the message, and read the revelation wrought. It is ordained that this people of thine, that holy city of thine, should wait seventy weeks before guilt is done away, sin ended, wrong righted, before God's everlasting favour is restored, and the violence and the prophecies made true, and he who is all holiness receives his anointing. It is numbered of thee, and mark it well, a period of seven weeks must go by, and another period of sixty-two weeks, between the order to rebuild Jerusalem and the coming of the Christ to be your leader. Streets and wall will be built again, though in a time of distress; and then sixty-two weeks must pass before the Christ is done to death; the people will disown him and have none of him. Then the story of an avenging leader will destroy both city and sanctuary, so that he rising away will again come destruction, only a ruin is to be left when that war is ended. High commands he shall make, before another week is done, and with folk a treaty; but when that week has reached its course, offering and burnt-sacrifice shall be done; in the temple all shall be defilement and desolation, and until all is over, all is fulfilled, that desolation shall continue.²

¹ The prayer of Daniel has several points in common with that of the Jewish people in *Ezra* 1:15, 4:7.

² The traditional account given of verses 24-27 is, that Daniel interprets the seventy years of Israel's captivity as seventy weeks of years, and that the periods called 'weeks' are periods of forty-nine years, four hundred and thirty-five years, and seven years respectively, four hundred and ninety in all. This order is usually Jerusalem is, quite actually, identified with that given in *Mt* 24, and *Lk* 21: 24-26. This would explain the correspondence with prophecies about 'the End' which often concern the subject of our Lord's return; but Daniel's prophecy was to fall due within the course of that century. It need be admitted, however, that widely different views have been held about the application of the prophecy in detail. Modern commentators, who understand the whole passage as a reference to Antiochus Epiphanes, and the profanation of the Temple in B.C. 167, are driven to very unconvincing explanations of the time-period

CHAPTER 10

THIRTIEN, in the third year of Cyrus' reign, that was king of Persia, a fresh revelation was made to Daniel, who is also called Belshazzar. Here is much *ishbubah*, and a great hour . . . And right well he understood its meaning; he's even vision where understanding is none.¹

- 1 For three weeks together I, Daniel, that saw it, had been making and
2 there, for three weeks together day bread was my diet, nor ever did want
3 to what once my lips, nor till sunset me. Came now the twenty-fourth
4 day of the new year, and I stood by the banks of the great river, where it
5 is called Tigris. I looked up, and saw a man standing there clad all in
6 linen, and his garb of fine gold. Great as upon his body was, like the
7 play of lightning shone his face, and like trumping cressets his eyes, wings
8 and legs of him had the sheen of bronze, and when he spoke, it was like
9 the murmur of a storming. The vision was for me, for Daniel, though my
10 companions never saw it, such fear overcame them, they were fain to hide
11 themselves, and I was left alone with this high vision for my company.
12 No wonder if my spirits were comed, pale grew my cheeks, and all the
13 strength in me ebbed away. He spoke, and as I listened to that voice, I
14 recognised where I stood, and lay there, fain to earth, till a hand reached
15 me, giving fresh impulse to heart and wits.
- 16 Daniel, he said to me, Daniel, so well beloved, up with thee, and heed
17 thou wilt, I have no counsel to thee. Yet for all he spoke thus to me, I stood
18 there trembling, and still he went alway my feet. Tides began, Daniel, said
19 he, thy prayers did not go unheard. Prayer of thine it was becomest me to
20 thy side, from the very moment when thou didst set about thy search for
21 knowledge, by fasting in the presence of thy God; but since twenty-one
22 days he who guards the realm of Persia has delayed my coming. At that
23 Michael, one of the high lords, brought me aid, and there, at Persia's
24 court, I was left master of the field.² Now I am here to tell thee what shall
25 befall thy people in the last days, long days must pass ere the mission is
26 accomplished.

involved. There is a very obvious, and the text seems to have suffered in transmission. "All shall be delivered and delivered", literally, "there shall be deliverance of deliverance" of *Plu. vii. 13*.

¹ The attempt made to explain this verse as it stands are not such as to produce conviction, and it seems likely that there is some corruption or omission in the text.

² "He who guards the realm of Persia", the reference here, and all through the rest of the chapter, is to the guardian angel of the country concerned, according to the common opinion. The last clause is the source of very doubtful interpretation.

Thus, as he spoke, I stood there dumb, and with eyes downcast, till a cold as once a touch fell on my lips, like the touch of human hand.¹ Now found I speech, to give your vision his answer. Methinks then, my lord, I wish, that sight of those colours my flames; strength in me is none. How should I then hardly words with meaning? Not strength alone fails me, for the very breath will not come. Once again a hand seemed to touch me, and words came to breathe me; Nay, there are not for thee, as well beloved, never hence befall thee! Take courage, and play a man's part! With due, I found my strength again; Speak on, my Lord, till I, there has put our heart into me. And he answered, That thou read, by this, the secret of my coming to thee! I am even now on my way back to fight against the host of Persia, when I left him, what saw I but the host of the Greeks already on the march? Only I must show thee first what is written in the book of doom.²

Much it is to do, and save for Michael, that is guardian of your rest, I have none to aid me.

CHAPTER II

Had to strengthen and uphold has been my task,³ ever since Darius the Mede began reigning. And now, down to flourish then, a king shall rise in Persia,⁴ the fourth from thee, with as great revenue beyond all the others; to the power such wealth gives him, he will set the whole world in motion against the walls of Greece . . .

And a warrior king shall arise, warning each empire that there is no

¹ Literally, 'As it were the touch of a rose of man touched my lips.' This would suggest, in fine style, the presence of a sexual symbol being, not yet manifested. This seems to partially explain that only one signal is referred to, from *homo* & *rosa*.

² Verse 22, as it has read normally, and some change the order of the original text has become disordered through an accident: 'The book of doom', literally, 'the writing of destruction' (i.e., *crucifixus*).

³ 'Him' probably refers to Michael, but it might be understood as 'the host of Greece' or even of Darius.

⁴ The king is certainly identified with Xerxes (i.e. 485-455). But it is doubtful whether the Hittite text should not be construed 'shall set all in motion, the (whole) realm of Greece', and this might describe the persuasion offered to Philip of Macedonia by Artabanus III, he might be called the fourth successor of Artabanus I, in whose reign Jerusalem was rebuilt. If the interval (of more than a century) between Xerxes and Alexander has been passed over in silence, it may be a prophetic overlooking of history, or conceivably there has been an omission in the text.

1 receiving his will.¹ Divided that empire shall be, as soon as it is established, between the four quarters of heaven; not seen of his they shall be the rule of, nor parts of his; besides these, foreign lands shall part his dominions between them. The northern kingdom a strong ruler shall have, but of his vessels one shall be stronger than he, and in dominion excel him; while, with his dream, vital it has these two make peace between them, and, to seal their unity, daughter of Egyptian king to Syrian king must pass.² Yet shall she not see, nor dynasty of her conduct, herself in due time, with removal of her, borders of her, must be a victim. Her unavenged, sons of her own father's much shall march on Syria, and do battle, and prevail: shall carry off to Egypt the images of Syria's gods, as treasures of silver and gold. Then, his soul mastered, with that expedition he shall be content, and to his own kingdom return.
 10 To Syria's helm the quarrel is left, and now there are great hosts assembling, under a new king that must ever be bumping on, his over as food, returning with speed to the charge, throwing all his forces into the assault. See with what fury the Egyptians king raises the field against him, rather a great host of his own, and over Syria's host gains the victory!
 11 Captives a many, dead warriors a many, to gladden his heart, but all to no purpose: back Syria comes, in greater force than ever, made filled, and treasures overflow, with the years. All the world will be for putting a quarrel with Egypt then, but heads there will be among thy own people who think to fulfil the old prophecies thus: but to their cost. On marches he, yonder Syrian king, reves around, and makes famished cities his own, Egypt's vigour is all spent, serves a halt, though on best seasons eager
 12 being unavailable for combat, to suppose terms as his enemy, yet fleet as a noble land? and craves it under his hand. How to gain secure possession of the whole kingdom? A kingdom must be exactly gift of a royal bride shall be the land's wedding? But no, that will not serve, never shall it be his. To the sea-coast he turns his thoughts turned, and conquers lands a many, pure to silence the author of his own disgrace, and covers him with disgrace at her seat.³ But at last, to his own province turning back, he totters to his fall, and the throne of his is handed no more.

¹ In verses 3-10, the period from Alexander the Great to Antiochus the Great is sketched in with considerable detail, verse 4 gives the history of Berenice, daughter of Ptolemy II, and verse 17 that of Antiochus' daughter Cleopatra.

² 'Egyptian' and 'Syrian' are 'southern' and 'northern' in the original, all through this chapter (though Egypt is personified by name in verses 4, 21 and 43).

³ The 'noble land,' here and in verse 26, is usually understood as meaning Palestine, though Egypt is a possible alternative in either case.

⁴ This verse is very obscure, and its Hebrew text untranslatable. We could here expected some reference to the defeat of Antiochus by the Romans at Mactris in 63 BC.

To a war against his throne must pass, of a throne unworthy, soon 10
 shall his end come, and yet no blow struck at vigils, or in battle.¹ And 11
 after him a more little thought of, royal succession he has none, yet see
 how swiftly his approach, what shall he see to see a disaster?² Down 12
 go strong armies, crushed before him, down goes crowned chief,³
 many slain, and then treachery, of armed following he needs but little. 13
 So he makes his way into rich cities that respect no laws, outdoes father 14
 and grandson both in havoc, no much wealth so plunder and so squander,
 into strong cities, too, by crafty devices, while fortune serves. Power of 15
 his and policy of his he shall match at last against Egypt, with a great
 army at his back, also, Egypt, what waits that great genius of warfare?
 Craft was the day; now that led on thy royal beauty are thy own 16
 undoing, and with great slaughter that army of thine is overcome. See 17
 when the two kings sit atched at one table, last both! But nothing
 they shall achieve, not yet the appointed hour has come. Back goes the 18
 king of Syria, crushed with spoil, weakens his spirit on God's covenant
 as he journey home; then, when the time is ripe, marches once again 19
 southwards. Yet (said he) shall not so once he speed; here are Roman 20
 galleys⁴ encircling him, and he must return discomfited.

And now, as he returns, he shall vent his spleen against the holy cove-
 nant in good earnest. The firmness of that covenant have not escaped
 his eye, and there are willing hands a many to help him profane the 1
 inviolable sanctuary, daily service ceasing, spreading defilement and
 desecration there. Fanning havoc, and traitors to the covenant! But as
 those others, that their God acknowledge, shall go all the more boldly
 to work, themselves a few that give right counsel to many. Crippled they 2
 shall be for a while, by sword and flame, by pest and plunder; then, 3
 even as they are falling, it will need but a little support, and the little
 multitude will rally to their side. What if some of them should fall, 4
 those wise councillors! Assured let them be for a little, when, purged for
 a little, there shall be happier times yet.

¹ The Hebrew text describes this king as 'coming as exercise to pass through,' presumably in allusion to II Macc. 5:2. But the Septuagint Greek, like the Latin version, contains no such allusion.

² Throughout verses 20-47, the situation has much less readily translatable than in verses 2-19. Some parts of it at least are generally understood as reflecting an Antiochian Epiphania (i.e., 291-292), but for the most part it would be equally applicable to any persecuting tyrant.

³ 'Crowned chief' perhaps means the high priest Onias III, deposed by Antiochus in 201 B.C.

⁴ So the Septuagint Greek, but the Hebrew text has simply 'ships of Chittim,' i.e., from the West. It looks as if the tradition that interpreted these originals as it well known that Antiochus was ousted off Egyptian soil by the Roman emperor Augustus Caesar.

- 10 As for the king, he shall have all his own ways; in his pride, he will thank himself a monarch for any god, even of that God heest himself the rival, who is above all gods, And still he shall shew; vengeance is not
 11 yet ready to overcome him; down shall come when doom must. What are his father's' gods to him? Whom's dalliance is all his concern; of gods he
 12 puts little, that will set himself up over all. When his rage comes, it is the god of Moab¹ he will worship, for such a god, that never has
 13 broken down, the gold, and the silver, and the precious metals: with this new-found god to aid him, he will make Moab his stronghold, shewer honours and dignities upon its folk, make a present of lands to them.
 14 Then comes the hour of destiny. Egypt shall declare war, and he, the Syrian king, shall sweep down upon it with hosts and chariot and a great
 15 host. Think lands will be invade and conquer, which pass by, ere he reach the nobles of them all? Hamed a navy shall be, but Edom shall
 16 escape his onslaught, and Moab, and the prisoners of Ammon. A country here he will attempt, a country there, and he sure Egypt shall not
 17 go unscathed: gold and silver of Egypt, and all its precious treasures shall come into his power. Then, as through Libya and Ethiopia he
 18 makes his way, tidings shall come from east and north, to bring him back
 19 with all his host, ready for battle, ready for outrage. See where he sets up his royal pavilion² between sea and sea on powder noble hill, powder mixed with riches in very wealth, and more things will³

CHAPTER 12

- TIME, then, that Michael should be up-and-doing; Michael, this high lord who is guardian of thy race. Distress shall then be, such as never was since the world began, and at that hour of distress thy fellow-countryman shall win deliverance, all whose names are found written when the
 1 named his open. Many shall wake, that now lie sleeping in the dust of earth, come to their life everlasting, come to be comforted for ever with
 2 their kinsmen. Bright shall be the glory of this consolation, as the radiance of the sky above, every-bright for ever their glory, who have taught many the right way.
 3 For thyself, Daniel, keep this revelation locked away, sealed up the

¹ 'Moabim', or perhaps, 'Moabites,' but it is difficult to understand who are meant by 'them' as well as if Moabim is not a proper name. We do not meet the name elsewhere, on the other hand, attempts to identify the 'god of Moabim' are not altogether convincing.

² The Latin version here translates, 'his pavilion spread.'

³ The Hebrew text is generally understood as meaning 'he reaches his end, and there it comes to bring him aid.'

record of it must be until the hour appointed. Leave others to hasten to and fro, in search of knowledge.¹

Thus he spoke, and now, looking up, I saw two others that stood there, as one on either bank of the stream. But he, the man clad in linen, stood a close yet over the river bank, and when I asked how long those wondrous things should last, it was from him I had my answer. Both hands raised to heaven, he cried by the God who lives for ever that there should be an end to it, it should last for a space of years, and for years as long, and for half as long, no more. Strength of God's holy people must be broken utterly, when time is over, all is over and done.² So I had my answer, but I still could not tell the meaning of it. Ah, my Lord, I said, but what shall be the end of it all? Nay, Daniel, said he, be aware of this, needs must it that this resolution be shut away and sealed up, till the appointed hour comes; and till then shall be chosen such a many, that are purged by the God's armying, and till then are seasons that will not leave their meaning. The riddle, for these others, a riddle must remain, but who considers there be that will find the clue to it. Of this be sure, after is the time when the daily sacrifice is abrogated, and all becomes deluge and desolation, twelve hundred and ninety days must pass. Blessed shall it be for he that waits patiently till twelve hundred and thirty two days are over.³ And for thyself, Daniel, go thy way . . . till the end, till the end of the days rest thou still, and rise to fulfil thy appointed destiny.⁴

CHAPTER 13

THERE was a man called Josiah living in Babylon, married to one a Susanna, daughter of Helcias.⁵ This was a woman of great beauty, and one that feared God, as well had her parents, religious folk, schooled in their daughter in the law of Moses. A rich man was Josiah, and had a fruit-garden close to his house, and he was much revered by the Jews, among whom there was none more honoured than he. There came a year in which these two elders of the people were appointed judges, of

¹ The last part of this verse cannot be rendered with any certainty.

² Even till the end of the verse is variously interpreted.

³ The figure given in verses 11 and 12, like those given in 2:14, are approximately synchronized with the 'times, times and half a time' which is elsewhere given in the same text. Cf. Apoc. 12: 6, 14 and 13: 5, where the time-unit is mentioned.

⁴ This verse is very obscure, and perhaps corrupt. The latter part of it is usually interpreted as meaning that Daniel will die and rise again to happiness in a better life, but if so all the words in it are used in an unexpected sense.

⁵ This chapter, with chapter 14, is preserved in the Septuagint Greek, but not in the Hebrew text.

when the Lord will, Whosoever has sprung up in Babylon, and the
 roots of it are these elders and judges who claim to rule the people!

These two were elders at Josiah's house, and all those who had dispute
 to seek appeared before them there.

At noon, when the common folk had returned home, Susanna would
 walk about in her husband's garden, and these two elders, who saw her
 go in and walk there day after day, fell to looking after her. Persons they
 delighted, and turned away their eyes from the sight of beauty; as yet
 a woman they would fain have forgotten. The Jews that turned back,
 a wonder to other would fain do so, unless it for very shame they might not,
 thus looking after a woman's favours: yet day after day they seized the
 opportunity to have sight of her. A day came at last when one used to the
 other, Hence go we, it is dinner-time; and go they did, taking their
 several ways: yet both returned hot-foot to their watching-place, and
 there met one another. So there was questioning on both sides, and out
 came the story of their love, and now they made common cause, as a
 suitable time they would waylay her together, when she was alone.

They watched, then, for their opportunity; and when, as her custom was,
 went out one day with two of her maids, and had a mind to walk, there
 in the garden, for it was summer weather, and none was by except the
 two elders, and they were so looking, watching her. So she bade her
 servants go and bring her oil and soap, and then the garden door while
 she was so-bathing. Her thing was stayed; that the door of the garden
 they did, and went out by a back entrance to bring her what she had asked
 for, they knew nothing of the elders that were hiding there within. And
 then one, as soon as the servants were gone, rose from their hiding-place
 and ran to her side. See, they told her, the garden door is shut, and there
 is no witness by. We are both united with a desire for thy favours, come,
 then, let us enjoy them. Refuse, and we will bear witness that thou hast
 a guilty heart, and thus was the reason thou wouldst not thyself of thy
 husband's company.

Whereupon Susanna groined deeply, There is no escape for me, the
 maid, either way. If I consent, I am lost, and if I refuse, I shall be at your
 mercy. Let me rather fall into your power through an act of mine, than
 go contrary in the Lord's sight. With that, Susanna cried aloud, and the
 elders, too, began crying shame on her; meanwhile, one of them ran to
 the garden door and opened it. And now the servants of the house, hear-
 ing such outcry in the garden, came running in through the back entrance
 to know what was afoot, and they were greatly shocked when the elders
 told their story, never before had Susanna been defamed thus.

When the morning came, there was a throng of people in Josiah's

¹ Daniel thought that it was almost as yet 12. 22-23.

house, and the two elders were there, intent upon their malicious design against Susanna's life. They asked publicly that Susanna, daughter of an Hileah and wife to Jonathan, should be sent first, sent for she was, and as came out with her parents and her children and all her kindred. So as chancy she was, and so fair, these two knaves would have her lay down in her will, the better to enjoy the sight of her charms. All her friends, all in her acquaintance, were in tears. Then the two elders rose amidst the mourning, and laid their hands upon Susanna's head; while she, weeping, looked up to heaven, in whom that her heart had never lost confidence in the Lord. We were walking in the garden apart, said the elders, when this woman came out with two hand-maidens. She had the garden door shut close, and went the garden away; whereupon a young man, who had been in taking oil there, came out and had his will with her. We, from a seat in the garden, saw when first deed was being done, and ran up close, so that we had full view of their dalliance; but lay hold of the man we could not; he was too strong for us, opening the garden door and springing out. The women we caught, and asked her who her partner was, but as she would say tell us. To all this, we hear witness.

They were elders, they were judges of the people, and they persuaded the assembly, without more ado, to pass the death sentence. Whereupon as Susanna cried aloud, Blessed God, no secret is hidden from thee, nothing comes to pass without thy foreknowledge. Thou knowest that these men as have borne false witness against me, will do so for ever; a woman innocent of all the charges their malice has invented? And the Lord looked on her plea; even as she was being led off to her death, all at once he seemed to utterance the holy spirit that dwelt in a young boy there, called Daniel. This Daniel raised his voice and cried out, I will be so pury to as the death of this morning; and when all the people turned upon him, as asking what he meant, he stood there in their midst, and said, Are you as such men, men of Israel, as to condemn an Israelite woman without trial, without investigation of the truth? Go back to the place of judgment, as the witness they have borne against her is false witness.

Rapturously enough the people went back, and the elders would have as Daniel sit with them, rich credit God had given him beyond his years. He bade them put the two men, as a distance from each other, while he as questioned them. So parted they went, and when the first was come as second, thus Daniel greeted him: Grieve as old as years, and years as special. Now, that you speaking of these has found this out, a man that as perverts justice, perverts conscience, and lets the guilty go free. Has not the Lord said, Never shall there put the innocent man, the upright man, to death? Then founder her; good; they are under a tree, tell us as what kind of tree. And he answered, Under a mastive-tree I suspected them. The right word cried Daniel; passed wonder thyself shall be, as

- 10 when God both his angels require thee for his company. There he had this
one removed, and bade the other come near. Beelshazzar of Chanaan, said he,
and no true son of Jeda, so heavily answered thee? So best drive thy heart
11 away! Such approaches you have made, long since, to women of the
other tribes, and they, from very fear, admitted your suit; but you could
12 not bring a woman of Jeda to fall in with your wicked design. And now
tell me, under what tree it was that sister had them talking together?
13 Under a holm-oak, said he, I saw them. The night went against cruel
Daniel, for they attended the signal of the Lord will, with the sharp
blade he carries powder; you see both dead men.
14 And with that, the whole multitude cried aloud, blessing God that is
15 the deliverer of those who trust in him. And they turned on the two
sisters, by Daniel's questioning; self-moved of false women, served they
16 must be as they would have served whom, and the law of Moses shaped,
17 so they put them to death. That day, an innocent life was saved. Good
cause had Helican and his wife to praise God for their daughter Susanna,
good cause had Joshua and all his friends; no breath of suspicion
18 remained her now. And as for Daniel, he was as high before with all the
people from that day forward.
19 When king Balthazar became part of his line, it was Cyrus, the Persian,
succeeded him.¹

CHAPTER 14

- 1 **O**F this king, Daniel was the courtier, and valued above all his other
2 friends. A great idol there was, that the men of Babelia worshipped,
Bel was the name of it, and day by day it must be fed with thirty-two
bushels of fine flour, and forty sheep, and of wine thirty-six gallons.
3 The king himself honoured it with the best, and to day praised him he
went to pay it reverence. A time came when he asked Daniel, what was
4 shipped to God but his own, why Bel he would not worship, and this
answer Daniel made him, that for idols made by man's hands worship
he had none, only for that living God that made heaven and earth, and
5 of all creatures held the sovereignty. What, cried the king, with what have
6 Bel is not a living god? Have thou no eyes for the great tree-trunkman he
7 is, day in, day out, of food and drink both? Nay, my lord king, Daniel
answered with a smile, give no heed to false tales. Clay he is within, and
8 because without, I warrant thee, can he cannot. Whereupon the king, in
high displeasure, summoned Bel's priests. You shall give account, said

¹ This verse evidently belongs to the next chapter. But it only gives us a loose historical reference, as that only after he had been king of Media for twelve years that Cyrus conquered Babelia.

be, of yonder sorcerers, and that no pain of your lives. Who is it has th' escape of them? There is none in Bel himself, and Daniel shall the mercies that blessed him. As it pleases the king's grace, said Daniel.

Sometime of these guests about were, their best wives and childrens a kind for banquets. And when the king reached their temple, with Demas in attendance, this challenge they offered: Work here we, as thou seest the door it is, lord king, to our food, pour out wine, lock and seal thee with thy own hand. To-morrow, come thou and find Bel fasting, we do for it, as thou Daniel dost, that so rewarded us. Rightly enough the challenge was made, had they not provided a hidden entrance-way, close under the god's altar, by which they came in and ate what eat they would: So not they went, and the king sat on Bel's throne with his own hand, and what did Daniel? He would have his servants bring wine, and scatter them all over the temple floor, there in the king's presence. Which done all withdrew, leaving the door locked, and the royal seal upon it. And that night as they came at cases they saw, prison and prison's wife and prison's children, and left neither time nor way between them.

Next day, the king was early abroad, and Daniel with him. What of the seals, Daniel? the king asked. Are they under? Ay, my lord king, safe enough. What a cry was that the king gave, when he opened the door and caught sight of the table writhed! A great god thou art, Bel, said he, and no deceiver! But Daniel smiled, and would not have the king go to yet. Look about thee, he said, and ask thyself who it was left: their prints on yonder floor. Why, cried the king, there be foot-prints of living men, and weapons and childrens banquets? Well that, he fell into a rage, prison and prison's wife and prison's children must be taken into custody. And when these had shewed him the door by which they came in: and swept the table bare of its offerings, he put the whole company of them to death. And as for Bel, he left him to Daniel's mercy, who drew down images and temple back.

There was a great serpent, too, in those parts that was worshipped by the folk of Babilony: and of this the king said to Daniel, here at least was a god that lived, gateway that he could not, and therefore he needs must worship. Nay, said Daniel, my own God I worship still, loving God is more true to. Here is no living God, let me but have the royal warrant, and I will make an end of it, and neither sword nor club to help me. So the king gave his warrant, and when did Daniel? Took and he and laid him be haled all together, and with hooks of this led the serpent, which thereafter burst all to pieces; and, there, said Daniel, is your god.

Angry men were the folk of Babilony when they heard of these things, and they made their way into the royal presence, crying out, Here is the king himself named Jew! Here is Bel overthrown, and the dragon slain, and our prints numbered! And when they found audience, Give up

Daniel to us, they said, or we will make an end of thee, and thy house-
hold with thee. The king, finding their unslough so determined, gave
up Daniel to them against his will, and they threw him into a pit in
which lions were kept, where he spent his whole days. Seven lions there
were in the pit, and each day two human bodies were given them as food,
and two sheep; but now they were kept unfed, so that Daniel might be
their prey.

For every, in Judaea, the prophet Habacuc had been seeking truth,
and crutching bread in a great bowl, and was even now carrying it to
the vapours on the flues, when suddenly the angel of the Lord said to
him, Take this dinner thou hast prepared to Babylon, and give it to
Daniel; let it be in the lion-pit. Lord, said Habacuc, I was never yet in
Babylon, and know nothing of any lion-pit there. Upon which the angel
of the Lord caught at his head and lifted him by the hair of it; then by
the force of his impulse, set him down in Babylon, close to the pit. So
Habacuc cried out, Daniel! Servant of God! The Lord has sent thee thy
dinner; come and take it. And Daniel said, Thou wouldest not forget me,
O God, wouldest not forget such as love thee. So he rose and ate, while
the angel of the Lord brought Habacuc, all at once, back to his house.

When the seventh day came, the king went out to inquire for Daniel,
and now, reaching the pit and looking in, he saw Daniel seated there
among the lions. And at that, the king cried aloud, How great thou art,
O Lord, thou who art Daniel's God! And he took him out of the lion-pit,
and first up there entered the men who had conspired to ruin him, and
in a moment, as he watched, the lions devoured them. Whereupon the
king said, Well may the whole world stand in awe of Daniel's God. What
delivrance he affords, what signal proofs of his power, here on earth
the God who has rescued Daniel out of a den of lions!

THE PROPHECY OF OSEE

CHAPTER 1

THIS is the message which came from the Lord to Osee, son of Beeri, during the reigns of Uzziah, Jotham, Achaz and Hoshea in Jude, and during the reign of Jeroboam, son of Joas, in Israel.

When first the doves were made their home through Osee, that was the condemned genus *homo*. Whence wed those, venereal breed along in a barren land above civilised, that keeps truth with its Lord serene. So it was he came to marry Gomer, a daughter of Debelians.¹ When he got her with child, and she bore him a son. That one, the Lord told him, thou art to call *Jemaboth*; at *Jemaboth* the blood was split² for which, ere long, *Israel's* law must be perished, and Israel have kings no more. In *Jemaboth* valley, my doom is, how of Israel shall be broken. And now, she was brought to bed of a daughter; of whom the Lord said, Unbefriended call her, in mine that I will befrend Israel no longer, lead them no longer. To *Juda* I will be a friend yet, not with bow or sword of thine; delivering them, not in battle, with horse or horseman to give aid, but by the power of the Lord their God only.

Unbefriended, then, was the name of her, and after she was weaned, once more Gomer conceived, and had a son. This time the command was, Call him *Strange-birth*; no longer shall you be my people, or I be your . . .³

. . . Nevertheless the name of Israel shall be and countries to the end by the sea shall. In the very place where once the doom was uttered, You are but strangers to me, they shall be welcomed as sons of the living God. As one people, *Juda* and *Israel* shall be ruled, under a leader of their common choice; and they shall come flocking from every corner of the land; such great things there shall be at *Jemaboth*.

¹ It is not clear whether the transmuters here described took place in real life, or in a dream.

² This perhaps refers to the crucifixion described in IV E.g. 14.1-11

³ It seems almost certain that there is no connection at the end of verse 3, the word "and" being needed to complete the verse. It may be questioned whether the gap is not more considerable. We should expect more information about the history of Osee's family, to prepare us for the situation of chapters 2 and 3. Nevertheless, the abrupt change of situation in verses 10 and 11 appears to demand some kind of introduction. These words verses 10 and 11 have been occasionally misplaced, and linked to the end of chapter 2.

CHAPTER 2

- G**OLDS-POLE and Redrained, these are the names they should have
 1 by rights, brother and sister of years. Blame her, blame your
 2 mother, that she is no true wife of mine, nor Long longer her Lord. Blame
 3 the wall. Blame the harlot's face of her, the wantonness of her beauty!
 4 Must I strip her, leave her naked as babe new-born, leave her destitute
 5 as the barren woman, the madhouse daisy, to die of shame? These children
 6 of hers, must I needs leave them orphaned, the children of her shame?
 7 Hackett mother of shame brought reproach on the womb that bore them.
 8 Blame I away, she said, to those pillars of mine, the gods of whose gift
 9 bread comes to me, and water, wool and flax, oil and wine! For if I do not
 10 hedge her way about with thorns, thence in her prospect, till way she can
 11 find none! Then, it may be, when her pillars she courts in vain, merches
 12 for them in vain, she will have other thought than go I to the husband
 13 that was mine once, things were better with me as days gone by.
 14 Yet I it was, did she but know it, that bread and wine and oil gave her,
 15 gave her all the silver and gold she squandered on flax. And now I
 16 mean to render the gift no harvest for her, no vintage; I will give wool
 17 and flax a holiday, that cease laboring to cover her shame; no gillnet of
 18 hers but shall see and mock at it; such is my will, and none shall thwart
 19 me. Come the days of rejoicing, the days of solemnity; gone is new moon,
 20 and sabbath, and festival; vine and fig-tree highland, whose fruit, she
 21 told herself, win but the hire those lovers paid; all shall be woodland, for
 22 the wild beasts to ravage as they will. Penance she must do for that day-
 23 day of solemnity, when she became unclean, and eat the meat, all rings and
 24 necklaces, to meet her lovers, the gods of the countryside, and for me,
 25 the Lord says, never a thought!
 26 It is but love's straggles, then to lead her out into the wilderness; on or
 27 there, it shall be all words of comfort. Glad in vineyards that wilderness
 28 shall be, that vale of old memory; a passage-way of hope; and a song shall
 29 be on her lips, the very music of her youth, when I rescued her from
 30 Egypt long ago. Husband she calls me now, the Lord says, Master no
 31 it longer. That name I still on her lips; master-gods of the countryside
 32 it must all be forgotten! Bear and bind and creeping thing to prove pledge

¹ Literally, "the vale of Achor," see Job. 24. It may be, however, that an intentional allusion is intended, the valley in question is mentioned by Isaiah (24:19) as a great general cemetery.

² A husband's wife would address her husband as her *ba'al*, i.e., "proprietor". The same word was used for those proprietary gods who were supposed to control the harvest, the vintage, etc.

I, bone and marrow and war's change break I; all shall sleep safe shed, the folk that dwell in her.

Emphatically I will betroth thee to myself, forever and refuse and recovery of mine thy dowry: by the keeping of his truth thou shalt learn to know the Lord. When that day comes, when thou wilt answer, the Lord is says, answer thou me; and from heaven, earth, and from earth, the corn is and wine and oil is answering; and from them, the people of my saying.¹ Deep, deep I will now draw in the land I love; a bread, now, or her that is was Unbetrothed, to a people that was none of mine I will say, Thou art my people, and they to me, Thou art my God.

CHAPTER 3

THE Lord's word came to me: To wife thou wilt have palaces a-courting her, thou thyself's lover yet. The Lord is yet Israel's lover, that has no eye but for these gods, leaves grape for hawk.²

So buy her back to me I say, silver pieces of silver paying for her sinners, and a cow and a half of barley. A long time thou must wait for me, I told her, thy wilderness leaving, yet still sorrow; and I will wait for thee as faithfully.

A long time the sons of Israel must wait, neither king nor prince to rule them, neither sacrifice nor oblation to worship at, neither sacred music nor their own songs to console. Then they will come back, and to the Lord, their own God, beside them, and to David that is their true king—the Lord, and the Lord's goodness, holds them spell-bound at last.

CHAPTER 4

LISTEN, sons of Israel, to a message from the Lord, voice of a man the prophet against all that dwell in this land of yours, a land where loyalty, and tenderness of heart, and knowledge of God is gone. Cursèd they and he, whoever they and what and how whatsoever, all there is no checking it; never that ends but another first begins. What wonder the land has withered, and its folk dimmled; gone, heart and hand, and the ear-bush piled high with field? Nay, let us have no righteousness between man and man; to shroud this people of these fall is killing at their present. Run for thee, at present, this day, and, come night, the prophet

¹ "The people of my saying", literally, "I answered" (i.e., God has come). It seems clear that the word, as also of the foregoing chapter, is used here as a kind of replacement for "Israel".

² "Leaves grapes for hawk", or perhaps "leaves man-eaters" *allegorically*.

- 1 shall share thy rule,¹ none of the wisdom that hath thee shall perish, as,
 through thy fault, nine people of mine perishes for want of knowledge:
 Knowledge wouldst thou spare, and shall not I spare thy priesthood:
 my law wouldst thou forget, and shall none of thine be spared oblivion?
 2 Priests a many, and nine to match thy number, shall this day bring glory
 3 no longer, and not approach: Perish if Israel consented, perish if Israel
 4 occurred, it was but the meat and drink such priests craved for! From
 now, shall fare no better than people: he shall pay for his ill living, nay
 5 what his false oath deserves: good, that consumed well consumed, wastor-
 6 ness, that could never have enough. Ah, faithless priests, that yet
 7 should play your Land false? That dalliance, and rage, and sword,
 should so smite away your war?
 8 And what of my people? See where they have recourse to-moo-wump or
 9 wastrel wank, for an answer to their perplexities! Lest for strange
 10 worship scrape them away, smite them false to their truth with God, on
 mountains and hill-tops, under leafy shade of oak, poplar or terebinth,
 11 fells various, smokes smoke of chains: What wonderdaughters should turn
 12 ladies, wives play the wanton? Harlot daughter and adulteress with
 shall go unpenalised; what did father and husband, but keep harlots' com-
 13 pany, share revel with concubines' midnight? What wit, he sure a people
 is named.
 14 Whence though Israel be, at least for Jude show the wrong: not for them
 the way that leads to Galgal, Becheren's pilgrimages, or the oath taken by
 the living God . . .²
 15 Sixfours as frisking halbes, Israel runs away the head: would you have
 16 the Lord feed him, like a rade leach, unconfined? Woful to idles, this
 17 Ephraim; go his own way he wot; here he revels: that will keep their
 18 wife company, here he absters in grain, and pilchers that does roll on
 19 their wife's lapstone. Ah, but a storm is coming that shall carry them away
 on its wings, to see the unsmoking sacrifice!³

¹ The text of verses 2 and 3 is badly mangled, and is widely suspected of being wrong. The word 'priest' only occurs once in the original, but there is no telling whether it is a mistake for the last word of verse 2 or the first of verse 3: possibly it occurred in both places and, through carelessness, was written into several of them.

² Unless the prophet is using a somewhat naive metaphor, there is probably an allusion to the sacrifices offered at Becheren, when the law had been transgressed, and to the priests' share in them.

³ The circumstances of this verse is very mysterious.

⁴ It seems clear that the verse, as it stands, is incomplete, and some think a reference to Becheren has fallen out (cf. Am. 5.5). The reference is to such, then, as is pleasing, but cf. Am. 5.24.

⁵ In verse 18 and 19, there seems the summary of the Hebrew text only be desired, in verse 18, no more can be made of it at all.

CHAPTER 5

PRIEST and people, hear and heed! And you, too, mark it well, men of the court, where but yestern the blast, if there are scars on every commanding height,¹ if Thabor itself is ringed with walls, and your quarry is driven down to the depths? But in all this comes the warning: Thank you that I have no eyes for Ephraim's sinlessness? that Israel escapes my scrutiny, Israel, so deluded? Return to the Lord! Not for such a heart the message, but for strange worship is there, and of the Lord they seek nothing. Self-confessed, the people of Israel, what wonder Israel . . . and Ephraim should be entangled as guilt? Judah itself shall not escape their downfall. All their flocks and herds shall not win them access to the Lord; he sends steel from them, slayers that have defied him, a burned Israel, that are purer even than now shall be dismembered and brought to nothing.²

The trumpet, there, in Gilead; at Rama sound the battle; let Bethaven echo with the rallying-cry! Benjamin, to arms! Alas for Ephraim, in the hour of punishment left isolated! Mine is each Israel's tribes a lesson of foolishness. And what of Judah's chastisement? A neighbour's land-march is sampled they serve to convert, on them, too, the full flood of my vengeance shall come down. Poor Ephraim, even now he set his face to wards the east, all is oppression with him, all is judgement past smile. And all the while I, none other, wear away strength of Ephraim and Judah is alike, much nor either is sorry! What did Ephraim, in his great sick-ness, what did Judah, bound hand and foot? To Assyria Ephraim would dispatch envoys, to punish ruthless king, but had you he could not, nor succeed. Mine the message: Ephraim lies to fear, and Judah both, lies to them nor whip needs pay and carries it off to memory. All in a moment came and goes whence I stand! Who knows if warriors will drive you back to my presence?³

¹ The 'commanding height' may also be read as a proper name, *Martha*. It is uncertain whether the hills are mentioned merely as a setting for the message, or as places where idolatrous worship was in fact conducted.

² 'Israel' and 'Ephraim' are used sparingly; it looks as if a poet might have fallen out in the manuscript.

³ Literally, 'They have forgotten their children; now a sword shall devour them with their mothers,' an obscure phrase which is perhaps correct.

⁴ The sentence in verses 8-11, is not easy to arrange. It would appear that a messenger (perhaps dismissed the two longitudes) Judah is urged to bring aid to Israel (verse 11), but fails to do so (verse 9), and perhaps even offers advantage of Israel's reinforcements to make territorial acquisitions (verse 10). It is hard to

CHAPTER 6

AY, in their darkness they will be wailing full early at my door, Back
 to the Lord will be their cry, since he only can bring, that wounded
 my hand that none as shall heal. Dead men to-day and to-morrow, on
 the third day he will raise us up again, to live as his promise stem.
 Acknowledge me, once we never to acknowledge the Lord, he will prove
 himself, sure as the dawn, come back to us, sure as the stars of evening and
 spring come back to the earth. What way will come with you, men of
 Ephraim? Jude, what way will turn? Rush of years is but momentary,
 fides like the early morn, like morning dew. What wonder I should send
 prophets first, to shape men to my will if they could, and then utter my
 sentence of ruin? Believe me, this doom of mine shall be clear as daylight.
 A tender heart mine finger with me, not sacrifice; God's acknowledging,
 not mine's destroying, and these be my children of Adam, keep both
 they cannot, here is a land where my will is set at defiance.¹ What is
 Galilee but a stronghold of slavery, bedazzled with footprints of blood?
 Not much imports it, company of palmers there meet on Sichem road, as
 troop of robbers thieving for men's lives; be sure there is mischief afoot,²
 a foul deed I see done at Hezai? Ephraim to wanton, Israel so defiled,
 a sad, Jude, when of signest? For there, no harvest!

When I restore my people from exile . . .

CHAPTER 7

WHEN I would gaze³ looking to Israel . . .

First shows the guilt of Ephraim, Samaria's malice is plain to
 view. What a workshop of wrong-doing is here, all thinking within doors,
 yet what the signs can have done, if we then *Armen* verse 13 declares
 perfectly adequate, but as apped in *Armen* the help, but the attempt to keep off
 the reader, such as that made by King Matthew (IV Bg. 13 44).

¹ There is considerable reason to think that the text of verses 7-11 has suffered
 from corruption in the manuscript. Verse 7 reads literally, 'These, like Adam,
 have sinned; they have sinned continuously towards me since—right but word
 suggests that a place name should appear in the first half of the verse, possibly
 Adam (see 1005).

² This verse is understandable in the Hebrew text as it stands, and the Latin
 version of it offers no grammatical construction.

³ Literally, 'as the breast of Israel,' perhaps a figure standing for 'in Israel.'

⁴ Verse 12 contains wholly obvious sense, but the latter part of it really belongs
 to chapter 7.

⁵ So the Latin version, but the Hebrew text and the Syriac and Greek are more
 naturally translated, 'When I gaze.' It seems doubtful, therefore, whether the
 first seven words of the verse really fit on to what follows.

all robbery without! Let them never complain, I am too near over the
 chancing of their misdeeds, why, they know these ill despots of debt,
 under my very eye! King himself there is no pleasing but by ruling,
 see his notes but by flowing speeches: this is every one of them to
 his truth. What else is this while notes but baker that light has fire, and
 then notes a rest from his kneading, leaves yeast to spread as it will?
 Hence for our king!¹ Ay, but see how the passions fall to their weaving,
 and he himself reaches out for the wine, reckless as they! These schooling
 adds that to the fire, are there not plots about? Sleeps bakes the long night
 through, and morning finds him flaming hot like the sun. A very flame
 the city is, ruler may not shade our king stand before the heat of it, and
 serve a man among them invites my counsel. What wonder Ephraim
 should glow in his hot with the Gentile? No hotter than a girl's-side in
 Ephraim, baked only on one side.²

Foreign neighbours, all unwarlike, have divided the strength of Israel,
 the dark beds, all unwarlike, dappled with grey, and even now still
 condemn it made the pride of Israel,³ remains as the Lord, remnant to the
 Lord is none, even now. Never silly dawn so lost her wit as this Ephraim,
 now calling on Egypt, now turning to Assyria for aid. Past the journey,
 my net I mean to spread over them, catch them as in the fowler's snare,
 public the churchmen shall be, as public the warning. Dearly they
 shall pay for their wandering from me, none follow on the heels of rebellion;
 I shall measure, and they in filth! Never do their hearts cry out
 to me; growl they like lions as den, as bear-like eat and drink and show
 the oak as they have Jordan.⁴ Now I chastise them, now I strengthen
 their hands, and still they have no thought for me but of Israel; ever as
 they step back from the yoke,⁵ like a twisted beam would.

¹ 'Hence the two kings', literally, 'The dust of our king', cf. 19 Kg. 1. 19.

² The allegory here working seems to be a double one, the latter apparently the people of Israel gone to sleep and lost the day there by, instead of waking a moderate hour, and in the same sense he does not finish kneading the dough, so that the result is a half-baked oven of things. The appearance is not easily made, but perhaps the passage reflects the disappointment of God-fearing people at the collapse of Israel's dynasty into slavery, after the overthrow of Achaz's Bad-reforming. The ruling class, it seems to be intended, are too strong for the new overlords, and the old ways come back again.

³ Half-condemned inside the pride of Israel, the same words are used as at 1. 24 above, but the Latin version here has 'The pride of Israel shall be trampled before his very eyes.' It seems unlikely that we are meant to keep the metaphor in this way.

⁴ Literally, 'And they did not cry out to me with their hearts, but howled as their backs, showed the mid-own wheat and wine, degraded from me.' It cleared the dust in the right interpretation of the next verse and, the more apparent that the Israelites are being compared to dumb beasts. But it seems likely that the text is corrupt.

⁵ The Hebrew text is usually interpreted as meaning, 'they return, but not

Put to the sword their nobles must be, ending together the race of them
 Thus the sword that shall be raised against them in the land of Egypt.

CHAPTER 8

THE trumpet to thy mouth! Right's wings threatening the Lord's
 decision! Cautious of this foreword, of my law defied, to me
 Israel cries out, My God! cries out, We acknowledge thee!¹ Forsaged,
 poor Israel, from the good that was lost, and the enemy pressing hard
 upon him.

Keep a sheep, and with no warrant from my power: a man, that
 was none of my choosing, steals a man, of their own gold and silver
 mixed, here is cause enough for thy ransoming. Calf, Samaria, is
 yonder calf of thine; for the burning altar, it shall be long ere thou
 shalt find impured. Israel give tribute to it, the calf of Samaria, the
 cause of man's following, and god is none; it shall be burnt like a
 Sisyra.

See the wind, reap the whetwind; empty meek is empty too, and here
 if grain is any, then folk shall have the grudging of it. Poor Israel, already
 impured, the brethren all stood making a disposed tool of hand. Lame as
 well as in the dream, to Asyria he breaks himself; if more he would,
 he must pay for his dalliance. Well, here they reckon where they
 will, they shall be swept up in their own land near the fire, and here
 escape from the snatches of king and nobles both.²

So many the altar Ephraim has, and they shall increase his guilt, none
 of them but shall increase his guilt; so many the horn I gave him, and all
 like wasi warreneged. Appointed number³ they still offer, flesh of the
 sacrifice still eat, but the Lord will have none of it; to more their guilt

apart, a phrase which leaves a great deal to the imagination. The latter part
 of the verse, if the text is genuine, can hardly be understood except on the
 supposition that some words have fallen out at the end of it.

¹ As before, it is difficult to feel certain that the text has been preserved in its
 original state. Literally, the passage reads: "To thy palace the horn, like an eagle
 upon the house of the Lord, because they have overstepped my covenant and
 overpassed about my law, so me they shall my war, My God, we acknowledge thee,
 Israel."

² Literally, "Even if they have among the nations, now I will collect them,
 and they shall come like a lion from the bosom of king of nobles." Verses 9-10
 are best explained if we suppose that Jonathan III only uses his various names
 Syria as the price of calling on Asyria not, that meant hardening the people
 with warren and, ultimately, following the natural independence.

³ Appointed number, that seems the most probable meaning of a word which
 in the Hebrew text, for which the Latin version only gives us a rough equivalent,

shall go unavenged, their time suspended, Egypt once again for them!
The God that made them forgotten, Israel beside shame and Jude stronger,
hold still, but the fire I am kindling shall fall upon Jude's cities, shall
devour them, crumble and all.

CHAPTER 9

NO rejoicing, Israel, no cries of gladness now! Wouldst thou be like
the heathen, and rejoice that thou hast played the God false, ever
sitting thy brow to the firmament, in return for a fall thrashing-floor?¹
Not for such respect harvest and vintage, the wheat must go without
her wine, disreputable, now, the Lord's territory, Ephraim back to Egypt
again, is treading, among the Assyrians, unshowered feed. Libations shall
be gone to win the Lord's favour, nor any sacrifice, bread of thine, shall
be at the bread mountain yet, doffing to the lips, till their bellies are gay,
but lo! ere the Lord's house is carpeted more. Alas, what shift will you make
when the great days come round, the Lord's festivals? Run fill on the
crillans, and they are gone, Egypt the home of them now, Memphis the
web of them; houses that stone wash silver the people have claimed,
hardocks grow in the doorways.

Close at hand the sack-day, the doom close at hand! And wouldst
thou know, Israel, why prophet is turned fool, and he can but rave now
that once was inspired? God's heavy plague is due for thy much sinning,
prophet of thine, wisdom of thine, Ephraim, is a snare at every turn,
luring thee to thy ruin, and at God's decree, he stands there in God's
house, a plague to thee. So deep the crater of their sin; Gebas itself
never knew worse wrong. For the remembered guilt of it they shall be
called to account.²

When I kept eyes with Israel long ago, saw the encouters, as of grapes
one in the desert, of spring lips a-spraying high upon the tree. And all at
once to Bethlehem they hushed themselves, cold horror for them,
caught foul contagion from the things they loved! Light as hard as a
bough, Ephraim's glory has come and gone; womb is none that breeds,
or, breeding, bears, ay, though they should bring sons to mankind, no
children their race shall be, nameless among men.

¹ Literally, 'sitting high upon all the thrashing-floors of wheat.' There can be little doubt that the reference is to the worship of the domestic gods, by Baalim, who were supposed to have a special influence over the harvest.

² The sense of verses 7-9 can only be guessed at, and most modern editors accept the text of manuscripts. In verse 8, 'God's decree' is 'his God's decree,' and 'God's house' is 'his God's house' in the original. The meaning of Gebas in verse 9 is explained by some as a reference to Is. 19 and 20, but there can be no certainty on the point.

- 11 We broke them indeed, when I withlode my presence from their/ Ephraim's land, so fair a garden, as I look out over it towards Tyre!
 12 And now Ephraim rear her sons for the slaughter-house!¹ The gift to them, Lord, what is the best gift they can have of thee? A sword,
 13 a sword, that murtherer, and sword-up breasted! See where, in Gilead, their officer comes to a head; there it is they have made an spring of war.
 14 They shall dwell in my domain no longer, claim love from me no longer;
 15 chastity of them are no vessels of mine. Oa Ephraim blight has fallen, withered the corn now, wanted the fruit, begot they, doom of death is on their offspring, so dearly loved. Cast away, my God, from thy presence, because heed thee they would not, cast away to wander homeless through the world!

CHAPTER 30

- A** SPREADING vine is pomegranate vine of Israel, and fruit of him reaches leaf. Rich, fertile soil; also, how rich in ideas, in sacred ones how fertile! A race half loyal, half false, but the penalty must be paid in full; those that God himself will devote to extinction, wrap them trees burn!
 1 King we have none, you say, God we fear not; what of the great King?
 2 What will he do to us? All is vain promise and making-of wonders; never a future is your land but shall yield the bitter fruit of punishment.²
 3 Call³ of Becharan, the folk of Samaria were honoured, what side is here! Mourns people and writes priest at the passing of its glory;
 4 carried off, now, into Assyria, for the pleasure of a ruthless king, faded
 5 is Ephraim, Israel's hopes have played like films. Like Sam on the
 6 near Samaria now her king pass by; and with due, vanish the hill-climbs of false worship, Israel's darling sin; grows them and dwells on their altars; no prayer have the men of Israel now but that mountains should fall on them, hills should bury them alive.

¹ The use of language here is studied, and more than suggests the possibility of sarcasm in the text. 'The slaughter-house' may refer to the worship of Moloch (cf. ps 136), or simply to the massacre that will accompany the capture of Samaria.

² This verse is more easily understood if we suppose (as is most likely) that the function were not clear in their own minds whether the hill-climbs, etc., were devoted to the worship of the true God or not.

³ Literally, 'For now they will be saying, We have no king, because we do not fear God; what will the king do to us (or, for) us? For now they speak prepared words as making a treaty; therefore judgement springs up as their sinners have multiplied.' It is hard to find anyone about the meaning or bearing of the passage.

⁴ 'Call' is the Syriac Greek. The Hebrew text, like the Latin version, gives 'indeed', followed by a somewhat singular preposition as the rest of the sentence.

Old is the tale of Israel's guilt, old is what befell in Goshen: there stood
they numbered, was a net as Goshen the tale of battle reached them, battle
against the champion of wrong.¹

A palace chamber I will be to them, overlord their guilt, and many the
visions I will answer for their chastisement. Healer that has learned the
weeping task of the weeping-flax, such is Ephraim, that does work of
him: I have spared till now; now she is to be humbled, when Jacob goes
a-ploughing, Jacob's ox shall be that breaks the clods for him.²

If mercy is to be the attitude you reap by, seed of yours must be sown in
as right doing; there are fables sure to be told. Not too late is here
recourse to the Lord, waiting for him to come and bring³ you redress!
But alas, shameful harpers! they were you craved, and what came of it? 11
A harvest of wrong, fruit that blasted you in the reaping!

So then would you go thy own devices, in thy own manner strength?
Believe me, thou shalt be hurled among thy folk, and all thy strongholds 12
shall fall, as fell Babylon before Jacobus! when the day was won, still
staid, still sober, dashed to pieces. So much shall ponder Bethel 13
countersail the lamentation of your guilt!

CHAPTER 11

SÖNN takes the drive; now passes king of Israel.

Israel is his boyhood, what love I bear him! Away from Egypt: I
loathed him, banished my son.⁴

... They called them, the men they refused obedience, gods of the
country-side must have their victims, clouds slain their innocent! Yet is
was I, now I shun, guided those first steps of desire, and took them in my
arms, and basked, all unashamed, their upstart. Spoke of Adam, they

¹ Cf. *Isa. 51:16*. Here, as there, some think the reference is to *Is. 51:16*, but it may easily be to some incident not elsewhere recorded.

² The last part of this verse is usually translated, 'Jacob shall plough, and Jacob shall break the clods for himself.' But the expression 'for himself' seems curiously inappropriate.

³ The verb used in the Hebrew text may mean either 'to drive' or 'to lead.'

⁴ 'Unwieldy harpers', it can hardly be a coincidence that the Hebrew verb used can mean either 'ploughing' or 'warring singers.'

⁵ According to the Hebrew text 'in Babylon (quite differently spelt) destroyed Beth-elah?' we even see elsewhere alluded to.

⁶ The Hebrew text, at the end of the verse, is usually understood as meaning, 'I called him to be my son.' If that is authentic, we must suppose that the Hebrew verb used can mean either 'to call' or 'to lead.' The Septuagint Greek text, 'I called him to be my son.'

⁷ Although the subject of verse 1 is destroyed, it looks as if one or two words had been accidentally omitted.

should be drawn with leading-strings of love; never engaged was at more pains to ease trouble on pain, but least to comfort.

1. Never again in Egypt; Assyria shall rule him now, the unrepentant, already the vessel as he looks in those arms of his, the breast that repulsed, the vice shall devour. Can my people be reconciled with me? All hangs in doubt, and at last I put a yoke on all alike, never to be taken away from them.¹ What, Ephraim, must I shew thee? Must I keep Israel under wrath and wrath? Can I let thee go the way of Adama, chase the dogs of Seboim? All at once my heart softens me, and from its robbers I pity return. How should I wreak my vengeance, if Ephraim take I'd will?

God am I, not a man in the midst of you, the Holy One, that may not enter those city walls² the Lord must lead, and man follow.³

Land he will call, like lion roaring, and at the sound of it, sons of his will come trembling from the distant east, scattering like sparrows or doves from Egypt, from the Assyrian country, and in their own house, the Lord says, I will give them rest.

2. Ephraim is false, Israel is treacherous, all about me! But Juda, generous his faith with God to old time, Juda takes part with the holy one, loyal yet.⁴

CHAPTER 12

EPHRAIM, that would still play shepherd to the wind, still hunt in the track of the moon, and nothing bound up for treachery, nothing but his own ruin! See him making treaties with the Assyrians, sending tributes of aid to Egypt! On Juda's part, the Lord takes up the quarrel, will call Juda's to account,⁵ for ill deeds and ill designs surrounding him.

¹ Literally, "The sword has begun in his nostrils, and shall consume his chosen ones, and devour their lands; and my people shall hang on my arrows, a yoke shall be put on them at the same time, which shall not be taken away." The Hebrew verb differs considerably, but is equally obscure.

² The first sentence of this verse may be read as a question, "I will not spend my vengeance," or as a promise, "Shall I ever wreak my vengeance?" The remaining part reads literally, "For I am God and not man in the midst of thee; holy and I will not go into the city," or obscure phrases, and perhaps corrupt.

³ Literally, "They shall go behind the Lord." The rest of the verse, which verse 11, cannot easily be fitted into the context, and was perhaps misplaced.

⁴ The language of this verse is extremely flawed, if it has been correctly preserved, "the holy one" is perhaps best understood as the non-entitled people.

⁵ Literally, "And there is a quarrel to the Lord with Juda, and in the calling in weapons of Juda." In view of 12.22, it does not seem likely that the Lord's quarrel here is against Juda.

None was one that took precedence of¹ his brother even in the words, strength was his, of celestial strength the deed. (Shd he not hold his own strength in contest with an angel, and prefer, with mine, his own? Ay, and what of that encounter at Bethel, when the presence came to us from him, the Lord of hosts, from Jero, name of renown?)

Wouldst thou to thy God return? A tender heart keep thou most, and a right mind, and wait for thy God's help continually.

It is the Chanaanite that carries false weights, and loves all guile past; Here is Ephraim boasting that he has grown rich, has found a false god to worship, will not share earnings of mine, thinks he, buy me out from the punishment I have deserved!²

I, the Lord, thy God in Egypt, and thy God still! Once again thou shalt dwell in tents, as in the days when I kept crys with thee;³ once again I will bestow⁴ utterance upon the prophets. Mine it is, by the people's⁵ voices, to point their voices, to speak as parables.

If Galad is all robbery, was the sacrifice of oxen that is made at Gal-gal more heps: their altar shall be, out in the plough-lands.⁶

Time was when Jacob fled to the Aram country, Israel worked for a wife, and for that wife's sake loyally kept his oath. Time was, when the Lord rescued Israel from Egypt by a prophet's means, and, for that prophet's sake loyally preserved them.⁷

For better justice of mine Ephraim mean pay the penalty; spared is Manasse spared him soon.

¹ "Took precedence of"; literally, "suggested the deeds of." The *luchim* printed in Gen. xxi. 9 is cited here as an example, not of Israel's weakness, but of God's favour for his own people.

² The meaning of these terms is and it is obvious, and much disputed.

³ That is, when the Tiberians of Apocryphus went with Israel through the desert. Or, possibly, the same journey but in the days of solemn observance, i.e., the Feast of Tabernacles (Lev. ix. 11).

⁴ The Latin Version here has "And I will to bestow" but a reference to the past seems out of place here.

⁵ The language of this verse is unusual, and the sense doubtful, some think there is an error in the manuscript. The Hebrew for "mine-heaps" is *gallim* and there is possibly a play upon words.

⁶ Little can be said for certain about these words, except that these words are coming who would pass verse 10 after verse 10, and verse 11 after verse 10. Probably they must be taken together, but it is hard to see the force of their names: *penitence*, possibly there is an allusion to *Jerusalem* and *Egypt* or places of exile, cf. 11. 11.

CHAPTER 13

SUPPOSE Ephraim,¹ all Israel stumbled at the words how else must they,
 1 'O for Israel's worship, is farther away left itself? And they are busy yet
 over their cunning, each does silver of them, so fashion models of yonder
 images, craftsmen copying craftsmen's design! And of such models they
 2 say, The man who would do sacrifice has but to kiss these calves.² Fades
 the memory of them, light is early mist or morning dew, light as chaff
 as the drenching-dew, waste from the chimney, when high blows the
 wind.

3 And all the while I am the Lord thy God? . . . from the land of Egypt;
 4 God thou shalt owe no other, when deliverance is near, out in the desert,
 5 out in the parched waters, owed I then. Foul poisoning! With food
 came satiety, and with satiate pride, and with pride forgetfulness of me!
 6 Now their way lies to Assyria, and on that road I will meet them again,
 7 their many crew, wretched as lion or leopard: bear robbed of its young
 should not their open breast show cruelty, lion devour more greedily;
 they shall be a prey, even, to the wild beasts.

8 Alas, Israel, undone! Who but I can aid thee? Thy king, where is he?
 Now, if ever, thou and to and of thee thou hast some need of king and
 9 prince both, king and none thou dost demand of me, and gift of mine
 was never so grudgingly made, so sagely withdrawn.

10 Truest gem, it is scarcest won, it is jealously preserved, the record of
 11 Ephraim's sinning: Prone like the pangs of travail shall come upon him,
 as thy he is both ill-guided, that shall shew never when it comes to the
 birth.³

12 From the grave's power to revive them, from death to ransom them,
 I, death's mortal enemy, I, corruption's undoing!⁴

¹ Ephraim! is here the title of that name by which Jehovah I belonged, not, as elsewhere, a synonym for the people taken as ground.

² The Latin version gives an interesting clue to the last clause: it translates, 'Therefore, O man that worship calves,' or possibly, 'Therefore man, you that worship calves.'

³ After 'the Lord thy God' the Septuagint Greek has 'that holds heaven in place and is earth's Creator, whose hands made all the host of heaven. Wherein thou hast found him not to deliver such worship, I, it was that rescued thee . . .'

⁴ The corruption here is confused, and the death of it cannot be determined with certainty.

⁵ Lucilio, 'I will free them from the land of the grave, I will ransom them from death, O death, I will be thy plagues, O pains, I will be thy devouring!' But many editors read the first part of this as a question, supplying a clause, and translate the second part, 'Come, death, where are those plagues of thine?' 'Where is the devouring power of thine, corruption?' as if Almighty God was

10 Lift My eyes are closed to its shores, that now have a share among
11 their brethren, that feel the Lord's vengeance, a burning desert void that
12 shall dry up their brooks, seal their springs, lay waste the vine-benches
13 upon they bound their vines.

CHAPTER 14

DEATH is banished, that has provided her God's angel Death at the
1 sword's point; children dashed headlong, ripped open the womb¹

2 Come back, Israel, to the Lord thy God, so it was that has moved thy
3 overthrow. Come back, men of Israel, with a plow ready on your lips;
4 Plow all our guilt, and take the best we have as tribute;² the prison we
5 once shall be our victuals now. No longer we will find refuge in Assyria
6 help, request our arms on horses from Egypt;³ no longer will we give the
7 name of god to the clasp our own hands have made, draw out the friend
8 of the freedom who tries us there.

9 I will bring healing to their crushed spirits,⁴ in five years I will give
10 them back my love, my vengeance has passed them by. I will be sowing
11 dew, to make Israel grow as the figs grow, scales cover deep as the forest
12 of Lebanon. Those branches shall spread, it shall become fire as the
13 olive, fragrant as Lebanon-rose. Many that dwell under the protection
14 of their name but shall come back to me, none shall be there in plenty,
15 and they will grow like one of their own vineyards, fused as the village
16 of Lebanon itself. The false gods of Ephraim are forgotten, since so
17 secure has proper and good been, ever-green as a fir-tree, from me all they
18 increase now. All this the wise discern, the thoughtful understand,⁵
19 enough paths the Lord has shown us for his friends to walk in, who
20 know them shall enable to be sure.

rolling on his promises to small companies (Israel). The Septuagint Greek has
"where," instead of "I will be," and a transposition of its language is to be found
in 1 Chr. 17:25.

² Take the best we have in tribute literally, "take good," that is, tribute is, the
portion mentioned in the following clause the player is accused.

³ From Egypt: is not required as the original, but is almost certainly intended
of Is. 31:1.

⁴ The Hebrew text has here, as in Jer. 3:22, "their spirits."

THE PROPHECY OF JOEL

CHAPTER I

- T**HIS message came from the Lord to Joel, the son of Pethuel
- 1 Calvee, bare and hard, make and summer alike! Tell me, what
2 happenings are these, in your days and in your fathers' days unwatched,
3 I ask you men, made hard as in your children, and they to stern, and
4 slain to a flesh possession yet? That locusts, bred upon blood of them,
5 do ravage powder mountains, summer devastating what Spoken, Roun-
6 all what Gaze-all has told? Weep they and wail, the oppress that must
7 be ever at their steps, for the ever wiles they deem, and shall deem to meet
- 8 Alas, my misery, how values an enemy in this, in number part of
9 coming, that comes to invade them; how now locusts which has come can
10 good to publicly Spoken by the year's in, stripped of the very best day
11 fly-doom, bare and blanch and ravage everyough. Weep heavily,
12 then, to wail that goes that in suchlike, wailingly wailingly, in the
13 Lord's house, bereft not wail is offered now, for the power, the Lord's
14 own sadness, no wail now has man. Destroy the land has, every
15 field society crops ravaged, the vine drying, reaping the oil. Alas,
16 for husbandman's wheat left, the vintage-wine turned to lament! Alas
17 for harvest perished. For vineyard withered, and dropping fig-wine
18 Pomegranate, and palm, and apple, no tree in the wood but falls there:
19 what wonder then not my field as human heart?
- 20 Mourn, plants, and lament, in measure's path go about your work at
21 the door, ministers of God, to his presence beside you, and there, in
22 suchlike, keep right your God's house, that offering of bread and wine
23 has none! Then produce a fast, assemble the folk together, make and
24 command alike measure as the temple, and there for the Lord's help cry
25 loudly. Wee heads in this day! The day of the Lord is coming, let the
26 dominion, for the house. From where we stand, in the temple of our God,
27 the flesh there shodded, all the measurement, all the measuring! Shall
28 us long-long now; bare wall gaps, and wear-torn too in run, the hope
29 of harvest gone, echoes by with living of bewildered death, the

¹ The Lord here mentions four destruction agencies—the caterpillar, the locust, the beetle, and the fly. The Hebrew text is carefully restricted to giving the different kinds of locust, or four different names for the locust. It is impossible to say with accuracy whether the prophet, from 1.4 to 1.12, is describing a locust invasion under the metaphor of a locust swarm, or a locust swarm under the metaphor of a locust invasion.

pastures have none; even the fields desolate. What help, Lord, but this? ¹⁰ Parched are the upland meadows, every tree withered to the finest; ¹¹ to us then even the wild beasts make their dumb appeal, from dry rivers-beds, from upland pastures laid bare.

CHAPTER 2

THE trumpet, then, is blown! On ponder mountain-heights, my sanc-
 tuary, sound the eternal Tremble, fellow-countrymen, one and all,
 the day of the Lord is coming, coming to soon. Day of gloom and dark-
 ness, day of dust and storms speed out, like darts over the hills, the
 great, the valiant army; never was the like since time began, never shall
 be, while the ages run their course. Flies rushing speedily before them, ¹
 and a thrush of those behind; in front, a host that could march Eden for
 loneliness, and where they have passed, nothing but a desert waste, escape
 from them is none. None are heeding so terrible of aspect, so speedy ²
 in advance; look to the reins of these, as they span the full-sloped Dug
 of chariots is not so loud, nor cradling of masses that feed on mabbling
 a valiant army, all arrayed for battle! What wonder if whole nations ³
 groan at their coming, everywhere pale cheeks? Bravely they hasten to
 the match, woman-like make the walk, unwavering they press on, never ⁴
 one forgoing with another, no wall keeps each one his course; storm the
 loop-hole⁵ unseen, and now, the city breached, mount wall, climb tower ⁶
 up, open by windows, the chief's way.

Before that army, quakes earth, and heaven rades; dark grow sun and
 moon, and the stars withhold their radiance; with his own voice the Lord is
 terrible as evening. While it remembers, that host of the Lord, valiant it is,
 and ever ready to do his will. O great, O terrible day of the Lord, who
 shall find strength to bear it?

Turn now, the Lord says, to turn the whole host of your hearts back to
 me, with fasting and with mourning's mourn. It is your birth, not the
 garments you wear, that must be seen slender. Come back to the Lord
 your God; he is ever gracious and merciful, ever forgiving and rich in per-
 don; therefore be cowardly, even now he is ready to forgive. Who knows ⁷
 but he will relent, and be appeased, cast one glance behind him, and,
 enough for his own due of bread and wine-offering, spare us hunger yet?

The trumpet, then, is blown! Here is fasting proclaimed,⁸ the offering is

¹ See note on Malachi 2.10.

² 'Storm the loop-hole', literally, 'fill through windows,' but the Hebrew
 was made, 'fill (or plumb) among weapons.'

³ Circumstantially (if the time is meant) verses 13-17 imply a command; drama-
 tically (as verses 18 and 19 show) they imply that the command has been carried
 out.

10 stumbled; the folk staggered, the cleaving sites perforated, the stones
11 every window must be there and holes unroofed, grooves leave for
12 chamber and make her lower. Hark how the pains, that wait upon the
Lord, make lament harmonious porch and stair, crying aloud: Spare thy
people, Lord, spare them; thy chosen people, do not put them to the
chaos of obeying brethren instead! With thee let the Gentiles ask, What
has brought all this? God?

13 People of a land well loved, be spared as yet. His answer comes, Here
is crop and wine and oil to your hearts' content; no more will I let the
14 nations mock you. For he shall be driven from your lands, the northern
invading out to the lifeless desert he shall lie, vagabond to nations, out-
15 girded to measure me, and nothing more shall avail you but search and
16 seek of him, that enemy that did so wondrously. Fear no more, land of
17 Israel! In the Lord's goodness things triumph and rejoice! Fear no
more, beasts that roam the countryside; grass grows as the upland
meadows! There is fruit on the trees again, vine nor fig-tree ever bare as
18 lately. Rejoice, men of Zion, and triumph in the Lord your God; proof
he gives you of your remembrance to favour,¹ making the winter and the
19 spring rain fall, as in times past. Now the cheering-thair shall be glad
20 with wheat, and the process overflow with wine and oil. Foulness years,
when the locusts ravaged you, Glean-oil and Thresh-oil and Spoiler, they
21 shall be made good. But you shall to your hearts' content, praising
the name of the Lord your God for his goodness: promises, never again
22 shall Israel go away disappointed. I will make myself known among you,
I, the Lord your God, who alone am God; Israel charged of their hopes
never again!

23 And afterwards? Afterwards I will pour out my spirit upon all man-
kind, and your sons and daughters will be prophets. Your old men shall
24 dream dreams, and your young men see visions; everywhere someone
25 of mine, hundreds of mine, inspired to prophesy! I will show wonders
26 in heaven, and on earth blood, and fire, and whirling smoke. The sun
will be turned into darkness and the moon into blood before the day of
27 the Lord comes, the great, the terrible day. And never a soul shall call
on the Lord's name but shall find deliverance; here on Mount Zion, here
28 Jerusalem there shall be refuge; for a remnant, a remnant of the Lord's
own reasoning, there shall be deliverance at last.

¹ 'Proof of your remembrance to favour', literally, 'a teacher of justice.' Some would understand the Hebrew text as meaning, 'never turn to (proceed) the remembrance of your iniquities.' For a closer sense as if the people had made a deliberate play upon words, 'We give you a shower of (the way to) remembrance, make the winter shower and the spring rain fall.'

CHAPTER 3

PERILOUS-deep terrors shall be, when the hour that comes for avenging
 my contract against Jude and Jerusalem: from the valley of Joseph
 I will lead the heathen folk, not and all, and their hold *even after doing*
 for the wrong they did to my people, to Israel, my own domain: People
 of mine they scattered through the world, land of mine they paraded *over*
 between them: Mine they be, stretched by lot, such captives, and that
 sold cheap, buy-them for a harlot's hire, get-them for the drawing of a
 mage-stripe? What, would you chaffer with me, men of Tyre and Senn,
 men from the pole of Phihon? Must there be *hunger and exchange*
 between us? Nay, if you will have exchanges with me, look to it that the
 reward does not fall on your own heads, swift and sudden? Would you
 stir off silver of mine and gold, lay up the choicest of my treasures in
 Judah's temples? Citizens of Jerusalem, men of Jude's herd, would you
 sell them to Grecian masters, far away from their homes? See if I do not
 condemn them both from sale that was of your contriving, and, for that
 reason done, pay you in your own coin; make one son and daughter of
 yours to these same men of Jude, slaves they can buy at will in the
 market Babecan; I, the Lord, have decreed it.

Cry it to the nations, they should do violence and murder that tried
 warriors for battle, only they, much they, all that bear arms. Though
 I have been ever read, spite him spiny, wounding is mine but great
 ransom up his neckhood now! To men, in the market-place, nations all
 about, does the Lord mean you, warriors all? Up, up, in Joseph's
 valley break you, here, upon all neighbouring peoples, I will hold nations
 The white, these thistles is ripe already: Down in the thicket with you
 Are not the rose full, the pomegranate? But it not come to a head,
 the measure of their wickedness?

Thronging, thronging they come, in yonder valley to try their destiny,
 appointed trying-place of a chosen order: *dark grow sun and moon,*
 light of the stars is none. Lead to storing of loss speaks the Lord in
 thunder from his citadel at Jerusalem, all heaven and earth quakes at the
 sound: To his own people, the sons of Israel, refuge he is and strength
 hold, *death* you shall have none thenceforward that I, the Lord your
 God, have my dwelling-place at Jerusalem; a holy city Jerusalem shall
 be, never again shall shake for breach the walls of her.

Only now will come when the nations sleep, bidden to melt the up-
 is

* The interpretation of this verse as used in our abridged class, the general
 sense is evidently that *thronging* God demands to be understood for the fact
 he is represented as having suffered when his people were sold as slaves.

land pasture, never a stream in all Judah has been full and strong. What stream is this that comes out from the Lord's temple, and waters the dry valley of Saron? A lonely vast Egypt shall be, and Sodom a desert waste, how was great wrong done to Jewry's people, how unoffending as lives were taken. For Judah, for Jerusalem, there shall be peace undisturbed, long as trees shall last; the stone, girdle of sword that were well experienced shall be pardoned now; here in them, the Lord will have his dwelling-place.

THE PROPHECY OF AMOS

CHAPTER I

HERE tells Amos, one of the shepherds folk at Thebes, what visions he had concerning Israel. In Jude, Otho was then reigning, in Israel, Jechonias son of Josia, and it was two years before the earthquake. Lord is roaring of him, and he, the Lord will speak in thunder from the midst of Jerusalem; forasmuch they lie, yonder pasture the shepherds loved once, the flocks of Canaan all strayed away.

A message from the Lord Thine Serfeth Damascus, and Serfeth came upon,¹ that rode rough-shod over the seas of Gathad;² fall fire on Amos's coast, to burn down all the strongholds of Bessedad: Bessedad Damascus gate shall be, nor any be left to dwell in Amos's plain, or ruin over Edom valley, be off, at Ca,³ the Syrian folk shall go into banishment, the Lord says.

This, too Thine Serfeth Gaza, and Serfeth once again, that reared for the sons of Edom their full toll of captives;⁴ fall fire on Gaza's walls, to burn down all its strongholds: None shall dwell in Amos, none rule over Amos, upon Accaron, too, my stroke shall fall; every trace of Philistia vanished and gone, the Lord God says.

This too, Thine Serfeth Tyre, and Serfeth once again, that gave Edom its full toll of captives, as though bond slaves were none between brethren, fall fire on its walls, to burn down its strongholds!

This too Thine Serfeth Edom, and Serfeth once again, that would hurt down his own brother at the sword's point, unnumbered cruelty, to to hug his enemy, nor may he ransom die down, fire fall on Theman, to burn down the strongholds of Bozal.

This, too Thine Serfeth Ammon, and Serfeth once again, that to a

¹ Literally, 'For three offences of Damascus, and for four, I will not bring it back.' The verb is usually explained, 'I will not remove Damascus in prosperity,' 'I will not recall the sentence I have pronounced,' etc.

² 'Rode rough-shod over the seas of Gathad,' literally, 'trampled Gathad with iron thimbles.'

³ The location of Ca is unknown, but the Latin version was surely at right in identifying it as Caposa.

⁴ Here and in verse 5, it is usually explained that first the Philistines then the Phoenicians, invaded Israel, and told the pasture they took to the Edomites. But such a notion is both historically and geographically impossible. It seems much simpler to understand that the Edomites invaded Israel (see verse 10) from the south-west, and whilst the Philistines on the south were and the Phoenicians on the north-west would allow Israelite refugees to cross their frontiers. This would be identical in Hebrew idiom as 'steering up Israel into the hands of the Edomites.' Cf. Job. 14.

6 covered Gehazi's lands, every teacher's waste he would rip open, fire
 fall on Ruth's walls, to burn down its stronghold! But in the day of
 a battle, blurring of the vision-will! Into exile Malcham's shall go, with
 all its crown

CHAPTER 2

1 **T**ELL, too, Thine sister Moab, and sister once again, that burned
 2 the king of Edom's house to dust? Fall fire on Moab, to burn down
 3 all the strongholds of Canaan! With sword and the help of weapons,
 4 Moab shall go to her death; under of whom I will make down in their
 5 midst, and all his vessels shall perish with him, the Lord says
 6 Then, too, Thine sister Judah, and sister once again, that spurned
 7 the Lord's law and left her bedding undone, so hated were they by the
 8 Siles gods their fathers had gone a-courting. Fall on Judah, to burn
 9 down all the strongholds of Jerusalem!
 10 And this, too, What of Israel? Thine sister Israel like the sea, and
 11 sister once again, that for a debt, through it went but the price of a pair
 12 of shoes, will make slaves of sons, houses sell. Given as the day, the
 13 poor man's rights, shouldered away, the chains of the unhelped! See
 14 where father and son, to my name's deliverance, led with one mind! See
 15 where they lie flaring beside the altar, in the very shrine of their God,
 16 no drink there but in some borrower's pledge, no song of wine but in
 17 some laborer's sweat!
 18 Was it for such men as these I exterminated the Amorites, a race
 19 tall as the cedar, hardy as the oak, now and fruit of them doomed to
 20 destruction? These are the men I rescued from Egypt, guided them, all
 21 these forty years, through the wilderness, to make the domain of the
 22 Amorites theirs? Tell me, men of Israel, the Lord says, what crime is
 23 that I should cut you off years, from their boyhood's days, to arise but
 24 as prophets and Nazirites? Ever you tempt the Nazirites with wine, ever
 25 as you defied the prophet to raise his voice as prophet. Howbeit, you
 26 shall seek my help in vain; wiggles-ends overlaid with shaven grass
 27 as cut so reluctant as P. Speed shall be no profit to the speedy, strength to
 28 the strong; warrior shall not escape, nor Bowman stand firm, foot of foot
 29 is and well-mounted Bowman shall have no deliverance, a day is coming,

¹ For 'Malcham' the Hebrew text, probably by an error, reads 'their king'.

² It seems unlikely that the words 'burned the king of Edom's house to dust' represent what the prophet meant. Nowhere else in the Old Testament is one nation's nation represented for its conduct in military warfare that is completely treated as an atrocity. And the destruction of the Amorites in 2.11 does not appear to be a sympathetic reference to them.

the Lord says, when trial values shall be laid as silver upon assay, and when flight.

CHAPTER 3

THUS, then, is the Lord's message to you, men of Israel, in the whole land I received from Egypt: Nations is none I have singled for my eye, save you, and guilt of yours is none that shall go unpunished.

Try it there must be, if friends will meet and journey together; prey is there must be, ere law will enter in the door, law's whelp grow in its lair, hard is not passed to the ground, without divider to secure it, say they released without a catch made. Friends whisper in the streets, men do well to be afraid, if peril is about in the city, doubt not it is of the Lord's sending. Never does he rest, but his servants, the prophets, are in the street. Run, then, who but will tremble? Come the dawn warning, who but will prophesy?

Raise a cry from the house-tops, those in Assyria, there is Egypt's land: To the hills show Samaria boasts you, and look deep into the heart of her, what wretched things are there, what wrongs men called. In yonder palace, the Lord says, that are more houses of oppression and rapine, house doing is all Egypt. This done, then, the Lord God warns: Do men and wife for each a head as that All thy fierceness shall be demanded, all thy palace spoiled. 'Woe thou have thee disguise his prey? Flamed enough the shepherd, 'Tis pair of legs he carries, a mangled calf! They shall find no home, the husband that lives out corner of the pasture in Samaria, and have their bed in Damascus.' A message for you, says the Lord, the God of Israel, a warning for the sons of Jacob: I will have reckoning with the rebellious of Israel, a reckoning with those that of thorns as I feel, they shall have the horns of their cut off and heaped to the ground: no summer dwelling of yours and winter dwelling my hand is that lay, houses of prey and houses of the common folk, all that lie in ruin, the Lord says.

¹ The meaning of this difficult passage seems to be that there is to come with you first, the lowest punishment already experienced by Samaria (2.5-11) but that proof that it has received God's signs, and worse calamity is to follow.

² The assurance is not clear, perhaps a general warning against luxury is intended (cf. verse 15). But this seems to be the natural meaning of a message that has produced a wide feeling of indignation. It means, broadly: 'So shall the sins of Israel be brought out, that dwell in Samaria in the corner of a bed, and in Damascus . . . a couch.' There is no evidence that the word 'couch' was lacking, or was so called, in Aramaic times.

CHAPTER 4

- H**ILL is used for you, prospered cattle that dwell in Bashan, the poor among, the livestock life spanning, and ever crying out
 1 upon your husbands. Woe, then! We would drink! Never let me be
 2 ruled holy, the Lord God says, if doom does not overtake you for this,
 3 see if you be not crained on spears, and your children given up to feed
 4 the cooking-pots! Leave the cry with you men, the Lord says, and by
 5 this terror, cut by this, and be cast away as Arams.
 6 Oo with you in Bethel, and defy me, thence to Gilgal, and repeat
 7 defiance there, morning voices, robes on the third day, bread, leavened
 8 bread, for thank-offering, gifts of devotion pottishly proclaimed? Then
 9 your wail, men of Israel, says the Lord God, have your wail.
 10 What would you? Never a cry left but men's teeth were wile, never
 11 a village but bread baked there, and you would not come back to me, the
 12 Lord says. It was these months to harvest, and rain I denied you, so men
 13 till no man cry, and not on the east, one village had a ditching and the
 14 next was dry, all our city men supply water for their neighbours, and
 15 water had none, and you would not come back to me. You would not
 16 come back to me, the Lord says, when drought I sent, and mildew, and
 17 the locust preyed on garden and vineyard, by and above-ness of years,
 18 or you would not come back to me, when with Egypt's pestilence? I show
 19 you, when your warriors fell at the sword's point, and your horses were
 20 started off, and never a camp of yours but the watch of a plagued year
 21 certainly, you would not come back to me, when men drowned, such
 22 as the dense stroke that ruined Sodom and Gomorrah, and you post-
 23 siders were like a brand saved from the burning.
 24 Now I have come, Israel, to show for show! when that were come,
 25 a prayer does none, Israel, to show thy God. He is here, that finished
 the hills and made the winds, he is here, that gives men warning of his
 designs, that turns darkness into darkness, and sets his foot on the highest
 heights of earth, I am, the God of Israel, is the name of him

¹ Literally, they shall tell you up on peaks (to, spread), and show which you have belated you, that which is left of you is feeding you.' We make comment for 19:1, in probably Am. 1:10 that the meaning of the Hebrew text is probably different: 'he will lead you away with hooks, with hooked goings such as fish-tails are, all that is left of you.'

² See Am. 1:11-13

³ See Deut. 32:34, 35:27

⁴ Literally, 'I will do also to you,' the names of the punishments being left vague, as in the original Hebrew, 'May the Lord do to me [that is, punish me] that and more than that.'

CHAPTER 5

PLEASE you then living in the days I raise for you, men of Israel: Fulfill their vows, never to run again, Israel, the unrepentant, stretched at full length the lies their fathers! Ah, the Lord God says, but a hundred a census, but ten villages left to you, say that marched out a thousand, village a hundred strong!

You worship the Lord given to the ruin of Israel: On peril of your lives, to my aid beside you! Not to Bethel, not to Gilgal's ring-stones, or a Barabba pilgrimage; a long road yonder road shall lead you, a road that never returns, house of God shall not avail you, that is house of idols now! On your lives, to the Lord betake you, as you would not see all a Joseph abuse, quenchers his raging over Bethel! And will you poison the springs of justice, still in the dirt fling honour away.

... / Canaan be of Agartha and Orion, dawn brings be out of darkness, and turn night to day, darkness to the waves of the sea, and over the surface of earth spreads them, fast has moved! At his glance falls ruin on the strong, devastation on the stronghold.

All looks he will care at yonder city gate, that face face, the wise word, is there, is a thing abominable. Yes, even so, it shall nothing avail you, is this harping of the poor, and taking toll of the best they have. Houses of stone you build you shall never dwell in, sunny vineyards you plant you shall dwell of never. Your often mourning, your between pain, never is think I am blind to it, announce heard, the babe slain, the poor refused their rights at the judgement-seat! And should wisdom keep silence as it times like these, all times like these? Set your minds on right, that now is set on wrong-doing; so you shall find life, so your heart shall come true that the Lord, the God of hosts, is with you. Then wrong, cherish is the right, justice embrace at your judgement-seat, then there is hope that the Lord, the God of hosts, will have mercy on some remnant of Joseph's line.

Then down he smites, he, the Lord of hosts, he, war Master: Make a place or street in stone but shall echo with wailing and cries of woe, contrary folk, and such as are skilled in mourning, they shall call in to make deep and deep! deep, woe, the vineyards shall sing, all this, when

¹ Both grammar and logic seem to demand that some thought should be supplied here, which our existing manuscripts do not express.

² This sentence may be read either as a statement or as a question, if it is a statement, an unsatisfactory answer of it has just been desired.

³ At the end of this verse, the LXX seems to be a correction of a text omitted.

- = I make my way through your midst, the Lord says. Look, that went
 eagerly for the day of the Lord's coming! Thank you it shall serve your
 need! Nay, it is the Lord's day of mourning, not yours; down it comes, but
 = in darkness, not in light. Speeds he well, that shows him and needs bread?
 Has he joy of his house coming, that looks hard on wail, and all at once
 = is hushed by a wiper? And for you, that day brings darkness, not the light
 you craved fit, no radiant houses about it, only gloom.
 = Oh, but I am with and tired of them, your solemn forces, knowers that
 = goes up from your struggles I can breathe no longer! Burnt-sacrifice
 with bloodless offerings still! Nay, I will have none of them; let be the
 = victims you stay as welcome, I care not. O to be rid of the singing, the
 harp's music, that deaf my ear!
 = ... And the water rolling as full tide, like a premeditated ocean, right and
 justice shall abound ...
 = What, man of Israel, did you spend forty years in the desert, over the
 = me your burnt-sacrifices, now for me your offerings; and now would you
 have Malokh for your flag, a vow for your god, every shrine of theirs,
 = oblations unto you made of them, labor and delight? What wonder
 if I banish you beyond Damascus for aye? Drive you with his own
 sign-maned, the Lord, the God of hosts.

CHAPTER 4

- P**ROVE, look, that is Son or high Sonnets take your care, and that
 nothing! Thus lead it over the Gentiles, and pass proudly through
 = Israel's domain, bidding us make our way to Chanaan, and thence to
 exile Smith, or go down to Gosh, where the Philistines are, and see if
 = land of them be there, borders of them be water, then there of ours.
 = Face back, with the evil day over at man's length, wrong restrained over

light in the future. But it may be questioned whether the corruption does not go deeper.

* LITTLE. "And such up (as will take up) Israel (as, the leader your flag
 on, of Malokh), and Chas (as, the songs, or, the perfume) of your songs, the
 star of your god (as, gods), which you made for them." The meaning of the
 sentence has been much disputed, and the general reference to Israel's oblations
 built in May: all does not help to clear up the difficulty. Many suspect a
 reference to the Assyrian worship of the planet Saturn, but it should be observed
 that Saturn does not, as a rule, see the heavens with worshippers like gods;
 rather with an oblation and unpersonal approach to them even religious. It is not
 probable that the text has suffered from an early corruption, like the beginning
 of chapter 4.

close at hand!³ Sleep they on beds of ivory, spread they on table, eating
the best foods: flesh and poultry, calves fattened at the stall; and men
most deep and vast mostly scorned, say, very Darda they think them-
selves for eternal enjoyment! All these deluding is from the Lord, all their
delusions of the heart, and what can they for Joseph's ruin?

Lord their folk they shall, but men make the great must break up at
last. By my strong power I reveal it, says the Lord God of Israel, pride of
years shall weary me, great houses of years shall offend my sight, no
hinges, cry and clamor, I will leave you at the enemy's mercy. So shall
you men left alive in a house, death shall take toll of them . . .⁴

... Kanaan that cannot no sin has away men from him live, and so to
carry his bones without. Ha, there ever be to me that hole in the outer
room, has thou any hold? And when he hears the ark is over, bids him
say his name, unless it be to call the Lord's name to memory! ...

A word from the Lord, and all shall be a gaping ruin, palace and con-
spire both. Scorpions, if you're anywhere scorpions men should climb on horse-
back, or plough with oxen? Stranger still, that people of mine should
pollute the springs of right and justice, all surrounded now! And tell
you least ever some suspect of lack worth? To what greatness, you
say, rulers of ours has brought us? Trust me, men of Israel, the Lord
God of Israel says, I mean to punish you with such an enemy as shall

³ The language of the Hebrew text is certainly based all through verses 1-5 and it is difficult to find certain clear manuscript errors here not introduced with it. Verse 1 must be taken as the original, not of the prophet, but of the textual Samaritan tradition, otherwise the logic of the passage is wholly obscure. For the mistake of line 1 of the text is clearly preserved in 1.4, the only other three square holes in the whole book, cf. 3.14 below.

⁴ There seems to be a gap, both in grammar and in logic, at the end of the sentence, which suggests a manuscript correction, e.g., the insertion of the sentence you would be more readily intelligible if the text ran, 'So there are men left alive in a house, who of these shall die?' We should expect also to hear what kind of danger (perhaps famine) they had escaped, or that too some other danger, perhaps that of pestilence. If a reference to plague has dropped out, it would explain the allusion to trusting in verse 2; the freedom did not necessarily mean their death.

⁵ The exact meaning of the word *prince* escapes us, perhaps because the true context of it has not been preserved. 'Say ye more, unless it be to call the Lord's name to memory' (the Latin means, and the Hebrew text says simply, 'What! He mentions in the midst of the Lord's name.' See so plainly must he have perceived the truth a victory was then it appears that there was any immediate danger of the divine name being introduced into the conversation.

⁶ By a very slight change in the Hebrew text it is possible to get the reading 'we plough the sea with oxen.'

⁷ Cf. *Lord's mercy*, or possibly, 'O Lord! (or) a place-name (11 Kg. 3.4). The prophet may intend a play upon words, as we might upon the name 'Lachish'.

⁸ Literally, 'Where we sit by our own strength when we warriors layed.' The Hebrew word for *house*, *Chutsum*, was also a place-name (11 Kg. 3.44).

crush the life out of you, from Elmore pass to the brook that bounds the desert

CHAPTER 7

THIS was a vision the Lord God showed me, here were locusts making, just at the time when the almondblossom was coming up, after the king's crop had been sown. These were locusts made of all the land yielded, Ah, Lord God, said I, be merciful! How should Jacob survive, the people remain he said? And with that, the Lord answered, Happen it shall not, said he. And second vision the Lord God showed me, how he would remove them as reeds by fire, he should destroy the waters below the earth, and drowned some part of them were. Ah, Lord God, said I, be pity! How should Jacob survive, the people remain he said? And with that, the Lord answered again, Happen it shall not, said he.

But now the Lord showed me a third vision, a plumed wall, and the Lord himself standing by it with a sword¹ as he stood, asking me if I could see what he had done. Why, Lord, I said, a plumed sword? Ay, he answered, and here, in full view of Israel's face, that sword I lay waste, consuming they shall have down me no more. Hill-dweller of Amos² shall humble down, mountains of Israel he had sworn, at the sword's point I will try conclusions with the race of Jacobites.

Hereupon, a message came to Jacobites, king of Israel, from Amos that was given at Bethel. Here at Amos, said he, making oracle against thee in the palace of Israel, there is no peace at all the land for ever said as he; Jacobites will die at the sword's point, Israel to be banished from his native country³. And this was his answer to Amos, the prophet, get thee hence at Jude take refuge if thou wilt, and there were thy living by prophecy. Prophecy here in Bethel thou mayest see, where the king's chapel is, and the king's court.

¹ The Hebrew word *shevet* as the Latin by "sword" more probably means a staff-rod, which (perhaps) God chooses to apply against Israel, that is, he will punish severely against them, he will not pass over their sins say those (if I is, where the same words are used).

² The Latin reading gives "hill-dweller of Amos (or, the hill)" exactly as in Ge. 12:10; Am. 1:2. In verse 12 below is given "Bartholomew, House of the hill", exactly as in Ge. 4:21, 1:18, 1:19. Our ancient Hebrew text gives "hill-dweller of Israel" and "house of Israel"; it is supported by the Septuagint Greek (which, however, translates the word as "highland"), this too, was St Jerome's meaning. It seems likely as if there had been some early uncertainty in the manuscript, the phrase to separate reference, on a reader's part, to words there were some connected with heathen worship (the "hill"). It may be pointed out that "house of Israel" is a phrase nowhere else used—it would necessarily include Edom—and that Isaac is never mentioned by the prophet, except in Jer. 22:24.

What, said Amos, I a prophet? Nay, not that, not a prophet's son; I am one that minds cattle, one that keeps the sycomore-tree, I was but tending sheep when the Lord took me into his service. It was the Lord bade me go and prophesy to his people of Israel. He has a message for them. There will have no prophesying against Israel; no wood dropped against Beth-el.¹ Here, then, is the down down pronounced on them. Wile of thine, here in the city streets, shall be dishonoured, sons and daughters of thine shall die at the sword's point, lands of thine shall feed the neighbouring-people. Food for thyself, an unallayed sea death awaits thee, when Israel is banished, as banished it needs must be, from the land of its birth.

CHAPTER 8

THEN the Lord God showed me another vision, of a book² such as they use for truth-preserving. And when he asked, could I see what he had there, Why, Lord, I said, a grappling-hook for Iron-trees! Ay, said he, and right verities it is for my people of Israel; no further chance shall they have of repentance.

Day of doom! How stark the images of yonder temple gone; then, what monstrous Everywhere deep silence falls!³

Here is word for you, oppressors of the poor, that hang run on your fellow citizens at their needs; you that long for new moon and sabbath to be at an end, for trading to begin and gamery to be opened, so you may be at your drifts again, the want measure, the high price, the false weight! You that for a drake, though it were but the price of a pair of shoes, will make slaves of poor, honest folk, you that will refuse for whom? By Jacob's ancient covenant the Lord avers it, crimes of yours shall remain for ever unforgotten. Well may the earth quake over such doings, to the hurt of all that dwell in it, everywhere mount up, and shuf, and stink, like Egypt's river to flood. Day of doom, says the Lord God, when there shall be sunset at noon, and earth shall be overshadowed under the full light! All your feasting turned to lament, all your songs to doings and dole, not a lion but gone clad in sackcloth, not a hind but is shorn baldly even as such mourning maids, though it were for an only son, later the day, bitter its ending.

A time is coming, says the Lord God, when there shall be great lack in the land, yet neither dearth nor drought. Harpors? Ay, they shall hunger for some message from the Lord, yet go they from east to a western sea, go they from north to south, making search for it every-

¹ 'A book', according to the Hebrew text, 'a tablet.'

² The sense of this word is uncertain, and a manuscript error seems probable.

- 9 where, messages from the Lord they shall have none. Thirst, ay, they
 10 shall thirst, for mud and brine warrior loath. Fools, that by the shame
 of Samaria take their oaths, put them back to Baal's worship or Baerahab
 pigswaps! Here in fall there is no attending.

CHAPTER 9

- AND now I saw the Lord standing above the altar; Scam columns
 there, he cried, laid there deluge, west of ill-gotten gain? To the
 last man, the sword must take its toll, refuge shall be none. Fly they,
 1 never a fugitive shall escape; from the pit beneath I will dig them up,
 2 from beneath above I will drag them down; hide they on Canaan's heights,
 I will search and seize them, lurk they in the sea's depths, my net will
 3 there; mass of monster shall devour them. Let enemy drive them into
 exile, even there the sword shall be my pursuivant; woe and woe I
 keep over them, never doubt it, but in their undoing.
 4 . . . The Lord God of hosts, whose touch melts earth, to the heart of all
 that dwell in it, makes it everywhere scum up and spit, like Egypt's
 5 river in flood; has the arched stairway of heaven, further framed frame of
 earth, bottoms be to the waves of the sea, and over the earth spreads
 them, just as usual?
 6 Elishah or Iseah, what care if the Lord says, God that brought you
 here from Egypt was God that brought the Philistines from Caphtor,
 7 brought the Syrians from Kir? Divine regard that watches over this
 kingdom, marks over its guilt, I will blot it out, believe me, from the face
 of the earth.

- And blot out the name of Jacob altogether? Nay, not that, the Lord
 8 says. At my returned, the whole world shall be a sieve, to sift the mass
 of Israel as corn it sifted in the sieve, and never a grain¹ cast over board
 9 on the bare ground; at the sword's point they shall die, all the guilty that
 are found among my people; the guilty, who now flatter themselves that
 10 evil shall cover come next or nigh them. Then, I mean to rebuild the
 fallen dwelling-place of David, all its breaches made good, all its ruins
 11 restored; it shall stand once more as it stood long ago; temples it shall
 12 have over the Edomites, and all the Gentile folk I choose for my own. A

¹ "Mass of ill-gotten gain", the meaning of this phrase is very doubtful.

² The Latin Vulgate here gives Cappadocia for Caphtor, and Cyrene for Kir, as elsewhere. The identification is by no means probable.

³ "Never a grain", the word used is of doubtful significance. But the meaning seems to be that all the Israelites will go into captivity, and that will be a sieve to separate the good from the worthless among them; none will escape, as a grain of wheat might except by being thrown carelessly over the sieve's edge.

time is coming, the Lord says, when ploughmen shall tread on the heads
of scapes, sowers's seed begin (as vintage's is ended), never a careless-
sifted bar shall pass with sweet wine, never a hill bar (a) ragged sower shall
be named.¹ I will bring back my people of Israel from the ends, to rebuild
ruined cities and dwell there, plant vineyards and drink of them, till
gardens and eat the fruits of them. From east they shall rise as they
never met, never again as he rose away from the home I have given
them, says the Lord, thy own God.

¹ 'On ragged sower shall be named', literally, in the Arabic version, 'it shall be
named'; in the Hebrew text, 'it shall work.'

THE PROPHECY OF ABELAS

HERE follows the vision of Abelas. What doom does the Lord God pronounce on Edom? What terror has the Lord reached our ears, what outrage has been sent abroad among the nations? Up, march we out to engage him in battle!¹ Sorry that he I have given thee among the peoples of the world, no better than a drink of contempt: yet, dwelling where thou dost in the clefts of the rocks, thou art pulled up with picks, high thou hast built thy towers, and thoukest there is none can drag thee down to earth. Build thy eyes high in the night, nest, if thou wilt, among the stars, I will yet drag thee down thence, the Lord says. Strange, the visions that hast fallen upon Edom! Thine were they, unsought visions, that had visited thee, or lest they had been matter to carry off what needed them, some glimmers at least these visions would have left thee! But now, not how Edom is punished, how all her security is lifted! See how the very folk that are in league with thee drive thee back to thy own frontier, thy own confederates playing thee false, pressing thee hard! Scolded from behind by those companions of thy crime? Thou art a fool for thy pain.

- 1 Day of doom, the Lord says, when wise men shall be none in Edom,
2 nor any prudent counsellor on all Edom's hill-sides, dismayed the warriors
3 of Teman shall be, all slaughter leaves all the mountains of Esau desolate.
4 What wonder if hopes of thine come to nothing, name of thine perish
5 utterly, that didst trust thy own brother, Jacob, with monstrous wrong?
6 Hast thou forgotten the day when thou wastest steel, while the enemy
7 dashed his fists, while thou wastest through powder guns, and
8 paralled not Jerusalem by her, despoil making common cause with thee?
9 What, look on idly, when thine name again that brother of thine
10 say, triumph over Judah's hill, boast of his calamity? He overthrew, and
11 thou wastest; had thy way in in the gaze of my army day, he overthrew,
12 and thou wastest again in his discomfiture; he overthrew, and thou
13 wastest; offer him thanks? Thou wastest take up thy post in the breach,
14 and cut off the fugitive, bar the way to the straggler, when all is lost?
15 Be sure of this, a time is now coming when the Lord will visitation all
16 the nations to their account; then, as thou didst, it shall be done to thee,
17 in thy own ears thou shalt be paid. The cup of vengeance yea, my people,
18 have drunk, draw on that mountain which is my sanctuary, all the
19 borders shall drink henceforward, drink, ye, drink deep, and fill late
20 forgetfulness, as if they had never been. But hark, no more Esau, all

¹ It seems possible that some of these early verses are a quotation from an earlier prophecy, which is also cited by Jeremiah (xxi, 9 and 34-35).

shall be deliverance, all shall be holiness, and their splendor the sons of Jacob shall desire. A free Jacob shall be, a living flame the sons of Joseph, and Ham's race crumble before their onset; the spark once kindled, all shall be consumed, and of Ham's race no memory be left, the Lord decrees it.

High country of Euse shall fall to the southern folk, and Phileon to the sons of the plow; all that is Ephraim and Simeon now shall be theirs, and Galad shall be made over to Benjamin. Warriors of Israel, furnished as far west, shall hold all the Chanaanite lands, except their northern frontier, men of Jerusalem, come back from the shores of Bosphorus to claim the crown of the south. No lack of champions Sion shall have, as do a justice to the mountain of Eidan, and of their number the Lord himself shall be sovereign ruler.

THE PROPHECY OF JONAS

CHAPTER I

- 1 **T**HE Lord's voice came to Jonas, the son of Amathi. Up, said he to the
A great city of Nineve make thy way; I would have thee preach to
those, great gods of theirs change thy appearance. Rise up he did, but his
thought was, he would escape to Tharso, and there await the Lord's
stratagem. So he made his way to Joppa, and there, very enough, was a
ship bound for Tharso; passengers were paid, and aboard went Jonas
with the rest of them, waiting for Tharso to be out of the Lord's way.
- 2 But now the Lord sent out a tempestuous wind over the sea, that raised
a great tempest there, and the ship was like to have been broken all to
pieces. Scarcely about the mariners were, and loud they called upon their
gods; ay, and fell to throwing the tackle overboard, to lighten ship. And
what of Jonas? He had gone down into the ship's hold, and fallen fast
asleep. But that would not serve; up came the captain and asked what he
meant, to lie there sleeping? Up, said he, and cry out upon thy God!
Who knows but God will take pity on us, and grant us our lives yet?
- 3 By then, the ship's company were of another counsel. Nay, said one to
another, cast us the lot, and so find out how it is that such peril has befallen
us. Cast lots they did, and Jonas was singled out. Tell us, they cried,
for whose sake is it that we are come into such peril? Tell us what thy
craft is, whence thou art journeying and whither, what nation it was
that gave thee birth. I am a Hebrew, he told them, and worship the Lord,
the God of heaven, that made the sea and the dry land both. And when
they heard (for he told them all) that that was a man who would escape
from the Lord's sight, they were in a great taking of fear. What wilt
thou? they asked. And how must we use thee, if we would have yonder
tempest calmed for us? (For so they spoke, the waves grew more angry yet.)
- 4 Why, said he, take me up and throw me over the ship's side, double there
is sin, I am the cause of all this peril that has befallen you.
- 5 What would you? They fell to the sea, but could nothing avail; one
sagrier gave the sea about them. And at last they cried out upon the
Lord, Take we this man's life, they said, let it not be to our own undoing!
Do not charge us with the death of an innocent man, thou who keep us
in manifold thy divine will! And with that, they took Jonas up, and threw
him over the ship's side. All at once, the raging of the sea was wholly

* For whose sake? that is, probably, "in response to whose," the assumption being that Jonas was a murderer (Ac. 13:45). But this clause is omitted by the best manuscripts of the Septuagint, Greek, and it may possibly be a footnote or the result of a clause in verse 2, accidentally included in the text.

what fear fell on those sinners? What sacrifices they made, what vows
they offered to the Lord!

CHAPTER 2

AMID what of Jonas? At the Lord's bidding, a great sea-beast had
swallowed him up; and there, in the belly of it, three days spent he
and three nights. This was the prayer which Jonas made to the Lord:
in God, there is the belly of the sea-beast. Call I on the Lord in my
peril, unless he grants me? From the very womb of the grave call I, then
art listening to me! Here in the depths of the sea's heart thou wouldst
cut me away, flood of thine, wave of thine sweeping over me, all is
ruined as if I were that cut from thy request; yet life thou grantest me,
I shall pass on thy holy temple¹ once again. Around me the deadly waters
close, the depths engulf me, the waves are wrapped about my head;
nowhere whence I must plumb, the very heart of earth my ascending
prayer and will, O Lord my God, thou wilt raise me, living, from the
tomb. Exceeds this heart, yet will of the Lord I would hark me;
prayer of mine should reach him, far away in his holy temple! Let fools
that count false worship all hope of pardon forge; mine to do sacrifice in
thy house, vows made and paid to the Lord, my deliverer!

And now, at the Lord's bidding, the sea-beast cast Jonas up again,
high and dry on the beach.

CHAPTER 3

A SECOND time the Lord's voice came to Jonas: Up, and to the
great city of Nineve make thy way; there preach, what preach I bid
thee. This voice he obeyed, rose up and took the road for Nineve, a great
city indeed, three days' journey from end to end. And when he had
advanced into it as far as one day's journey would carry him, he began
crying out, In forty days, Nineve will be overthrown. With that, the
Ninevites shrank back in God, rich and poor alike, proclaiming a fast
and putting on sackcloth; nay, the king of Nineve himself, when word of
it reached him, came down from his throne, put on sackcloth, and sat

¹ Verse 9-10 Cf. Ps. 139.5, 139.17; Jer. 31.13; Ezek. 40.47; 41.10, 11. The occurrence of such a verse proves how complete a body of public cult in existence at the time when this book was written.

² The temple here alluded to is presumably the temple at Jerusalem, although Jerus. is usually regarded as belonging, not to Judah, but to the northern kingdom (IV Kg. 14.21).

- 1 down hastily in the dust. And a cry was raised in Nineveh, at the bidding
 of the king and his nobles, & fast for men and beast, for food and drink,
 2 as food is to be eaten, as water drunk, let man and beast go covered
 with sackcloth, cry out heartily to the Lord, and forsake, each of you, his
 3 evil life, his wrongful doings! God may yet relent and pardon, forgo
 4 his wrathing anger and spare our lives. Then, when God saw them
 unmaking their lives in good earnest, he spared them, in his mercy, their
 threatened punishment.

CHAPTER 4

- 1 **A**S for Jonas, he took it very amiss, and was an angry man that day.
 And thus he made his prayer to the Lord. See if this be not the way
 thought I had, far away in my own country! Good comes had I to seek
 refuge at Thee in such an errand as this. I know from the first what
 manner of God thou art, how kind and merciful, how slow to punish,
 2 how rich in pardons, vengeance ever ready to forgo. A token of thee, Lord!
 3 Take away this life of mine; I had rather die than live. Why, the Lord
 said, what anger is this?¹
 4 Jonas had left the city, and sat now under a little rebrue he had made
 for himself on the east of it, waiting there in the shade to see what doom
 5 would fall on Nineveh. And now, at the Lord God's bidding, an ivy-plant
 grew up over Jonas' head, to give him shade and shelter after his waiting
 6 and great joy he had of his ivy-plant. But when the morning dawned,
 came at God's bidding a worm, that reared at the plant's root and killed
 7 it. Up rose the sun, and at the Lord's bidding the sun-dew comes here was
 Jonas with the sun's rays beating on his head, and all of a sweat. Now
 indeed his heart's prayer was, he might die; better death than life, and he
 8 Why, said the Lord, what anger is this over an ivy-plant? Doubly angry
 9 am I, Jonas answered, and so moved to wrath. Great pity thou hast, the
 Lord said, for yonder ivy-plant, that was not of thy growing, and no toil
 10 cost thee; a plant that springs in a night, and in a night must wither! And
 what of Nineveh? Here is a great city, with a hundred and twenty thousand
 folk in it, and none of them can tell right from left, all these cattle, too,
 and may I not spare Nineveh?

¹ The main force of the Hebrew stem used here is uncertain. Some think it means, 'What those good reasons to be angry?'; others would translate, 'Art thou very angry?'

THE PROPHECY OF MICHAELAS

CHAPTER I

THIS message came from the Lord to Michaelas the Mercurian, during the reigns of Jotham, Achaz and Manasse in Judah; this revelation was made to him concerning Samaria and Jerusalem both together,

A word for you, nations far and near; let the whole world give audience, and all the world consent! Let us to this indictment the Lord God brings, from his high throne all beholding. See, where the Lord comes out from his dwelling-place; and, as he makes his way down, the topmost peaks of earth for his railway, earth hills at his touch, earth valleys like wax before the fire, like water over the steep rocks flowing away!

Alas, what becomings? What but Jacob's going astray, what but guilt of Jacob's line? Head and floor of Jacob's sinning Samaria needs must be, since as Jerusalem is Judah's place of pilgrimage.¹ In vain Samaria shall be, a heap of stones in the open country-side, a service for vineyards; all down yonder valley I will drag the stones off her, till her very foundations are laid bare. Shattered all those idols must be, burnt to ashes the graven she wears! never an image but shall be left forlorn, all shall go the way of a harlot's wages, that were a harlot's wages from the Lord.

For this, should I not raise the siege aloof? Therefore go I and stripped, jected my couch upon me: none hearkenably. Hurt is here past all cure, that to Jude itself must spread, Jerusalem itself, most of my own country-side, shall feel the blow. Gaze of God's! must never hear the news, crushed

¹ In the original, the latter part of this verse reads deeply, "What is the crime of Israel, is it not Samaria? And what are the hill-cities of Judah, are they not Jerusalem?" The sense of the phrase cannot be dissimulated with accuracy.

² "The graven she wears" literally, "the wages of a harlot," as in the concluding part of the sentence. The prophet seems to regard the numerous sanctuaries of Samaria worship not as a gift from man to God, but as a gift from God to man (possibly in allusion to the idea that false gods were responsible for Israel's prosperity, cf. Ch. ii 2). The end of the verse is perhaps merely a poet's, "lightly come, lightly go," with all wealth won on easy terms.

³ Much notice is here taken of the Philistines by Amos (cf. Am. vi 1), Michaelas points out that due and the neighbouring towns will soon come to loss to Jude as the result of the Assyrian invasion. His plea upon the names of these towns by a series of rough estimates, of which the concluding given above may afford some idea. Unfortunately, the text of verses 2-5 seems to have been much disturbed, the meaning of the phrase is disturbed in several parts, and the Latin version, like the Septuagint Greek, yields an unsatisfactory sense, even where it can be construed as prose. The Latin version also represents most of old place-names by common names. It is, therefore, the sense of the Hebrew text that is given here.

- be the sound of weeping; afar as Beth-shean run the dust on your heads
 11 Away with you, Shaphir's folk, shivering and shivering, of coming and
 going as Sennan says it come, mourning of Beth-el . . . has taken the
 12 ground from under your feet. Mourned, now, are the anxious hopes of
 March; to publish the Lord's decree against ponder grass of Jerusalem.
 13 Possibly at Lachis¹ (perhaps they used to cheer; Lachis, that first
 hurried poor Sam into grief, that was Israel's sinners as wrong-doing!
 14 Manasse-dares that daughter of them, Manasse's grief, that cost their
 15 lives in Ashub, too, for the royal policy how rude a sea-bird! Thy
 marches, Manas, shall be ridden once again, to Gilead . . .
 16 . . . Israel's glory shall come!² Such pride as thy children Shaveen burn
 thy brow, valour itself is not so bold; alas, for some of them called for
 weep!

CHAPTER 3

- OUT upon you, that in smoke over dreams of mischief, schemes of ill,
 and set up as dawn of day to rescue them, come as your godless
 1 hands find opportunity! Cover they houses on lands, houses or lands by
 robbery become strong; over their opportunity comes between a man and
 2 his home, a man and his substance. And I, too, the Lord says, am
 driving mischief, mischief against the whole clan of you; never think to
 shake it off from your necks and walk proudly as of old, all days are
 3 coming. A by-word then they shall make of you, songs and dolls come over
 you most deliciously. Stripped, stripped bare! My country's bounds
 narrowed! Come be for once again, that as parents our our lands, all is
 4 lost to me! Trust me, when lands are allotted among the Lord's people,
 never shall one of ponder clan have hope to show!³
 5 Prophets, leave your prophesying, word of prophecy is never for such
 6 as these, never my shame overtake them.⁴ What, cry they of Jacob, is
 the Lord so easily offended? Are his designs indeed so unfavourable? Nay,

¹ The allusion to Lachis is specially responsible for Job's confusion but not here overelucidate explained.

² It seems impossible to find any meaning in the phrase, 'the glory of Israel shall come to Gilead,' and the rest of the verse may well have suffered an emendation.

³ Literally, 'they shall not have a name to show a sign.' It is difficult to see what is the singular subject alluded to in 'them,' unless it be the clan mentioned in verse 5, though indeed we might have expected a feminine pronoun to follow it.

⁴ Verses 4-11 are very obscure, and some critics think the text has suffered from considerable faults of copying. Verse 4 begins, in the Hebrew text, 'The art prophesy, they will prophesy, they will not prophesy to shame,' and in the Latin version, 'The art speak speaking, it will not sleep upon shame.'

certain it is, if a man will follow the straight path, sword of mine shall
 prosper him, but what of you? Has not this people of mine long counted
 you enemies, rising up to arraign you? Robbers, that will have cloak and
 coat both, what marvel if simple folk are up in arms against you? My
 people! And you would dispossess the women of the houses they loved,
 take away from its children . . . my glory for ever!¹ Do you, in your turn, be
 roused up and go your ways, no resting-place shall you have here; straggling
 men must find the goats of this land shall bound in it.

Alas, that I should be one deceived by the spirit, and not rather some
 forger of lies! Were and need to suspect him, he might prophesy, and a
 people such as this take him for an oracle. Trust me, Jacob, I mean to be
 asensible there in full strength, only all that is left of Israel is one place,
 thronging like sheep in fold, like herd in byre, horns of vines rubbing all
 around; where the branch has been made ready for them, break they out
 and pass on their way, only flock with a king to lead them, with the Lord
 at their head!²

CHAPTER 3

BUT no, this is my word to you, disciples of Jacob's line, rulers of
 Israel. Who should accuse justice, if not you? Alas, that you should
 be the foes of right, the friends of wrong! Enemies of peep, that will have
 skin and flesh both, leave nothing save the bare bone. My people! And
 you will gnaw flesh of giants, tear skin of them, break bones of them,
 cut them to pieces, meat for your pot, meat for your oven! What marvel,
 if the Lord will not listen to such cry as yours, turn his back on you in
 your distress, for your ill deserving!

And thus message the Lord has for prophets that guide my people
 astray, prophets that must have their mouths filled ere they will cry, All's
 well; stop them must you there, else they shall be their sworn enemy.
 Voices you use, all shall be right against you, search you the
 skies, you shall search in the dark; never a prophet but he was a set, his

¹ It seems difficult to believe that the text has not suffered here, either by corruption or by omission.

² Verses 22-23 are usually placed as if a fresh paragraph began with verse 22. But verses 22 and 23, as that case, wholly cover up the end of the passage, and the case of encouragement is particularly out of place here. The concluding verse above assumes that verses 22 and 23 are the utterance of the imaginary false prophet, verse 2 of the same chapter being the message which Malachi, as a true prophet, is forced to deliver. It is doubtful whether there is any reference here to a reformer from among the priests, arranged above rather to be a corollary from a benighted stronghold (cf. IV E.g. 23-2).

- 7 day turned into-reflight? Seers that see nothing, baffled diviners, acknow-
 8 ledge them, finger on lip, word from God is none. But here stands one that
 9 is full of the Lord's spirit; vision it looks on, and discernment, and
 10 holiness, fruit of Jacob in discernment, gift of Israel to produce.
- 11 A word with you, children of Jacob's line, rulers of Israel, that hold
 12 right & righteous, and all justice perfect; that build up strength of Zion,
 13 fortress of Jerusalem, with deeds of bloodshed and of wrong? Never a
 14 judge but has his price, never a priest tradition teaches, but for hire;
 15 never a prophet but now has his hand laid with silver? And all the
 16 while, how long they on the Lord? Is not he in their midst? How could
 17 have befall them? Trust me, for each gain in years I will raise stones;
 18 Zion into plough-lands, standing heaps of stones that were once Jeru-
 19 salem, and bushwood of the high forest growing over the Temple hill

CHAPTER 4

- THE Temple hill? One day it shall stand there, highest of all the moun-
 20 tain heights, overtopping the peaks of them, and the nations will
 21 flock there together. A multitude of peoples will make their way to it,
 22 crying, Come, let us climb up to the Lord's mountain peak, to the house
 23 where the God of Jacob dwells; he shall teach us the right way, we will
 24 walk in the paths he has chosen. The Lord's command shall go out from
 25 Zion, his word from Jerusalem, and he will sit in judgment on the
 26 nations, giving his award to peoples far away. Sword they will fashion
 27 into ploughshares and spear into pruning-hook; no more there shall be
 28 for nation to levy war against nation, and arms made in vain. As once
 29 you shall sit, each of you with his own vine, his own fig-tree to give him
 30 shade, and none to hurt the olive, each blessing the Lord of hosts pro-
 31 nounced on you. Let other nations go their own way, each with the name
 32 of its own god to rally as own saviours under the banner of Jeshu, our God
 33 for ever and for evermore?

- 34 When that time comes, the Lord says, I will gather them in again and
 35 take them to myself, flock of mine that go harping and wrangling, ever
 36 since I brought calamity on them; none shall yet be a snare to breed
 37 them, and wyrmwood shall grow into a sturdy vine; here in Zion they shall
 38 dwell, and the Lord be long over them, for ever-honourwood. And those,
 39 the watch-tower of that flock, cloth-capped shepherds where the lady Sion

¹ vs. 1-3 The same words occur at the beginning of Is. 2. Since Michaels was Isaiah's contemporary, it seems probable that both prophets are quoting from some older fragment of literature.

² Lament. All peoples will walk each in the name of its god, but we will walk in the name of Jeshu our God for ever and for evermore.

might, power shall come back to thee as of old, once more Jerusalem shall be a queen.

When thou shalt come! At the present time, what rejoices in this covenant thou? Have king and counsellor played their game, that the yoke of travail take hold on thee? Shall thou wait again, lady of Zion, and labour as any woman brought to bed, cry thou once needs leave, and lodge in the open countryside, say, to distant Babylon thou must journey;¹ there it is thou wilt find deliverance, there it is the Lord will ransom thee from the power of thy enemies. At this present time, how many the nations that gather about thee, crying, Death to the adulteress! Turn we our eyes on Zion's downfall! Little they know God's thoughts, little they guess that he is but raising them up, like wheat on the threshing-floor! Up, lady of Zion, and see about the threshing of them! From now, loaf of bread he will give thee, to grant all that company of nations to eat. Perfect to the Lord their ab-gotten grain shall be, nothing of theirs but must be his, who is master of the whole earth.

CHAPTER 5

AT this present time, what is left thee but to master thy rising hands, a daughter of an eastern king? Hard siege presses us now, and thou on the cheek, now, is the ruler of Israel.²

Bethlehem-Ephraim? Leave do they reckon thee among all the clans of Jude? Nay, it is from thee I look to find a prince that shall rule over Israel. Whence comes he? From the first beginning, from ages uncounted?

Marvel not, then, if the Lord abandons his people³ for a time, until

¹ The mention of Babylon suggests, to the modern reader, the Captivity, which took place a century later. Michael's own contemporaries will have imagined that they were going to take refuge in Babylon as in a friendly country (IV Kg. ix. 10).

² The beginning of this verse reads literally, 'Thou shalt be laid waste, daughter of Judah'; in the Hebrew text, 'Thou shalt be laid waste' is 'Thou shalt dwell lowly' (or possibly 'be dignified', i.e., in sign of mourning). These both the meaning of the verse and its historical background are obscure, but undoubtedly the prophet is predicting political weakness, and reminding the Israelite countrymen that this was, in early days, King David's experience.

³ Our present Hebrew text reads, 'Thou shalt now cease to be among the clans of Jude', but there may have been an alternative reading, 'Thou art now used among the clans of Jude.' This would account for the striking given in Mt. 2. 1, without making it necessary to suppose that the translators of St. Matthew's Gospel were guilty of an error. 'From ages uncounted', literally, 'From the days of eternity,' but this is a phrase used somewhat loosely by Hebrew authors (cf. y. i. 160b), and no serious theological inference can be based on it.

⁴ Literally, 'he abandons them,' but the sense is presumably that given.

the who is in travail has brought forth her child; others there are, born
 + from of him,³ that must be restored to the citizenship of Israel. Perished
 by the Lord her God, confidence is that empty pasture, stands he, our
 shepherd, and safely folds his flock; none of him now reaches to the
 + world's end; who else should be its hope of recovery? What though the
 Asaphian invade our country, trample down our strongholds? Seven
 leaders of men we shall find so marshaled us, and as eighth yet in reserve,
 + yoked in Israel, they shall herd the men of Asaph, nailed steel for the land
 of Nemrod! Lards they, trample they as they will, he shall be our
 deliverance.

+ Poor remnant of Jacob, lost among the multitude of peoples! Yet
 there is shall, down now the grass starve, with dew and shower from the
 Lord to water it, nor looks for man's weeding, unbefriden to our human
 + toil? Poor remnant of Jacob, among those heathen multitudes lost! Yet
 lo! amid the forest lands, God's whelp amid flock of sheep, stalks out
 + rustier prange, brings not down more accessibly his prey. High triumph
 thou shalt have over thy enemies, perils all that bear thee off will!

+ All other help, the Lord says, shall thou be denied thee; gone, home
 is and chariot of valor, the chariot lost, raised the strongholds. Smoother thou
 is shalt have none to trust in, nor divining; gone idol and sacred pillar of
 is thou, nor any of thy own imaginings left thee as working; uprooted the
 + words of thy false worship, follow the stars. Only thou shalt my fierce
 anger find its target, only thou fall my vengeance upon the evil-doer that
 defied me.

CHAPTER 6

LISTEN to this message I have from the Lord! Up, and to the moun-
 + tains make thy campfires, let the hill-sides echo with thy noise!
 + Lament they must, ponder surely bastions of earth, while the Lord im-
 + pleads his people; Israel stands upon its trial now. Tell me, my people,
 + what have I done, that thou shouldst be a-wary of me? Answer me. Was
 it ill done, to rescue thee from Egypt, set thee free from a slave's prison,
 + and Moses and Aaron and Mary to guide thee on thy way? Behold,
 thou, what designs had Balack, king of Moab, and how Balaam the son
 of Beor answered him: . . . from Seim to Gulgath, and cause thou death,
 thou, the faithfulness of the Lord's friendship?⁴

³ Apparently the brethren of the Mesopotamian prince, the Sappanite Gosh, give
 "their brethren," but this is probably generic.

⁴ It seems probable that some words here have been lost here, Seim and Gulgath
 are not connected in any way with Balaam's prophecy, but are, respectively, the
 last campsite-point of Israel's return, and its first camping-ground after the
 passage of Jordan.

How then may I justify myself before the Lord, that is God upon high? What offering shall I bring? Calf, think you, of a year old, for my burnt-offering? Will man by the thousand, fatted back-pigs by the ten thousand, will the Lord be better pleased? Shall gift of first born be wrong doing done, body's flesh for soul's assuaging? Nay, son of Adam, what need is this? Best of all is it, and this above all the Lord demands of thee, right thou shouldst do, and rich love, and carry thyself humbly in the presence of thy God.

So cannot the divine voice to ponder city, but he shall there, that stands in awe!¹ Listen, fellow citizens, to that voice, which of you deem righteous? What of houses-unadorned, that hide yet the ill-gotten gain,² or the false splendour that calls down my vengeance? Hope the carpenter, is there the bag of short weights, and shall I hold you acquitted? City is where the rich are ever busy with oppression, where all is treachery, and a man has a tongue in his mouth only to deceive! Thy cure, now, is that my law, thy guide is thy judging. There is eat, and eating, never have is thy ill; for all alike, now, the same affliction.³ There to exhort, but thy slaves never to keep; those thou hast, I mean to make over to the sword. See thou then, and never reap, press olive, and never mount thee, tread is grapes, and no wine drunk. Commands of Amos thou wouldst obey, not is mine, Ahaz's purposes, not mine, fulfil, thou bidding if thou wouldst follow, what marvel that I should mark thee down for sin, forsaking the law of moral? Shame of its own origin the people that is mine must bear!⁴

CHAPTER 7

YOUR town for fast! Not more pious work is planning when the message is done, never a cheer to eat, for the ripe fig belly craves

¹ "What need is this?", literally, "I will not thee," but as the Hebrew text "to his will thee" (or possibly, "to his heart will thee").

² "Houses in awe", literally, "rooms in awe of thy name." This verse is very obscure in the Hebrew text, and its interpretation remains uncertain.

³ "The ill-gotten gain", literally, "the wealth of ill-gotten gain," but it would appear that the Latin version and the Septuagint Greek have here misunderstood a word in the original.

⁴ "The Hebrew word here rendered 'affliction' means anything else, and the rendering given in the Latin is perhaps only a conjecture. In the second part of the verse, the Hebrew text is generally understood as indicating, not an exhortation, but in the removal of wives, children, etc., from a place of safety.

⁵ The concluding words of the chapter read literally, "You shall hear the approach of my people," some think the sense, "You (the ruler) shall hear the approach of my people as, generally, others suppose that there is a slight hint to the monarchs, and that we should render, "You shall hear the approach of the (Israelite) rulers."

- 2 it rain. Flad is play, wicked honey, drag human kind murderous
 place, the heat is up everywhere, men spreading his arms for men.
 3 Ever the wrong done, and fair women devised for a ruler must have his
 benevolence, and judge his gravity, and tyrant makes known what is his
 4 nature truly, they know well how to weep at up.¹ Cast in thence they
 be, that are founders of thine, close as thine-brother, that are known above
 the rest. Surely this is the day thy watchmen behold, surely thou wilt
 call down to increase, not long delayed their last adversary!
 5 Trust no man, give thy heart to no man, though he be friend and
 minister of thine, against the wife that lies on thy bosom, gated the
 6 entry of thy life: here, where you look fathers, and daughter her mother,
 and son's wife her mother-in-law, where a man's own household are his
 7 assembled. On the Lord my eyes are set, it is to God I look for my protec-
 tion; my own God, and will be deny me nothing!
 8 Cry that Zion hasten, never triumph over her till I, it is but to
 9 rise again, if I in darkness, the Lord will be my light. The Lord's dis-
 pleasure I must bear, I then have sinned against him, till at last he revoke
 my sin, and grace redress. One law the light he will bring me, to find
 10 him faithful still. Sons shaked that army of mine shall behold as only
 yesterday the war crying, What is become of thy God now? Welcome the
 light, when the is trumped down like mine as the snow!
 11 Day of self-will disaster it shall be, the day of thy walls' rebuilding,
 12 a day when folk shall seem to thee from all the lands that lie between
 Assyria and the coasts of Egypt, between Egypt and . . . Ephraim,
 13 between sea and sea, mountain-rings and mountain-rings.² By then,
 the whole countryside will be lying down, such round the inhabitants
 14 of it have earned by their ill-doing. With the staff of thine gather thy
 people in, the flock that is thy very own, scattered now as the foam

¹ The interpretation of this verse is difficult; the meaning given above seems to fit the Latin text.

² We have no means of determining whether the last thirteen words are part of what the real city used to say about Zion, or part of what Zion will say about the real city.

³ The passage is obscure, and there is some reason to doubt whether the text has been preserved accurately. It may mean, 'Way for the building of thy walls, that is to say the line is removed far off that (is) day and he (is) people took none of the way to thee, all the way from Assyria and the coasts of Egypt, all the way from Egypt and to the River, and all the way from the sea and the mountains the mountain.' 'Latter' can hardly mean 'later'; a nation which is always governed elsewhere by a different word (over two hundred names in the Old Testament). The phrase 'time is passed' is a couple of words probably meant to suggest confusion, like our 'higgledy-piggledy'. Egypt is translated as a proper noun ('Sutriver') in the Latin version. It is hard to see why the space between Assyria and Egypt should be regarded as different from the space between Egypt and the Ephraim, possibly something has dropped out.

glades, with rich plenty all around them; Eden and Gilead for their pasture-grounds, as in the days of old. How far such wonderful evidence is of power as enabled thy rescuing of them from Egypt! Here is a sight to make the Gentiles hold their colour cheap, and their dumb, ay, and why not deaf too? Let them lick the dust, serpent-fashion, crawl out from their houses, like scared reptiles, in terror of the Lord our God; much more they shall have to fear him.

Was there ever such a God, so ready to forgive sin, so overlook faults, as among the numbered remnant of his chosen race? He will spare vengeance no more, he loves to pardon. He will return, and have mercy on us, as quenching our grief, burying our sin away sea-deep. Thou wilt keep thy promise to Jacob, thou mercy to Abraham, thy promised mercies of long ago.

THE PROPHECY OF NAHUM

CHAPTER I

- W**HAT haileth for Nineveh? Here is matter revealed to Nahum the Elkoshite. A jealous lover the Lord is, and takes full vengeance, full vengeance the Lord takes, no stronger, he, to indignation; nor spares rebul, nor forgets the wrong. Bids his time he may, his power lacks not, guilty is guilty still. Storms and whirlwinds are the path he creeds, clouds wash the dust he spurns, the sea at his rebulder dries up, streams turn into a desert, fountains without away, and Carmel, all the leaf of Lebanon fides. Shrink and shroud they, mountain-top and hill-side, before him; quakes earth at his coming, and all the world of men with it. Alas, what the blow of his resentment bids, who may condone that fierce anger un-moved? Here is vengeance poured out like fire, to make the head melt.
 None is gracious to the Lord, no strength like his in the hour of distress, do but trust him, and he will keep thee in his cit. . .
 . . . Flood-tide shall overwhelm the son of man ever his enemies find darkness in their beds. Think not, by shifts of years, to shun the Lord's will, believe me, he will take full rep, then shall be no second visitation. Close be it as thick of thorns, yonder rampancy over the cups, all it smelt, like scorched stubble, they shall be consumed.¹
 Here is one of thy number deriving rebellion against the Lord, Sully's transgressor. But what the Lord says. Be they in full measure? As many there are ever many of them, they must be shown of their wrongs. It will pass, once chastened is chastened enough,² and now I mean to shew thee yoke of his that lies on thy back, that thy chains transfer . . .
 Far thee, this doom the Lord has; men shall never sprang from thee to bear thy name, nor in the temple of thy god any images be left, and so

¹ Since there is no noun in verse 7 in which the words 'of it' can reasonably refer, the supposition naturally arises that there may have been an accidental omission in the text.

² Some modern scholars, by means of altering and transposing the text, make verses 1-12 now part of an obscure poem going on, one in which the first verse in the Hebrew begins with *Alaph*, the second with *Beith*, and so on (cf. e.g. P. 121). There is some reason to think that P. 121 was originally a gloss, and the terms of it were confused by subsequent editors (as happened with the Hymn of Praise Lament). But a careful examination of the present chapter suggests that the apparent traces of rearrangement may be due to mere carelessness.

³ The meaning of the Hebrew text here is uncertain, and many scholars think it corrupt. It may, literally, 'Thus the Lord says: Are they complete for, if they are complete even so they are many, and even so they will be shamed. And if not, yet will pass, and I have suffered thee but I will not suffer thee any more.'

carven; and I will wear it as thy death-moon, thou wast nothing words!¹

See where they bring good news on the mountain heights, proclaiming is that all is well! Now, Jeds, keep holiday; paid be thy vows, working among shall pass through them no more; never a net left.²

CHAPTER 2

HERE is an entry at thy gate that scatters all before him, here is close eyes, no entry that must be guarded; good thou wilt, summon up all thy strength! Honour of Jeds the Lord receives now, and honour is of Israel both, thou have seen the spider snatch them, creep vineyard trees.³ Angles flash-thrasher honey's cheeks, warriors of his go clad in scales, doer like flame he chariot as he goes to the attack, directly every chariot-utter. Now work they in the woods, those chariot, handle they in the open marketplace, handle they like flame of torches, like the lightning that comes and goes!

Alas, for the mortar-mill of the king's vassals,⁴ fallen as they went about is their task! Swiftly they attacked the walls, but the engines were in place already. Open, now, stands the water gate, crumbles powder temple and doer. Alas, the warriors of Miere go as grey sails, for masts of horn laid away,⁵ their sigh and woe like ring-down in the beams of their heart! Miere, welcome sight as pools of water to the fugitive,⁶ stay, stay! But never a one looks back. Out with silver, out with gold of heart; none is here of costly stuff beyond price or reckoning! Roof to cellar filled and is

¹ The verse is evidently addressed not to Jeds but to *Amreia*, and since that is not here, evidently misprinted.

² Verses 12-15. Some part, or all, of verses 22-25 may refer to the services of *Samadach* (IV Kg. 25-29).

³ Allowing and bearing of that verse are obscure; it tells us that the Lord will, rather, as perhaps returns, as perhaps requires, the excellence, or perhaps the credit, of Jeds, and also that of Israel. 'Good' is a strict equivalent of 'Israel' as a rule, here, of the text is correct, it can only be conjectured that *Samadach* is for Jeds, and *Samadach* is correct. Some think otherwise since has been consistently misplaced.

⁴ Literally, 'he will smother the pathless mountain his palace.' There is no evidence that the verb can mean 'to smother,' and the phrase is so awkward that it may be supposed to suggest the proper word something else, e.g., 'the mountain, his palace.'

⁵ The word rendered 'masts' in the Latin goes probably refers, perhaps by a proper name, to some space or gallery, the word used for 'masts' has, everywhere else, the sense of small structures.

⁶ Miere, welcome sight as pools of water to the fugitive, the Miere may have fallen from that of the Septuagint Greek, and of the Latin, but the literal sense is probably, 'Miere as a pool of water, water is she, and they fugitive.' The meaning of the verse can only be conjectured.

mangled? Sides burnt are burnt, and knees that knock together, joints that
 go labouring, and pale cheeks.¹ Lute of loss, and memory of his whelps,
 what trace is left of thee, once so secure a fortress, his breast and shield?
 O'rt nor lament should wait, to piteous he, so mangled he, so filled with
 planders of his troops the day when he lay. Here at these says the Lord
 of hosts, render charities shall be burnt to ashes; whelps of thee shall die
 at the sword's point, plunder of thine be swept off the face of earth; and
 for thy heralds, their voices shall be heard no more.

CHAPTER 3

OUT upon thee, city of blood, full fed with treason and rapine, yet
 wall as prey! What sounds are these? Crash of whip, whining of
 wheels, beat of horse-hoof, rattle of chariot. Moans homeward, flesh like
 lightning sword and spear, what clangor! How combured the earth with
 kind God's hidden past creating, the living miserable over the dead. Star-
 ling is swarmed in thy basket's ways, so fair, so full of warblers, too long
 has thou betrayed a nation here, a nation there, with sorcery of thine,
 sorcery of thine; and now I will be even with thee, says the Lord God
 of hosts. I mean to set thy stunts dying about thy eare, and lay bare the
 naked shame of thee, for all the lengthens of the world to see; pelted thou
 shalt be with things abominable, and foully bespattered such a public
 show I will make of thee, person-by will be this to thee; Mineve
 fallen, says he, and never a man! Search where I will, never a friend to
 comfort thee? Here was wonder city, No-Amazon,² fair as thyself; she
 too was built on the river-side, water all about her; she was her own, she
 was her defence. Here the Ethiop lived, here was Egypt, wanted there
 strength yet, Abime and Lihyan were at her side; yet thy day was here,
 exile, and captivity, and children at every woman's turning dashed to
 death, honour and soul condemned to the sea's mercy, and the chase's gripe.
 Battered and helpless with fear, looking about for succour against the
 intruder, so she was, so thou shalt be. At a touch thy hairems shall fall,
 like ripe figs that drop into the eater's mouth, none as tree is shaken,

¹ *Vale abster,* literally, 'have like the blackness of a pot.' We may compare Job 18, where the Latin renders the same phrase, 'all faces shall be turned into a pot.' The literal meaning of the Hebrew text is that they will gather some kind of complexion perhaps here described as 'brilliant'; the sense does not occur anywhere else.

² It is not clear where the comments of the supposed parody come in or end.

³ No or No-Amazon is commonly identified with (Happianus) Tartus, the 'sea' being understood as referring to the Nile. The Latin version gives 'Amazonia,' which involves a manifest anachronism.

man-hearted the defenders, the gates wide open to the enemy's on-
rush, smashed the bars of doom. 'Woe, then, woe for a people! None to
the fortifications higher yod Down to the clay-pit with thee, tread the
mud, you clay head to the brick-mud! How shall converse thee name in
the land, the sword cut thee off, hungry as leopards in deserts.

Thou that art locust thicket or grasshopper, up, for thy multitude¹ to
outnumber the stars in heaven, what waits it? Early hatches locust, ready
has wing. Fugitive, the high birds, fugitive, the prunedings,² as they
had been locusts, and food of locusts, that cling to powder hedge-row
in the still of morning, and are gone, once the sun is up, who knows
whether? Gone to their own dry meadows, long of Asyria the words be a
subject in the dust, nor on the hill the common folk take refuge, with none
to murder them. Wound of these there is no healing, hurt of this is a
grievous one any shall hear the tidings of it but shall clap their hands
over their, so long the tyrannous yoke has rested on so many.

¹ In the Hebrew text, 'thy multitude.' A change of one letter would give 'thy foot-soldiers.'

² The words rendered 'high birds' and 'prunedings' are rare words of obscure
significance. The Latin has 'prunedings' and 'little ones,' but it seems likely that
some allusion of some kind was meant.

THE PROPHECY OF HABACUC

CHAPTER I

THIS burden following was revealed to the prophet Habacuc:

- 1 Lord, must I ever cry out to thee, and pain beset me? Flood
2 against tyranny, and no deliverance be granted me? Must I longing see
3 but wrong and affliction, turn where I will, nothing but misery and
4 oppression, quail at everywhere, everywhere confusion raising its head?
5 What marvel if the old workings are torn up,¹ and reform is never to be
6 found? Inevitable by history demonstrated still, and false sword given!
7 Hast thou no eyes for the world about you? Look upon it with wonder
8 and awe, as your own days have its strange deeds a-drag, its ravage, its
9 mass would scarce credit them if they were told in story.² What a picture
10 is this I am gazing on to-day, the Chaldeans fall, so implacable, so
11 swift! Ready to march the wide world over, to there be lands, not deserts,
12 to cover! A grim nation and a terrible, whose of right and claim is none
13 but they: Not loquacious to take at home of them, nor well at coming to
14 find, wide the sweep of their horizons, that drive in, drive us from afar,
15 flying like vultures hungry for their prey. Flounders all, eager as the
16 straws their nose, whisking away, like sandstone, their captives!³ Have
17 ye men that hold things in contempt, make princes their spoil, no fortress
18 but is a child's game to rush to them; leap they up the wall, it is theirs:
19 Yours trust, and he is gone; see him fall down and murmur the victory to
20 his god?
21 But thou, Lord, my God and all my worship, thou art from eternity!
22 And wilt thou see us perish? Warrant of them they hold, take their
23 strength from thee, only to make known thy justice, thy character
24 proved? So put these eyes, shall they flow in weep-drops? Wait thou

¹ 'Are torn up', according to the Hebrew text, 'have lost their vigour' The reference to mourning (that is, of the Lord) shows that these verses refer to man-made things among God's own people. But the prophet only sees these as an example of man's inhumanity to man in general.

² These verses, 1-41, are like the words of Almighty God, as a justice to Habacuc's own justice against the iniquity of the Chaldeans. Probably, although they are cast into the prophetic form, they represent those which had already taken place at the time when the prophecy was made; Habacuc seems to have lived under the captivity (Dan. 14-30).

³ The Hebrew text here is obscure, some think it means the Chaldeans had their faces set towards the sun, or perhaps simply 'forward'.

⁴ Literally, 'Thou wilt (or shalt) be changed, and he (or it) will perish, and he will fall down, due to the strength of his god.' The Hebrew text, which is slightly different, gives a doubtful sense and is perhaps corrupt.

⁵ It is not clear whether this means that he moved up the Chaldeans in order

break the sight of oppression, look on while men as dogs? Turn from the prey of justice, and go west from there? As well had men been taken as in the sea, or creeping things, that never have need! And indeed is nothing to spare, both of yonder Chaldeans; some and dog he spreads far off, and great my loss he of his sport. Nay, some must have no victims, because he is allowed to drag, where else thanks be for the rock free on his place, hands must drag? Trust me, water and powder set shall be dung, sword of his he will never have done with massacre.

CHAPTER 2

WHAT message, then, is entrusted to me? What answer shall I make when I am called to account? Here on the watch-tower my post shall be, stand I on the battlements, and wait his signal.

Wait down thy voice, the Lord said, on a tablet, so plain that it may be read with a glance; a vision of things far distant, yet one day fulfill they meet, no room for doubting it. Wait thou long, yet wait patiently, what must be met, and is the case appointed for it. Find us the doubter's breathe; by his faith he lives, who lives right.

Thou, his despised, is mocked by false dreams of glory.¹ See him who has opposed, not doubt itself nor the power more unassailable, grab up a table here, a screen there, heap his place with them! One day, what a up-ward they will make of him! What railing words shall be hearkened at him! As here follows:

So thou wouldst heap up the possessions that are none of thine, lord thyself with base dress,² and it should go on for ever! All answers the for shall spring, hurry thou, hurry thou, make a helpless prey of thee. So many heads thou hast plundered, plundered thyself shall be, enough arrows are left for thee, the man's blood shed, and the fields ravaged, plundered the city shall be, and all that dwell there.³

to punish the Jews, or in order to exhibit his justice by punishing, here, the Chaldeans themselves.

¹ Literally, 'Behold, the watch (or look) of him who is despised will not be straight within him, but the poor man will have life in his body. And as thou deceivest the doubter, so shall a proud man be, and he will not be allowed.' The Latin text is evidently trying to render sense to a passage unintelligible in the Hebrew text. The word 'that' in the Old Testament usually means 'possessions' (as our's) wrongly here the context suggests that it means 'confidence'.

² 'Base dress', literally, 'dark wool,' a common enough to identify a Hebrew word which means 'wretchedness' 'plagues.' In the next verse, the verb 'worry' or 'toss' is, in Hebrew, closely allied to a word meaning 'worry'.

³ 'Hurry and so forth' follow the Latin version has probably misinterpreted the Hebrew construction, infusing 'the city and all that dwell there' into 'Babylon' but to his fortune.

- 7 If gates were there wouldst thou dash that house of thine, make it an eyre, too high for any man's hands to reach? Nay, with this undying of many peoples thou hast done thy own house despoils, thy own left it
8 further, none there raised wall cross out against thee, and beams from gaping roof across the cry.
9 City thou wouldst found, city's walls build up, with deeds of blood-
10 third red of wrong? What, has not the Lord of hosts entered his doors,
red of nations shall feed the fire, and all their labour be spent the working?
11 It is the Lord's glory men must learn to know, that shall cover the earth,
flooding over it like the waters of the sea.¹
12 Thou wouldst pour out a draught for thy neighbour, a draught thy own
hand has poisoned; because him so with wine, so leave him stripped and
13 hard? That was to cover thyself with shame, not with glory; drunk thou
in thy wine, and gave charge! A reward for thee, now, from yonder cup the
Lord holds as he looks how shamefully is that glory of thine beguiled.
14 Wrong done to Lebanon, scathe of the rearing beast, shall reveal as
thou, fire shall overtake thee,² city of thine and all that dwell there, for
men's blood shed, and for fields reaped.
15 What waste image, that never should be as pains to show! In need
his own hands have melted shall a man put his trust? Cheating themselves,
16 drunk with all. And thy prayer was, weak and lame should wake up and
come to thy aid, senseless things that cannot signify their will,³ say,
breath in their bodies have gone, for all they are crickled out with gold and
silver.
17 And all the while, the Lord is in his holy temple. Keep silence, earth,
before him.

CHAPTER 3

- 1 **A PRAYER** of the prophet Habacuk for Strength.⁴
I have heard, Lord, thence of thy renown, and stretched at the divine
power thou hast. Reveal that power in these latter days, as thou hast
days made it known and more! And though we have sinned thy anger,

¹ Verses 12-14 seem to be a series of questions, cf. Mic. 3:10, Jer. 31:31, Is. 1:29.

² Literally, 'it shall devour thee', the last word is identical in the Latin, Vulgate as the Hebrew. The Hebrew text of this verse is very obscure, and may well be corrupt.

³ Literally 'these own will', literally 'wills'. If the text is sound, the contrast must be with the true God as Living.

⁴ For *Strength* appears to be a general description, of uncertain meaning. The Vulgate Latin renders 'for desire of assistance.'

behind thee of mercy still. God coming near from Theman, the holy
 One from yonder hills of Pharan! See how his glory overtops the heavens,
 his face shines through the earth; the brightness that is his, like light
 itself, the rays that stream from his hand, marking its strength, pointing
 his wonders, the warring nations¹ in his name! These stood by, and
 viewed the earth, as his look, the nations were already, melted were the
 overhanging mountains, bowed were the ancient hills, his own memorial
 pathway, as he descended. I saw the living quail in his tent,² the dwell-
 ings of Madian writ with terror.

Is it the rivers, Lord, that have viewed thy signs, should it be the
 rivers? Or has the sea named thy wonders, that thou comest from
 measured on thy horses, on thy victorious chariot, that how of thine
 brought into full play, which grows to level the assurance of thy suc-
 cess?³ Earth is now late waves, the mountains tremble at thy sight, at
 Fance falls the rain-storm, the depths beneath us rear aloft, the heights
 broken from above, sun and moon larger in their dwelling-place,⁴ is
 bright the snow valley, with such shows of lightning glances thy speed.

Say, if thou ride through the world so angry, with thy diadem resting
 on the unconquered, wilt it crush thy own people, rescue thy own enemies
 sorrow, that thou givest war to battle. Down fall the nations as ponder
 cards of gallows, down sink the foundations to their very base. Light
 as thy bow in its pillars, on the heads of its warriors, eager not to over-
 thee mine, resident now in some petty tyrant who oppresses the poor in
 name. Over the sea, over the ocean hounds in error, thou hast made a
 path for thy horses to tread.

Sent was the tale that set my whole frame trembling, at the rumour of it
 in my lips quivered with fear; there was a faintness o'ercome my whole
 being, my steps faltered as I went, blow with quaking heart let me speak
 the day of doom, upon the enemies of our people it is destined to fall.⁵

¹ 'The warring nations' this is the meaning of the new Latin Psalter, the
 Vulgate Latin version, 'the devil.'

² Lucilla, 'the form of Pharan under affliction.' The Vulgate gives a less
 poetical rendering, 'the tents of Midian (heaven) for their gods.'

³ 'Which grows to level the assurance of thy success,' literally, 'the promise
 which they have made to the nations,' see Gen. 22. 14. The new Latin Psalter has
 the phrase in full of answer, 'a standing host on ancient mountains of the
 Septuagint Church.'

⁴ 'The heights broken from above, sun and moon larger in their dwelling
 place,' the new Latin Psalter reads (with certain manuscripts of the Septuagint
 Church) 'the sun begins to draw in splendour, the moon begins to let her power.'

⁵ This is the rendering given by the new Latin Psalter, an interesting note is
 offered by the Vulgate here: 'Let vengeance enter into my house, and Jesus be-
 cause me, that I may have mine in the day of vengeance, that I may go up to the
 people of mine which is judged for battle.'

- 17 What though the fig-tree never bud, the vine yield no fruit, the olive fail,
the fields bear no harvest, what though our flocks stand empty of sheep,
18 our herds of cattle? Still will I make my home in the Lord, triumph in
the deliverance God sends me. The Lord, the maker of all, is my strong-
hold, he will bring me safely on my way, safe as the hand whose feet never
slip already on the hills.

(For the chief singer, to the harp's music) ¹

¹ The musical direction here printed in brackets is repeated at the very end of Psalm, the Vulgate has confused it with the rest of the canticle.

THE PROPHECY OF SOPHONIAS

CHAPTER I

TO Sophonias, that was descended from Elishah through Amaria, Godlike and Chast, the message came from the Lord, at the time when Josiah son of Amos reigned in Juda

Fall to I mean, and wend powder plot of ground, the Lord says, and in, 1
capt be, of man and beast, of bird in air and fish under waves, and down 2
shall the godless come too, never a man left alive upon it. All Juda, all 3
the citizens of Jerusalem, shall feel the stroke. Not a trace shall they 4
have belated, powder gods of the country-side, scolyte and priest of 5
daint note memory. Forgetten, all that worship the host of heaven from 6
the roof-tops, all that worship . . . / take they their oaths to the Lord, or 7
swear they by Melchom, forgotten, all that turn their backs on the Lord, 8
and will neither seek nor search for him.

Stance, then, to greet the Lord! Here is day of his appointing, here is 9
great wonder of his preparing; all his guests bidden, all their clothing 10
done. The Lord's sacrifice! A day of reckoning it shall be, long and 11
prison I will call to account, all that go dead in foreign territory, all that 12
spurn powder threshold; and fill the house of the Lord their God with 13
deeds of iniquity and wrong. What an outcry that day, the Lord says, 14
from the Fellowship's Gate, what lamenting from the New Tower! How 15
the half-sides will ache to the noise of your ruin! Ah, lament indeed, ye 16
that dwell in Minna Valley; of the merchant folk no noise is heard, here 17
is an end of all that trafficked in silver.

Time, then, to call the lamps, and search Jerusalem through! Trust me, 18
I will find their sin, spoiled harvests, life wine that has rotted on its lees, 19
the man who think to themselves, From the Lord nothing is to hope, 20
nothing is done. Ransacked their wealth shall be, and their houses ransacked; 21
houses they build they shall never dwell in, vineyards they plant they 22
shall drink of never. Nearest, nearest comes the great day of the Lord's 23
reckoning, ay, and soon; kimer the brim of its coming, here is peril to cover 24
the harvest home. Day of vengeance, day of wrath and wrath, day of come 25
is rock and iron, steel and steel, combat with sword and sword! Cry is made 26
so well fortified, gibberish is made so high as air, but shall hear haying of 27
crumpeas and the battle-cry. Only wretches, they shall grope in the 28
dark, dark and blood of them deep as dark and deep; silver and gold of it 29

¹ It is difficult to capture the use of this verb except in the suggestion that a word has been lost, e.g., 'on the half-cry,' or 'in the throat, dolours.'

² It is uncertain what is meant by 'leaping over the threshold'; probably it was some important position ('cf. I Reg. 2:23)

them powerless as they off the Lord's present vengeance. Even though the hand the fist of his signified love; takes full toll, and speedily, of all that dwell there.

CHAPTER 2

BAND together, men of a nation or tribe, heed yourselves in one, but resolve can bear them, like flying dust passes the day.¹ Before the divine vengeance falls on you, before the day of divine visitation comes, is the Lord beside you? To lowest dung and poison suffering breaks you, men of Israel! learn wherever you be, men obedient to his will, it may be, when the hour of the Lord's vengeance comes, you shall find refuge.

Gate and Avenue to rock and peg left, Amon scorned are the day is on, root and branch destroyed is Amon's! Out upon the fortified wall that holds yonder strip of coast-land, the Lord's doom is on it, the lords Chanaan of the Philistines, woe to it shall be, and never a man to dwell is it. There on the coast-land shepherds shall lie at ease, there shall be flocks for flocks, and who shall dwell there? The remnant that is left of Juda's race, shall they shall find pasture, when the Lord their God helps them at last, reverse their fortunes again.

And what of Moab, what of Ammon? Do to me I have heard the blasphemies meant they uttered against my own people, as they encroached upon its borders. As I am a living God, says the Lord of hosts, the God of Israel, no better shall Moab and Ammon be than Sodom and Gomorrah, all waste and impoverished and sub-ruin, for ever desolate; of my own people enough remnant shall be left, a nation still, no plunder and to conquer them. For to this world mock and outstretch his own people he, the Lord of hosts, knows how to punish, nor what terror he strikes men there! Fools and fools they, gods of the silver images, nor they from their place, nor by one, to whom him, blind-children of the world.

You too, men of Ethiopia, shall find my sword. That hand shall stretch out northwest, and make us end of Assyria, Nineveh shall be left desolate, a useless desert. Fleets shall be done there . . . all the wild things of earth,² lions and hedgehogs make they

¹ This passage appears to be addressed to the Jewish people scattered about the world. There is considerably obscurity about the sense, perhaps due to corruption of the text. The reader can bear them, like flying dust passes the day; the Latin version has, Before the command brings from the passing day like dust; which yields no apparent sense. For 'reader' cf. Is. 1. 15, the phrase is no doubt a mistake.

² In the Hebrew text, 'the Gentiles also.'

³ It looks as if there was some slight confusion here; the word for 'Beast' in the Hebrew is only used of domesticated animals.

dwelling in its dovecotes, hard-ung there shall be in the windows, and
 never pecked on lintels like the strength of it. And thus was the proud
 city that dwelt so free from shame, thinking in herself, Here I stand,
 with no rival, a desert now, like of the wild beasts! Hence the power by its
 mockery, and shakes her sin.

CHAPTER 3

OUT on the rebellious city, the defiled city, so full of wrong!¹ Never
 the call heard, the warning hardly true to the Lord is obeyed; nay,
 they would keep God as a stranger. Here he rules no better than among
 my tents, judges like wolf that prowls at night, and not a beast left on the
 morrow; prophets that are heedless men and unchasteous, priests that
 profane the sanctuary and do violence to the law. And all the while the
 Lord is there in the midst of it! Not his the blame; never morning priest
 but he makes known his sword for their enlightening. Without fail, and
 still vengeance goes on unchanged! Short work I have made of other
 nations; crumbling battlements, suffraginated streets, their cities lie
 ruined and broken, with none to dwell in them. Ah, thought I, now at
 least thou wilt learn to fear me, wilt profit by the warning! Here at least
 is a city that may be left habitable, and there what plague I say! But no,
 only and late they would be at their persons' damage still!

Hope, then, is none;² till the day, long hence, when I will stand re-
 venged;³ when gathering, then, of the nations, all kingdoms mixed in one!
 And upon them, my doom is, vengeance shall fall, fierce anger of mine
 shall fall; the whole earth shall be consumed with the fire of my righted
 love. And after that, all the peoples of the world shall have pure lips,
 invoking one and all the Lord's name, straining at a single yoke in the
 Lord's service. From the west, beyond Euphrates, my supplicants
 shall come to me, now⁴ of my sinful people the bloodless offering shall
 bring. No need, then, to blush for reward thought that defiled me;
 gone from thy midst the high-sounding brass, no room, in that monstrous
 sanctuary of mine, for paths headstrongly: a poor folk and a friendless

¹ The Latin version gives 'the rebelled city, the desert,' but this seems due to a faulty understanding of the Hebrew text. Cf. Jer. 50:41.

² Literally, "Therefore thou shalt still be my," but the verb manifestly signifies an attitude of pure longing, and it looks as if the faithful remnant, not the assembly of the Jewish people, were being addressed.

³ Literally, "the day when I will rise up and smite my prey," the Septuagint Greek, "the day when I will rise up to bear witness."

⁴ On the Hebrew text, Marguerite, there is some ground for suspecting a faulty reading in the manuscripts.

I will leave in thy confusion, but see that thou art true to the Lord's name.

- 11 The remnant of Israel, strangers now to treachery and wrong, the true word ever on their lips! Yonder flock may graze and be down to one, none
12 to destroy it. Break into song, *for Zion*, all Israel cry aloud, here is con-
13 fort, Jerusalem, for thy equal hour. Thy down the Lord has revolved, thy
among repulsed; the Lord, thou in the midst of thee, Israel's King! Peril
14 for thee henceforth is none. Such is the message yonder they shall bring
15 to Jerusalem. Courage, Zion! What move it, the approved hand? Thou
here art in the midst of thee, the Lord thy God, whose strength shall
deliver thee. Joy and pride of his thou shalt be henceforward; when all
aspire in his love for thee, he will greet thee with cries of gladness.
16 Treason that was lost to the covenant I will redeem; of thy company
17 they are, thou shalt be trusted with them no longer! only for thy per-
secutors that hour shall be the hour of doom. Lamb sheep medicinal, and
strayed sheep brought home! Lords that despised them shall hear name
18 and fame of them now. Name and fame you shall have, all the world
over, the Lord says, when I call you back and gather you in, when you see
the fortress of Israel restored as here.

¹ Here again, in verses 17 and 18, most modern editors question the soundness of the Hebrew text, in the Latin version, the difficulties are partly disposed.

THE PROPHECY OF AGGAEUS

CHAPTER 1

IT was in the second year of Darius' reign, on the first day of the sixth month of it, that a message came from the Lord through the prophet Aggeus, came to Zerobabel, son of Shalchiel, that was governor of Judah, and to the high priest, Jozai son of Joadai. And thus a rumour went from the Lord of hosts to his people, that will not restore his temple, but cry, Too early yet! Later, the Lord said to them through the prophet Aggeus, Is it not too early yet for you to have made over your heads, and my temple is ruined? Think well on it, says the Lord of hosts, here is much sorrow, and little reaped, nor saving brings you a full belly, nor wine a merry heart; each clothes you wear as leaves you shivering, each wraps war as leak-out as potter's bottom? Think well on it, says the Lord of hosts; up to the hill-side work you, fitch timber and restore my temple, if content are you well, the Lord says, if honour are you will! So much attempted, so little attained, more you brought into your houses withered at my hearth would you have the reason for all says the Lord of hosts. Because in your own houses you run before-stones, and my temple is ruined. That is why the doors are forbidden to run on you, earth to afford no beauty; ban of barrenness lies on plant and fruit, wheat and wine and oil and all the earth yields, man and beast and all they toil to eat.

What made story of it, Shalchiel's son Zerobabel, and the high priest, Jozai son of Joadai, and all the people with them? That voice they could not choose but heed, that message from the Lord that God sent to them by the prophet Aggeus, and they were now afraid of the divine warning. Yet here was divine encouragement; Aggeus, the Lord's own man-in-steps,¹ gave them the Lord's own assurance he was at their side. So the Lord put heart into them, governor and priest and people alike, and they set to work building up the temple of the Lord God of hosts.

CHAPTER 2

THIS was on the twenty-fourth day of the sixth month, in the second year of Darius.

Afterwards, on the twenty-first day of the seventh month, the Lord sent another message through the prophet Aggeus. To Zerobabel, and

¹ Literally, according to the Latin version, 'Aggeus, an angel from among the angels of the Lord,' but that is probably due to a misreading of the Hebrew text.

- 4 Joram, and all the people with them his word was: Tell me, those of you who saw this house in its former brightness, what make you of it now?
- 5 It is no better in your eyes than a very nothing. Take heart, Zedekiah, Joram, son of Josiah, take heart! And you, too, people of the land, the Lord of hosts bids you put heart into the work; is not he, the Lord of hosts, at your side?
- 6 — the promise I gave when you escaped from Egypt, my own spirit shall be among you, do not be afraid!
- 7 A little while now,¹ the Lord of hosts says, and I mean to set heaven and earth, sea and dry land nothing: raised all the nations shall be, heathen shall come the price the whole world measures,² and I will fill this temple with the brightness of my presence, says the Lord of hosts.
- 8 Silver or gold, what matters it? the Lord of hosts says. Riches are mine! Right this new temple shall be, he tells you, so never the fire was, here, he tells you, but blessing shall rest,
- 9 Then, on the twenty-fourth day of the sixth month, in this second year of King Darius, another message came from the Lord to the prophet
- 10 Aggurus, bidding him, in the name of the Lord of hosts, make enquiry
- 11 of the priests upon a matter touching the law. And the question was this: How is one carries consecrated meat in the fold of his garment, and with that same fold dares to touch bread or flesh, wine or oil, or what food you will, does the food become consecrated thereby? And the priests said No. Why then, Aggurus went on, let some other man touch the food, one that is contaminated by the contact of a dead thing, will the food be defiled? And they answered, Defiled it is.
- 12 Then Aggurus spread his net to them: Here is a whole people, a whole race, the Lord says, that thou defiled under my scrutiny. Have
- 13 an example of them, never an offering they bring, but is defiled. But

¹ It looks as if some words had fallen out between these verses 7 and 8, including a verb to govern 'the promise.' Some scholars print the end of verse 7 as a parenthetical, and make the sentence run: 'The Lord of hosts bids you put heart and put them in not be, the Lord of hosts, at your side! the word which I commanded with you when you escaped from Egypt.'

² Literally, 'a single bar's weight,' but the addition gives no satisfactory sense. The Hebrew text is difficult, and perhaps corrupt; the Septuagint Greek gives '(just) once more,' a phrase interpreted as Heb. 12.26 as looking back to the significance of Israel when the law was given on Mount Sinai (Ex. 19).

³ Literally, 'the sheen of the whole world's dress shall come.' The Septuagint Greek has, 'the dress (garment) of the whole world shall come.' Either of these might represent the peculiar language of the Hebrew text, 'they shall come, the sheen of the whole world's dress' (which could also be rendered, 'they shall come to the sheen of the whole world's dress,' i.e., the temple). 'The brightness of my presence,' literally, 'glory,' but the word, when used in connection with the temple, repeatedly implies a sheath-like; cf. III Kg. 8.13, Ec. 10.4.

now, mark well how you thrive henceforward. What noise would be at
 pass to set pillar on base, here in the Lord's temple, how fixed it with a
 yonder runaway heaped heap of corn? Look closer, and it was but ten
 bushels. Did you think to pass fifty quarts into the wall? These were but
 revery. So soon I saw and withold, unless all your crops with had, and
 you would not come back to me, the Lord says. Mark well how you
 thrive henceforward, from this twenty-fourth day of the ninth month,
 when you laid the foundations of the Lord's temple.¹ mark it well. Not a
 yet has the corn ripened, nor yet have vine and fig, pomegranate and
 olive, had time to blossom, but on all these my blessing lies henceforward.

And this further message Aggaeus had from the Lord, on that twenty-
 fourth day of the month, for Zerubbabel, the governor of Juda, Earth and a
 heaven both I mean were asking: royal thrones shall be overturned, and
 the power of Gentile kingdoms brought to nothing, overthrow they be,
 chariot and chariotmen, down come horse and rider, friend running his
 sword against friend; but thou, son of Salathiel, says the Lord of hosts, is
 thou, Zerubbabel, art my servant will: on that day I will take thee to my
 side, keep thee there, close as thyself might it is a divine choice that lies
 filling on thee, says the Lord of hosts.

¹ This had been done in corn not much earlier, under king Cyrus (Ezr. 3. 10),
 but the work was interrupted, and doubtless had to start quite from the beginning.

THE PROPHECY OF ZACHARIAS

CHAPTER I

IT was in the second year of Darius' reign, and the eighth month of it,
after a message from the Lord came to the prophet Zacharias, son of
Banaichan, son of Adila. And thus it was: Beyond question, your fathers
insured the Lord's displeasure, and now that word shall come upon them
from the Lord of hosts, Come back to me, he bids you, and I, he pro-
mises, will come back to your side. Prophets there were long since, that
warned these fathers of yours to his name, they should turn away from
all living and rebellious thoughts, yet neither heed nor heeding, he says,
would they give ear; not for you to follow their example. Come, the man
of an earlier day, prophets that spoke to them might not live as for ever,
but warning of mine, promises of mine, entrusted to the prophets that
were my true servants, live on yet. See how the fulfilment of them over-
took your fathers, till at last they must needs repent, must acknowledge
the Lord of hosts had not threatened them, sinners and rebels, as vain.
Then, on the twenty-fourth day of Sebach, which is the eleventh
month, word came from the Lord afresh, and once more it came to
Zacharias, son of Banaichan, son of Adila. A vision appeared to me in the
night, of one that was mounted on a named horse, as a steed among the
myrtle-trees, driven in the Valley, and never a horse in all his company but
was named, rose or white. Scarce had I asked, My Lord, what he does?
when the angel that inspired me¹ promised he would show me the mean-
ing of it, and with that, my answer came from him who rood among the
myrtle-trees. These have gone out on the Lord's errand, parolling the
earth. And to him, now, the angel of the myrtle-wood, these others made
their report: All earth we have parolled, said they, and everywhere is
a sadness, everywhere is woe. Ah, Lord of hosts, my angel rejoined me, with
that sorrow silent, never take pity upon Jerusalem and the crews of Judah!
Here be seventy years come and gone. And with that, the Lord answered
him, gracious his words were, gracious and full of comfort. Cry it
abroad, now, my minister said to me, the message from the Lord of
hosts! Joyless, right joyless my love for Zion's hill, deep, full deep my
sorrow against the brethren that are so well content! I would have punished
Jerusalem but lightly, it was these drove home the blow. And now, the
Lord says, I am for Jerusalem again, bringing pardon with me; temple
shall be built there for the Lord of hosts, Jerusalem shall see monarch's

¹ Lxxviii. 'the angel who spoke to me, he means off me.' The Hebrew text can also be rendered, 'the angel who spoke to me' (cf. Matt. 22.6 and 9). But we note this is a error.

planner busy once again. And this, too: A promise from the Lord of a home! Yonder towns shall yet overflow with riches; Shea shall yet raise a smelter, Jerusalem be the city of my choice.

Then I looked up, and what saw I? Here were four horns!¹ And when I asked my guide what they should be, he told me, Upon these horns Judah, and Israel, and Jerusalem were named aloud. After that, the Lord sent me another vision of four blacksmiths. What errand, said I, have these? A Woe, said he, yonder horns made both horns of Judah till now, never a gun might lift his hand what should be the blacksmiths' errand but to turn them back? Puffed they must be homeforward, the hammers folk that once tossed Judah to the winds.

CHAPTER 2

WHEN now I looked up, I saw a man there that carried a measuring-line,² so I asked him, whither he was bound? For Jerusalem, said he, a measure length and breadth of it. And at that, my angel master would have gone out on his errand, but there was a second angel come out to meet him.³ Speed thee, said he, on thy way, and tell that people of thine.⁴ So said Jerusalem shall be, of men and cattle both, wall it shall have come to build it up. I myself, the Lord says, will be a wall of fire around it, and in the midst of it, the brightness of my presence.

Away, away, from the north country get you gone, the Lord says; what if I have scattered you, far as the four winds? Away with them. Song a captive would he there dwell with captive Babylon? Thus promise the Lord of hosts make: After . . .

. . . glory,⁵ I hold his warrant against the nations that plunder you,

¹ The horns evidently represent four (or perhaps two) masses of the Jewish people, but they cannot be identified with certainty.

² 'Turn them back', literally, 'measure them away.' It seems probable that there is an error in the manuscript, and that some word more appropriate to the measuring of blacksmiths originally appeared there.

³ Although the prophet is given direct vision, it seems that he only understands the meaning of it through the medium of the angel who speaks to him (cf. 1:9). The angel instructs him and goes between him and earth (5:2), he 'spoke out' from the throne personae, exactly like the debating spirit in III Eze. 30:25, with some confusion about the meaning of Jerusalem, but as interpreted on his way by the messenger that the cry needs no measuring.

⁴ Literally, 'that young man' or 'that child.' Collectively the reference is to the man mentioned in verse 2, but more probably Zachariah is the 'child,' not in years but in experience (III Eze. 4:3).

⁵ No plausible explanation has been suggested to account for the words 'after glory,' and it seems likely there has been an omission in the manuscript, the word *be*, because Almighty God is the speaker in verse 4, and not in verse 5.

- 9 apple of my eye¹ be washed, that washes you. Lest I my hand, they shall be at your mercy that see your nation now; doubt shall be none it was the Lord who sent me.
- 10 Then, poor soul, break out into songs of rejoicing: I am on my way,
 11 coming to dwell in the midst of thee, the Lord says. There be nations
 12 a many that shall rally that day to the Lord's side; they, too, shall be people of mine, but with thee shall be my dwelling.
- Doubt there shall be none it was the Lord of hosts that sent me to thy aid.²
- 13 Just the Lord shall claim for his own, his portion as a holy land; still
 14 Jerusalem shall be the city of his choice.
- 15 Be silent, living things, in the Lord's presence; yonder in his holy
 dwelling all is done.

CHAPTER 3

- A**NOTHER vision the Lord showed me; here was an angel of his, and
 1 before him stood the high priest Jozab, with the Accuser at his
 2 right hand bringing accusations against him. But to the Accuser the divine
 answer came. The Lord rebuke thee, Satan; the Lord, that makes choice
 3 of Jerusalem, rebuke thee! What is not this a bribe sent from the
 4 east?³ Then, for he saw Jozab standing there in his presence very
 5 vividly clad, the angel gave it out to his attendants they should take away
 6 these vile rags from him, Gilt of thine, said he, I have set by thee shalt
 7 have new garments to wear instead. A clean mantle they should give him
 8 besides. And so, when the new mantle was on his head and the new gar-
 9 ments were about him, the angel of the Lord rose up and gave Jozab his
 10 commendation: My beckoning follow thee, my commands keep thou,
 11 people of mine thou shalt possess, house of mine thou shalt have in thy thought,
 12 and in thine company, that have stood about thee, shalt come and go. Thus
 for the bearing of the high priest Jozab, and others his co-namers, names
 of good came all.⁴
- 13 Thus it I should bring rather my servant, that is the Deputizing. Some
 14 is here I will set before yonder Jozab; a stone that bears seven eyes, do not
 15 of my own caring, says the Lord of hosts. All the guilt of the land I will
 16 wash in a single day. Thus shall be a day of good cheer, the Lord of
 hosts says, freed making glad with friend under vine and under fig tree.

¹ The 'my eye' the Hebrew text gives 'his eye.'

² The sudden change of speaker perhaps indicates that, all through this chapter, we are meeting a series of prophetic fragments, not a continuous prophecy.

³ Cf. Am. 4:11. The idea is not, in all probability, that of something removed from a consideration, but that of a log which is moved from overnight to light the fire this morning: a fire-Jozab is a link between the pre-exile and the post-exile period.

⁴ The meaning of verses 8-12 will have depended on some kind of speaking-sign.

CHAPTER 4

ONCE the angel again raised me to my feet, as though I had lain asleep. Now, said he, what seest thou? Why, I said, here is a lamp-stand with seven lamps, all of gold. A bowl sits upon the top of it, and from the bowl run seven pipes, to feed the seven lamps that crown it. And there are two olive-trees hanging over it, one to the right and one to the left of the bowl. Then in my turn I asked a question of the angel, Tell me, what does all this mean? What, said my minister, canst thou not recognise it? Not I, my Lord, I answered.

And thereupon the angel told me . . .

... Word brings the Lord to Zorobabel? By arms, by force nothing came thou, my spirit is all, says the Lord of hosts. Vain is swelling height of thine, great mountains, down to plain's level thou must stoop at Zorobabel's coming, none from thee he must quarry and smooth to be his coping-stone, how far, how far? The message, too, I had from the Lord: Yonder temple head of Zorobabel has founded, hand of Zorobabel shall finish. No more you shall doubt that I come to you on the Lord's errand. Humble foreman of yesterday who dared behind? Repose is thy now, to see planner at work in Zorobabel's hand . . .

... What should they be, those seven, but eyes the Lord has, placing this way and that to scan the earth?

Then I asked him about the two olive-trees, to right and left of the lamp-stand, and there was more I would know, What of the two olive-trees, close beside the two golden cups that feed yonder pipes of gold? What said he, must thou not tell? Not I, my Lord, I answered. What is

with which we are no longer concerned. 'Shams of good-counsel, literally, 'shams of age.' 'The Chattering' seems a translation from the Samaritan Greek, which is antiquated, probably, in accordance with the Hebrew text, it means 'The Brabble' (see further 8.12 below, and note). It is not clear whether the 'vision' is a fresh message for describing God's service, or needs some other explanation.

¹ Verse 8-10 seems to glorify the thread of the narrative, and some think they have been accidentally displaced.

² Literally, in the Latin, 'And he shall bring out a poultry stone, and shall equalise grace to the grace of us, as the Hebrew text, 'And he shall bring out the stone, the eye, a stone, Grace, grace to us.' It seems likely that the text has been badly preserved.

³ The Hebrew text seems to imply that there were two sheets communicating between the olive-trees and the pipes, as if to feed the lamps with oil. But the text is difficult, and perhaps corrupt, nor does this stage fit so well with verse 14. Taking the Latin as it stands, we may perhaps conjecture that the two trees represent the priesthood and the kingdom, the two stones (not mentioned as such) representing Josiah and Zorobabel respectively.

should there be, he said, but the two newly-arrived ones that stand in his presence, who is Master of the whole earth?

CHAPTER 3

ONCE again I looked up, and there before me was a scroll, that had wings to fly with. So when he asked, what saw I, a scroll, I said, that like part, twenty cubits long and ten broad. There is here, said he, the first rain all the world over, there is more, perhaps to more but shall be judged¹ by the measure of it. It shall go out under my warrant, says the Lord of hosts, making its way into houses of thine, house of perfume that wraps my name, and clinging close till it makes an end of all, wood-work and stone-work both.

Again the angel vailed me, and bade me look well at the revelation that was sent me. What saw I asked. Barbed-measure is this, he told me. And it is nothing when, said he, thou givest of them,² spread abroad over the whole earth. Then he lifted up the eyes, that was a talent's weight of lead, and what should I see but a woman among these with? Godless-men, he told me, is the name of her, and with that he drew her back into the barrel, and fastened down the cover of lead. And now, looking up, I saw two other women appearing, that had wings spread out to the wind, strong as a hawk's wings, and these carried the barrel off, making way between heaven and earth. When I would know whither they carried it, the angel told me, To Sammar, where it must have a chance built for it; there it must be set up, and rest on a pedestal of its own.

CHAPTER 4

ONCE more yet I looked up, and had a vision of four charots, coming out of a pair between two mountains that were all of brass. Of the horses, the first pair were bay, the second black, the third white, the fourth a windy pair of roan. And when I asked of my angel messenger what these might be, Here be four winds, he said me, going out as their strength, their place is in his presence, who is Master of the whole earth. So as they went, chariot down by black horses turning southwards, the white followed them, and the roan turned southwards, the starkest pair of all. . . .

¹ Instead of 'judged' the Hebrew has 'measured' and so it can hardly be doubted that there has been some error of copying.

² 'Gives of thine,' presumably that of the Jews during their captivity. The Latin version here, following the Hebrew text, gives 'eyes' instead of 'gifts', but 'gift' is the rendering of the Syriac and Greek, and a very slight error in the Hebrew text would account for the mistake.

... 'What art thou, that attend! See to traverse the whole world through,
And a great cry came to me,² Son, where they reach the north country!³
All is well to the north country, my heart is comforted.'

As a message from the Lord came to Zacharias: From your brethren – a series of the called Jews, Shobai, Tobias and Idkai, tell them must take,
this very day haste them, and make thy way to the house of Josiah, son of
Saphanias, whether they have returned, as thy came from Babylon. 'Gild it,
and silver thou must take from them, as ducats cover it, to crown the high
priest, Jems son of Joadab...'⁴ This message thou shalt give him from us
the Lord God of Israel. Haste thou who has come from the Dayspring;⁵
where his feet have trodden, spring them shall be. He it is shall rebuild
the Lord's temple; builder of the Lord's temple, to what house can he
shall come! On princely throne he sit, throne of a prince beside him,⁶
and between these two, what harmony of counsel! For Helen, Tobias, is
Idkai, and Hani the son of Saphanias, the crowns they gave⁷ shall win
recognition in the temple of the Lord.

Men shall come from far away, to work at the temple's rebuilding; is
you shall not doubt, then, it was the Lord of Israel gave me my warning.
Will you but heed the voice of the Lord your God, this shall be your
reward...⁸

² It seems likely that this is some defect in the text, which makes an mention of the key horses, and implies (by a pun) that the road first went backwards, and then went on in an unexpected direction.

³ Literally, 'be cited and said to me,' the subject of the verb remaining unexpressed.

⁴ Literally, 'they have given my spirit rest in the north country.' The issue is perhaps that they had achieved vengeance (cf. Ps. 118) but the interpretation of the allegory must have depended on a situation with which we are no longer familiar.

⁵ It is possible that two-crowns or even more sat on the head of Jems, as convey some spiritual lesson. But it is more natural, especially in view of what follows, to infer that some ducats have dropped out of the text, assuming that the second crown was for Joadab.

⁶ 'The Dayspring,' as in 3.8 above, is 'the Branch' (or, 'the Shoot') in the Hebrew text. It seems clear that the first half of Zachariah's vision is related to 'Where has been my throne? formerly, there under him.'

⁷ The Latin and the Hebrew are ambiguous here; the meaning may be 'he shall be seated on his throne,' or 'a prince shall be on his throne.' The latter must be given by the Septuagint Greek, and those authors who adopt the oval interpretation set us a how to explain what is meant by 'these two.'

⁸ Literally, 'the crown,' but it seems fairly clear that the issue points to the related to it is a man, or, though with some curious differences of interpretation.

⁹ The form of the sentence in the Hebrew text suggests that the steadfastness of the Jewish people will produce some effect, which will result in the superseding of us, we have to suppose another gap in the manuscript.

CHAPTER 7

IN the fourth year of Darius' reign, another message from the Lord came to Zacharias; it was on the fourth day of Chisleu, the ninth month.

That was the occasion of its being: for Saccar, with Kapanneleah and others of his company, standing among us, to explore the Lord's dream.¹

A question they put to the priests, there in the temple of the Lord of hosts, and to the prophets besides: Must I yet mourn, yet tell myself of dalliance, when the fifth month comes round, as my wont has been these many years past? Then came that message to me from the Lord of hosts: Ask this, of priests and people both, was it indeed that of mine you kept, all these seventy years, the fifth month and the seventh observing ever with fasting and lament, you, that when food and drink were set before you, shared them with none?²

Indeed you, who warnings gave us by the prophets of an earlier day, when Jerusalem was yet safe and prosperous, she and the cities about her, populous the western valleys, populous the hill-country of the south.

(Such was the word the Lord sent to Zacharias).³ A message from the Lord of hosts: Come now, the axe abroad, the tender heart that pities a neighbour's need! Widow and orphan, the alone and the forsaken, wrong no more; brother against brother plot no more! And would they harm? Should every shoulder from the burden, deaf are they named to him, hardened their hearts to admonition. Need his law they would not, need they would not, when the Lord of hosts inspired those older prophets to speak in his name: What wonder if his divine anger was accused? What wonder, says the Lord of hosts, if any of them, like a turning of mine, went unheeded? So it was I accused them as unheeding counsellors, left their land a desert, where some came or went, a land in flux, by its own inhabitants led waste.

¹ The incorporation of this verse is very doubtful; the persons referred to are all mentioned elsewhere.

² The fifth month was that in which Jerusalem had fallen; it had evidently been a time of fasting during the Captivity, now that the temple is in building, they ask, should the commemorations cease?

³ Literally, in the latter, 'And when you ate and drank, did you not eat and drink for yourselves?', as the Hebrew has, 'And when you ate and when you drank, were not you the eaters and you the drinkers?' A general accusation of selfishness is perhaps intended; cf. *Urim*, *Urim* and elsewhere.

⁴ Since these the words were included here by accident, if not, they are a somewhat confusing repetition of the words in verse 1. It is clear that they encroach the end of the paragraph verse 3, and so were a message delivered (indeed three messages) not for Zacharias but by the other prophets mentioned in verse 2.

CHAPTER 8

THIS word, too, came from him: A message from the Lord of hosts: ¹ Great rifts have I for Sion, and some it passes me. To Sion I will return, to even his precinct, and make in Jerusalem my home. The loyal city, men shall call her, and that mountain where dwells the Lord of hosts, The holy mountain. Then, too, Trust me, there shall yet be aged folk in the streets of Jerusalem, men and women both, that go still in hand; they are no bowed with years, thumped they shall be, there are courts, with boys and girls at play in the open. And this: Hard to believe? So now they find it, poor remnant of a people, but should I, the Lord of hosts, find it hard to perform? And this, too: See if I do not rescue my people from the east country and the west, bring them back to dwell here, in the midst of Jerusalem; they my people, and I their God, in truth and loyalty rather to other bond.

A message from the Lord of hosts: Take courage, then, you that will hold fast by² the commandments the prophets gave you, when the foundations of yonder house were a-lying, and the Lord of hosts had no temple yet. Before that time, labour went unrewarded, for man and beast to be had passed were you, none might come or go in safety; every man, in those days, I felt a his neighbour's enemy. But now, says the Lord of hosts, this remnant of my people shall enjoy better fortune, a happy end-time is theirs. In fruit the vineyard shall yield, the land its harvest, houses in ruins, and all for this remnant to enjoy. Breed of Jude, breed of Israel, by words of kindness once, when heathen folk fell to cursing their enemies' happy deliverance, they shall be names of blessing now! Your foes vanquish, go heavily on: he, the Lord of hosts, gives you his warrior for it. Tame me, says he, when your distress had roused my anger, and I was even planning mischief against you; no respite then! To-day, for the good cause of Jude and Jerusalem plan I no less eagerly, vanquish your foes. And for your part, this do: deal honestly with your neighbours, give over in your market-place the true, the silver sword; beware to all thoughts one against another, nor set your hearts on the oath falsely sworn; every deed of wrong is hateful to me, the Lord says.

And word came to me from the Lord of hosts, bidding me say thus in his name: From you kept over, when three months of the year, or four, or six months or nine were gone, shall be all rejoicing and gladness for the men of Jude now, all high festival, will you but love true dealing and

² Literally, "trust in", but the people of Jude could not be trusting, since and then, to prophets seemed two years earlier.

a peaceful ways? That promise I give you from the Lord of hosts: What
 a alien shavings, them what far vices, shall make pilgrimage post! And ever,
 as birds come they track, says pilgrims, Come with us, and witness;
 count us the divine favour, to the Lord of hosts equity way, say witness-
 in men, Go with you I will. No nation so populous, no kingdom so strong,
 but shall break itself to Jerusalem, to find the Lord of hosts and count
 a his divine favour. Thus, too. A time is coming, when there is never a man
 of Jewish blood but shall have his Gentiles at his heels, and no two of the
 same speedily clanging all at once to the stars of *hail*, and crying, Your
 way is sure! The tale has cracked on, how God is there to protect you.

CHAPTER 9

BURDEN of the Lord's doom, whom tells it now? On Hadrach's land,
 a By, and Damascus shall be its spring-place; perforce ye are in track,
 a and goodlier cities of Tyre and Sidon, so fumed for wisdom. The Tyre,
 how strong a fortress she has built, what silver and gold she has amassed,
 a till they were common as clay, as mire in the street! Ay, but the Lord
 means to dispossess her; cast into the sea, all that wealth of hers, and
 a herself burnt to the ground! At the sight of it, how Accaron trembles,
 how Gaza shivers, and Accaron, for hopes belied, no children is Gaza,
 a so terrible felt as Accaron now; in Accaron dwells a haunted breed;
 i So low will I bring the pride of yonder Philistines; smatch the blood-
 stained morsel from their mouths, the unhallowed food deem no longer!
 a servant of our God he shall be that is left surviving, a chosen^a in Judah,
 a so shall Accaron be all one with the Jebusite. I have watchers that shall
 watch re and fo, guarding this house of mine, and these shall take toll of
 it hereafterward; my eyes are watching now.

9 Glad news for thee, widowed Sion, cry out for happiness, Jerusalem
 doated! See where thy king comes in great due, a thrice delivered; see
 how lowly he rides, mounted on an ass, parent colt of parent dam!
 a Chariots of thine, Ephraim, horses of thine, Jerusalem, shall be done
 away, less of the warrior be ensuring peace than thy shall impose on the
 world, reigning thence not re-um, from Buphrates to the world's end.
 11 How should they be reasoned, but by the blood of thy covenant with

^a A delayed answer to the promise related in 7. 1 above.

^b Some think this verse implies that the Philistines will be converted to Jewish
 customs, abstaining from meat with blood in it and other forbidden food. But it
 may be Philistia is compared to a house of pigs, cf. Am. 8. 10.

^c Literally, 'a chariot,' but this makes the sense difficult, since chariots, by
 a different pointing of the Hebrew text, would read 'a dam.'

^d Literally, 'and a colt, the foal of an ass,' the emphasis seems to lie that the
 king will come in less than royal state. See 9b. at 3.

us, those thy fellow-countrymen, in vainest dangerous hands? To those 10
 declaring war, O patient presence, reborn you have my warrant, double
 recompense shall be granted you. Bear of mine is Jude, Ephraim my 11
 staff's employ; Gilead, look to thy sons when I smite the sons of Sion
 against them, sword in a warrior's hand! See him there, in visible form, 12
 high above them, the Lord God, that rolls down shaft of his lightning,
 speaks with the trumpet, rides on the storm-wind of the south! He, the 13
 Lord of hosts, will be their protection, with sling-stones thy weak, back of
 you, set they, drink blood like scorpions at their sting; not scathed they,
 nor shalt thou, as drenched with blood. His own people, his own 14
 sheep, will not the Lord God in that hour defend dead? His own sacred
 trophies themselves shall be, in this land of his bestowing all men's eyes? 15
 a people how blessed and how fair! Be well with corn and wine furnished, 16
 both man and beast shall thrive.¹

CHAPTER 10

FOR man is sprung whom but the Lord intent was! He is it, none 1
 else, delivers the storm-cloud, waters the crops on the farm or that 2
 Vain the fake god's dwelling, windy dinner cheats us, and dreams 3
 delude, comfort they have none to give each way Israel has followed,
 lies a flock of sheep unguided, and so its cost. What marvel if my anger 4
 blazed out against the shepherds? A reckoning I must have with you
 back-gate, ay, the Lord of hosts would keep order even of his flock, the 5
 sons of Israel.

Who but Israel is the proud charger I will ride into battle? Corner- 6
 stone, he, of the building, peg of the tent's rope, bow that shall win the 7
 day; speakers of the world be, none other, shall send forth. Warlike they 8
 shall be that go out to battle trampling all before them in the mine, does
 not the Lord go out to battle at their side? Well measured, their enemies 9
 could yet confound war. Such and the sons of Jude shall have, the sons of 10
 Joseph such deliverance; as pay I will reward them, and all shall be as it
 was before I cut them off from me; I am the Lord their God, shall I not 11
 heal them? Ephraim, of great wisdom the poor! Glad all houses shall be 12

¹ Literally, 'And the Lord shall find that will deliver them in that day, like the
 flock of his people, because (they shall be that) none of man's devices that will
 lifted up as a standard over his land.'

² 'A people how blessed and how fair,' literally, 'What is the goodness of a soul
 what is the beauty of it?' On possibly 'of him,' but the word 'beauty' would be
 out of place in this context.

³ The reference of verses 10-17 is obvious, the conflict between Israel and
 God; culture did not make Israel his usual enemy three hundred years after
 Zachary's time.

is when the wine-cup goes round; children-of-his shall receive the sight,
and triumph hardly on the Lord.

- 8 Flock of my ransoming, see how they gather at my call! Thieving now
as they these long since, yet watered through the world, in these dis-
tant lands they shall remember me; with spleen removed, they and their
9 children shall return. Back from Egypt, back from Assyria I will unbrace
them, rally them, to Galilee and Lebanon bring them home, and that
10 home shall be too small for them. Cursed, yonder strains, the sea's wave
shaken, despite of the river disappointment of their people Asshur's pride
11 brought low, empire of Egypt cut down! In the Lord they shall find
strength, under his protection come and go, to rear the divine promise

CHAPTER 11

- 1 FLING thy gates wide, Lebanon, for the fire to come in, and devour
thy cedars! Lament, rough-hewn pine-trees, for cedar-sawdust-we, here
be lucky once glimmed, lament, oak-of-Basam, for the secret forest that
12 is cut down! Mark, how the shepherd-dile humans, their fine music/
groan, how near lion for the thickets of Jordan whipped!

- 3 That manage the Lord my God sent me! To this flock that has floun-
dering for slaughter there must play the shepherd. What, would they die
without remorse, yonder lands of the flock, will carcass, and drink the
4 Lord that so watches them; are these shepherds so unmerciful? Nay,
I will be unmerciful too, the Lord says, to all that dwell on earth; I will
leave every son of Adam at the mercy of his neighbor, or the long that
rules over him, and no-redress shall they have from me henceforward!

- 5 Poor sheep hatching for slaughter, take charge of your flock I must;
and two staves I made me, for the better ordering of it, one I called Beauty,
6 and the other Corda. Before a month was up, of these shepherds I had
13 and them, yet had I no patience with them, and they of me grew no less
7 weary. No more will I tend you, said I; punish all of you that will perish,
be lost all that will be lost; and for the residue, let them devour one
8 another I can see. With that, I took up the staff I called Beauty, and cut
it in two; its token that my covenant with all the world should be null.
9 Shall it was henceforward; and doubt they might see, the survivors of
the flock that looked up to me, the Lord's word had come to them.

¹ The word used in the Hebrew text may mean either 'music' or 'sawdust' (as in the present context, it may perhaps refer to the shade of the trees, now lost to the shepherds through felling; the beams have similarly been raised of their cover to the thickets (literally, 'the pasture') of the Jordan valley.

² No plausible account has been given either of the meaning of this prophecy (verses 4-15), or of the duration upon which it was delivered.

... And now, said I, pay me my wages, if pay you will; if not, say so I must. So they paid me for my wages thirty pieces of silver. Why, the Lord said, here is a princely man they can use as Thabor is to the Galilee-men yeudas. So there, in the Lord's temple, I show the craftsmen my thirty pieces of silver . . .¹

Then I took my other staff, Goodly, and cut it in two, tooken that all is brokenhood was in us and between Jude and Israel.² And the Lord said, is Goez of a foolish shepherd thou must take to thee now. See if I do not as find me such a shepherd for this land of them, as will leave his sheep uncovered, strayed sheepstraggle, from sheep scattered, and such as are left whole, feed he will not, but eat over the flocks of them, making only the flock's sheep. Out upon the false shepherd³ that abundance has led to a sword shall pierce the arm of him, and the right eye of him, till arm is withered and eye dimmed quite.

CHAPTER 12

BURDEN of the Lord's done, where falls it now? On Israel. Word from the Lord, who spread heaven out, founded earth, declares the life that lasts in ages! This is my decree, that Jerusalem's walls (ye, and the whole of Jude shall use those ramparts) be offered to all the nations round about for a final cup;⁴ so all the world Jerusalem shall be a cross unmovable; life it will, shall be once unchangeably. See where they wander to destruction, all the kingdoms of the world! Thus now, the Lord says, to humble word and cross rider's war, for Jude, the rashness of my regard, the heathen must join in defiance. Vainly do yeoder chieftains of Jude look to the parties of Jerusalem to be their success, in the strength of the Lord their God, chieftains of Jude themselves shall be cry constrain them, fire-brand in the forest, spark among the dry sheaves, to devour all the nations right and left of them. Jerusalem shall stand, when all is over, where Jerusalem ready, but to the country folk of Jude

¹ It is not easy to see who could be the craftsmen mentioned in such a context, and it may even be doubted whether these two verses have not been misplaced. Cf. *ibid.* 17:24-26, where they are treated as a considerably different form, *teruma*, not *zachary*, is mentioned in their context. But see note there.

² If the text is correctly preserved, this part of the parable looks as if it referred to a situation several centuries earlier than Zachary's time.

³ Literally, 'shepherd that is an idiot,' or perhaps (according to the Hebrew text) 'shepherd of nothingness.'

⁴ Literally, 'Behold, I will make Jerusalem a heap of destruction to all peoples round about ye, and Jude, too, shall be as the siege against Jerusalem.' In the Hebrew text, a cup is probably meant rather than a heap, and the second half of the verse runs, 'Ye, and against Jude, too, it shall be, in the siege (ye, throughout) against Jerusalem.'

the Lord grants deliverance first; then of David, citizens of Jerusalem, shall not boast themselves better than the rest.

- 1 When that day comes, lowest fallen among the people shall seem royal as David's self, and David's daughter a race divine, as though an angel of the Lord marched at their head.¹
- 2 Never a nation that marched on Jerusalem but I will beat it down, when that day comes, and make an end of it.
- 3 On David's day, on all the citizens of Jerusalem, I will pour out a gracious spirit of peace; towards me they shall look, me whom they have passed through.² Lament for him they move, and grieve bitterly, no-er was such lament for an only son, grief so bitter over first-born dead.
- 4 When that day comes, great shall be the mourning in Jerusalem, great.
- 5 Adahemmon's mourning at Magdala,³ the whole land in mourning, all its families apart. Here the sons of David's clan, yonder their women,
- 6 here the men of Machan's, yonder their women, here the men of Leai's, yonder their women, here the men of Benai's, yonder their women,
- 7 apart they shall mourn, whoso'er families there be, and all their women-folk apart.

CHAPTER 13

WHEN that day comes, citizens of David and citizens of Jerusalem shall have a fountain flowing openly, of guilt to rid them, and of defilement.

- 1 A time shall come, says the Lord of hosts, when I will efface the memory of the false gods; the very names of them shall be forgotten;
- 2 breath, too, the false prophets, and the useless spirit they echo. Dure one of them prophesy again, all men will turn against him, even the parents that began him, still at the lying, and in the Lord's name? Those shall die far off And with a Jew's these father and mother take the life they give.
- 3 When that day comes, never a prophet but shall see the false vision he
- 4 turned on. Deceafed folk of wretched each one shall there make. No prophet am I, but a simple peasant, that gets up to follow Adam's trade.⁴

¹ Verses 8-12, with the whole of chapter 15, seem to form a collection of prophecies fragmentary rather than a continuous prophecy.

² A variant reading in some manuscripts gives 'here' instead of 'me'. On critical grounds, it is less plausible, but it seems to have been inserted in very early times (see Ex. 12.37, also Apoc. 1.7).

³ The reference may be to II Sam. 33, 35, but many battles were fought in the neighbourhood of Magdala.

⁴ The meaning of the second half of this verse is quite uncertain.

Ask they, What wounds be these in thy clasped hands? That wounded I was I, he shall answer, in the house of my friends.¹

Up, sword, and attack the shepherd of mine, neighbour of mine, says the Lord of hosts.²

Smote shepherd, and his flock shall scatter, so upon the common folk my vengeance shall fall. All over this land, the Lord says, two thirds of it there are fitter for destruction, only a third shall be left to dwell there; and this third part, through fire I will lead them, purged they shall be as silver is purged, tried as gold is tried. Theirs on my name to call, their plea mine to press, My own people, so I press them, and they answer, The Lord is my own God.

CHAPTER 14

THE Lord's appointed time is coming, when spoil of thee shall be divided in thy midst. All the nations of the world I will master to the siege of Jerusalem; taken the city shall be, and its towers pillaged, and its women-folk ravished, of the delinquents, half will go into exile, and leave but a remnant in the city. And then the Lord will go out to battle against these nations, as he did ever in the days of yore. Then on the mount of Olives, that faces Jerusalem on the east, his feet shall be set to rest and west the mount of Olives shall be divided in two halves, with a great chasm between, and the two halves shall move apart, one northward, one southward. Down the cliffs of that sacred hill-side you shall see, each of them now leading to the sea, flee as you fled before the earthquake, in Quam's name, that raged over Judah, as, as he comes, the Lord my God, with all his sacred train.

Light there shall be some that day, all shall be frost and cold;³ one day

¹ Literally, 'between thy hands,' a difficult phrase most inadequately interpreted by some moderns as meaning 'for thy back.' If the correct reading had meant 'between thy arms,' he would surely have said so, as in IV Kg. 5:4.

² Literally, 'my sword,' although in the Old Testament this word always refers to false gods, or the 'strong' with whom Israel quarrelled religiously. If the false prophet is referred to, it hardly may be so, unless indeed he had succeeded, why say questions was asked about them, what answer was expected, or what was meant by the answer given.

³ 'Neighbour,' the word is not likely to be what the prophet wrote. Elsewhere it is only a legal term meaning 'a sacred party.' The second half of this verse may be a continuation of the first, but if so the direction 'South' cannot be adhered to in the event, which would require a decrease, not a moderate increase of the verb.

⁴ The sense of this verse is doubtful, and it seems possible the two verbs *conspicuous*, perhaps the prophet wrote 'there shall be neither light nor darkness, cold nor cold.'

there shall be, none but the Lord knows the length of it, that shall be neither daylight nor dark, for when evening comes, there shall be light.

- 7 Then a living stream will flow from Jerusalem, half to the eastern, half
8 to the western sea, winter and summer both; and over all the earth the
9 Lord shall be king, one Lord, called everywhere by one name. What
shall be the land's frontier? The desert, and Gilead, and Bashan that is
south of Jerusalem. What of the city? It shall be built up high, and its
10 walls shall be high, from gate of Shepharaim to main gate and corner gate
11 from tower of Hinnom to the king's wine-press. A populous city, no
bar coming on it thenceforward; a secure dwelling-place.
- 12 And what of the visitation that shall smite down the audacious of Jerusalem? Wasted away the flesh of them, till they can bury their first no
13 longer wasted away eye in sorrow and tongue in moaning, with great tumult
of mind the Lord will smite them that day, each of them laying
14 hands on his fellow, brother engaging brother in fight. Judas meanwhile
shall sit about the reigning of Jerusalem,¹ and find the spoils of every
neighbouring people around there, gold, and silver, and of raiment
15 great abundance; but as for horse and mule, camel and ass, and all the
cattle in yonder camp, these will have perished by the same plague as
their masters.

- 16 Yet of all the nations that war their armies against Jerusalem there
shall be some remnant left; and these, year by year, shall make pilgrimages,
to worship their King, the Lord of hosts, and keep his feast of Taber-
17 dwelling. Come and worship their King they must, the Lord of hosts,
18 else no man shall fall on them, all the world over. What then of Egypt's
folk, that will have none? What if they refuse to go-on pilgrimages? Why,
for their neglecting of this feast, the same plague shall fall on them which
19 the Lord sent on the heathen armies abroad.² Be it Egypt, or be it any
other nation, that will not keep the feast of Taber-dwelling, punished it
shall be in this fashion or in that.

- 20 Spoils from the enemy's heathen-ritual shall be consecrated on that day
to the Lord's service, till there is neither pot or pan in his temple but such
21 as the altar hews for continual³ use. Nay, never pot or pan in all Jerusalem

¹ Yet about the reigning of Jerusalem's as the original simply "sits upon Jerusalem" that it is clear from the context that we have gone back to the Latin text described in verse 4, where Jerusalem is simply "occupied." The Vulgate here gives the form "Judas," instead of the more usual form "Juda," perhaps with the idea that Judas Machabeus is referred to.

² The Hebrew text is obscure, and perhaps corrupt, but it seems most likely that the same gloss above was the general sense of it. The Latin version gives no satisfactory meaning here.

³ Literally, "On that day that which is on the heathen's heathen shall be holy to the Lord, and the children in the Lord's house will be like heathen before the One." The Hebrew text is usually interpreted as meaning that the heathen on the heathen

that shall be consecrated to the Lord of hosts, for any who will to come and visit it and neither victuals nor trafficking there shall be as more in the Lord's temple, when that day comes.²

of the houses (it is difficult to see what houses) will be sanctified, ³Holiness to the Lord.

² This verse seems to imply that only consecrated vessels might be used in washing the victims before a sacrifice, and further, that some change was made by the Temple authorities for the use of the vessels in question.

THE PROPHECY OF MALACHIAS

CHAPTER I

HERE follows burden of the Lord's doom for Israel, that was attributed to Malachias.

- 1 Oh, but I have dealt lovingly with you! the Lord says. Would you know, whereat I showed my love, did not see, was not that brother as Jacob?
2 Yet to Jacob I proved myself a father, the Lord says, so loved to him, I have made a way of peace mountainside, of all his lands a drooping
3 bearded desert. Ay, but, says Elize, what if we have fallen on evil days? Give us time to repair the ruin! Trust me, says the Lord of hosts, as fast as they build, I will pull down; land of rebellion men shall call it, breed
4 the Lord hates, and for ever. Glad ought ye make you cry God peace from end to end of Israel.
5 Son to father, servant to master gives his due. Your father I, where is the honour, your master I, where is the reverence you owe me? Such recompense the Lord of hosts makes, and to whom? To you, priests, that care so little for my renown. Ask you what care was lacking, when the bread you offer at my altar is defiled, ask you what despite you have done me,
6 when you hold the Lord's table a thing of idle mockery? What, no burnt does, when voices you offer as sacrifice is blood? No burnt does, when it is lame or diseased? Pray you, says the Lord of hosts, make such a gift to the governor youcher, will he be assent? Will he make favourites of you?
7 Ay, says the Lord of hosts, the guilt is yours. To the device pretence betake you, and rue for perjury which of you doth swear with him?
8 Never a man of you but must be paid to that does, light does-day, no friends of mine, says the Lord of hosts, no gifts will I take from such as
9 you. No corner of the world, from sun's rise to sun's setting, where the renown of me is not heard among the Gentiles, where sacrifice is not done, and pure offering made in my honour, so covered in my name, says
10 the Lord of hosts, there among the Gentiles,¹ and you! That you should hold it so cheap! That you should thank to yourselves. The Lord's table is desecrated when it makes no matter what food lies there, or what fire
11 burns it. Unlaw work, say you, and choose it with a sigh. Beate accepted, beate gone home, beate that is using you present to me, and the bloodless offering with it. And should the Lord of hosts accept the gift you make him?

¹ It is difficult to know whether the prophet, in reference to his own day, is speaking there of the heathen sacrifices as if they were offered, ceremonially, to the true God, or of such sacrifices as were performed by the Jewish nation, in remote (but hostile as mentioned) parts of the world.

Consider the luxury that often the Lord gifts him, when some are as paying, and all the while there is an entire house left at home! Offers it is to the Lord of hosts, the great King, no more in all the world so terrible!

CHAPTER 2

IT is for you, priests, to see that this law of mine is obeyed. Give me another level ear hearing, says the Lord of hosts, let my name go unhonoured, and with some dinner I will visit you, take my court on all the offerings you enjoy, take my court . . .¹ to the punishing of your hand-laborers. Aye of you! I will make moltenness, bury your flesh in dung, ay, the dung of your own sacrifices, and to the dung-pit you shall go. So you shall learn your lesson, my law I give you, says the Lord of hosts, in token of my covenant with Levi's family. Like they should not thrive, but the fear of me I counted upon them, none but should fear, and hold my name in reverence. Faithfully they heeded on tradition, the lie never on their lips; safe and straight was the path they trod in my sight, and kept many from wrong-doing. No sentence like a priest's for learning; from no other lips men will expect true guidance; is he not a messenger² to them from the Lord of hosts? That path you have forsaken; through your ill-treating, how many a foothold lost! Nay, says the Lord of hosts, you have annulled my covenant with Levi altogether. What wonder if I have made you a laughing-stock, a thing of contempt in all men's sight, priests that so ill kept my command, so ungraciously gave reward?

How we are all one Father, did not one God create us all? No room, is there, for brother to despise brother, and annul the covenant by which our fathers lived.³

Here is great wrong in Juda, here are foul deeds done by Israel and a Jerusalem⁴ Juda, that was once content to be set apart for the Lord, has profaned that holy estate, allied himself by wedlock with an alien god. Does of such a deed, or he or followed the ill example, shall be lost to the

¹ 'Get,' literally, 'spoil'; 'dinner,' literally, 'meal.' Some such comment is evidently intended, cf. Lev. 22:24.

² The expression, 'like my voice,' is difficult to explain, except as the suggestion that a word or two has dropped out in the manuscript.

³ Here, as often elsewhere, the Lxx translates 'covenant'.

⁴ This word does not seem closely connected either with what precedes it or with what follows it. The prophet may have been thinking of other name-movements, such as those mentioned in Mic. 3.

⁵ This difficult passage, verses 12-15, is generally understood as referring to the intermarriage of the Jews with surrounding nations, cf. v. 9 and 12. But Malachi's present is concerned only with foreign brides, not with foreign bridegrooms, and he seems only to reprove those cases in which a Jewish wife has been divorced, to make room for a Gentile one.

declining-place of Jacob, for all his offerings made to the Lord of hosts.

- 12 And now, weeping and wailing, you denude the Lord's altar with your tears? What marvel if I heard your uselessness no more, gift of peace is gone
- 13 can appear me? And the reason of it? Because the Lord hearkens not to her wrongs, that wife of thy manhood's age, whom now thou spurnest,
- 14 thy partner, thy consecrated bride! Yet slow of this is the same man, as even, the will of him is unchanged, he asks nothing better, now as before, than to have a God-fearing man; so that will, men of Juda, keep true
- 15 Spurn her not, the wife of thy manhood's age; what though the God of Israel gives thee leave to send her away if she sins thee off? Grieve not at her, says the Lord of hosts, it yet remaineth with the wrong thou doest her: Will of thine forgo her, wife of thine spurn not!
- 16 Oh, but the Lord is weary of your deceit! And leech wander, what you think so sure of him; telling yourselves, Evil is far on the Lord's right, and wrong doing well likes him; God that judges us is none.

CHAPTER 3

- S**EE where I am sending an angel of mine, to make the way ready for my coming! All at once the Lord will visit his temple; that Lord, so longed for, welcome herald of a divine covenant. Ay, says the Lord of hosts, he is coming: but who can bear the thought of that vision? Who will stand with head erect at his appearing? He will pur men as a tent
- 1 burns at the crucible, searching in the fire that filters men. From his judgment-seat, he will refine that silver of his and cleanse it from dross, like silver or gold, the sons of Levi must be refined in the crucible, ere
 - 2 they can offer the Lord sacrifice duly performed. Then once more the Lord will accept the offerings of Juda and Jerusalem, as he did long since,
 - 3 in the days of yore. Come I to hold mine, not slow to arrange the measures, the adulterers, the forsworn, all of you that sleep hard man be waken, widow and orphan widows, the alone his right, having no vengeance from the Lord of hosts
 - 4 In me, the Eternal, there is no change, and you, men of Juda, are unrepented still. What though you have refused my claims, left them

¹ Literally, 'Did not our men do (or, make)? And his spirit is left surviving; but what does our man seek, except the seed of God? Guard therefore your spirits, and do not despise the will of thy youth. When thou hastest her, forsake her, says the Lord, the God of hostilities, wrong shall cover her (or, her) parents, says the Lord of hosts. Guard your spirits, and do not despise.' The Hebrew text, which gives 'his (not her) garments,' is even more obscure throughout, and numerous explanations have been suggested, without throwing much light on the passage.

unbowed, as your fathers did before you? Nay, says the Lord of hosts, you have but to relent towards me, and I, as my race, will relent. Would you know the manner of it, bethink you that it is not for man to wrong God, as you wrong me; out of all questions you wrong me, over your wives and first-fruits. *Ag, here is women conspiracy;*¹ it is myself you wrong, the whole breed of you! Do but carry your tale unto the hills: ye have, for my people's needs, and me if I do not open the windows of heaven for you, rain down blessing to your harvest's comfort! For of mine I shall fill us the houses;² and to your crops he shall do so being, wherever is all your countryside, I promise you, shall rise our fruit: the cry of all nations you shall be, says the Lord of hosts, a land of content.

And now, says the Lord of hosts, your complaints have had their way in with me. Complain you did? Who serves God serves him for nothing, as what reward is due for keeping command of him, attending with and unto the Lord of hosts? What are proud folk more to be envied than we, if ye deem that yet there, absent of his presence that escapes all harm! So as they need to talk among themselves, his true worshippers, all at last the Lord gave them heed and hearing, and now he would have a armed lips in his presence of all that so worshipped him, all that praised his name. Dear they shall be to me, says the Lord of hosts, when I declare myself as I live, never to forget how his father more gracious: then you shall think as better of it, and know them apart, the just that serve God and the sinners that are none of his.

CHAPTER 4

TRUST me, a day is coming that shall scorch like a furnace, rubble they shall be before it, says the Lord of hosts, all the proud, all the wrong-doers, caught and set alight, and neither man nor beast left there but as you that honour my name there shall be a nation of perfection, a swift-winged, bearing redoubt, light-hearted in frisking when it will you shall go out to meet;³ ay, and sample on postpositive country, spurning a them like straw under foot, on that day when the Lord of hosts declares himself as I live.

You to keep the law ever in mind, earnest and ardent I give to a

¹ Literally, 'You are cursed with a curse' (the Latin, *hexis*, however, has 'with distress'). The referring comes to us, not that Julia is under a divine curse (which would destroy the logic of the sermon), but that the Jews have bound themselves under a curse to offer God sacrifices full of sin, as it said at 11.

² Literally, 'the harvest'.

³ Literally, 'That as you that fear my name a race of fathers shall rise, and bearing in her wings, and you shall go out, and leap like calves from the stall.'

unsubdued bread through Moses, that was my servant. And before ever
the day comes, great day and terrible, I will send Elia to be your
prophet, for it is thus: infinite heart of father to son, heart of son to
father, else the whole of earth should be filled to my vengeance!¹

¹ It is not clear what kind of disagreement between the elderly and the younger
generations, or perhaps between the just and the pious, is reflected. "The whole
of earth," or perhaps, "the whole land."

THE FIRST BOOK OF MACHABEES

CHAPTER I

NOW came we to Alexander son of Philip, the Macedonian, that was the first to reign over all Greece. Then Alexander marched out from his own land of Greece, and overcame Darius, king of the Medes and Persians. Besides he waged a many war and fortresses might hold out against him, nor any king escape with his life; and so he journeyed on to the world's end, spoiling the nations everywhere, as his coming, silence tell on the earth. So great the power of him, so valiant his armies, what wonder if his heart grew proud? All those lands conquered, all those kings his tributaries! Thus, all at once, he took to his bed, and the hereditary king came to him he never did. Whereupon he summoned the noblest of his courtiers, men that had shared his own upbringing, and to these, while he had life in him yet, divided up his kingdom. So reigned Alexander the twelve years, and so died.

And what of those courtiers named princes, each with a portion of his own? He made they put on royal crowns, they and their sons after them, as and so the world went from bad to worse. Supposed then from the rank of Antiochus a princely growth, Antiochus the second, that was called the Illustrious. He had been formerly a hostage at Rome, but now, in the hundred and thirty-seventh year of the Grecian empire, he came into his kingdom. In his day there were gallant talkers abroad in Israel, as that did not wait for a leaving; Come, and slay, for we unite terms with the barbarian that dwell about us! Ever since we forswore their company, sought but trouble has come our way. What would you? Such talk is gilded words, and some were at pains to ask for the royal warrant as whereupon have we given them, Gentile usage they should follow if they would. With that, they must have a good-place at Jerusalem, after is the Gentile fashion, ay, and go undisturbed, forgotten, their loyalty is in the holy contracts, they must thence be told us with the heathen, and become the slaves of impiety.

And now that he was finally established on his throne, Antiochus would be lord of Egypt, and wear two crowns at once. So, with overhauling a force, with chariots and elephants and horsemen and a great army of slings, he marched on Egypt, and levied war against King Ptolemy, that as could not hold his ground, but fled away, leaving many slain. So as Antiochus made himself master of all the strongholds in Egypt, and ravaged it for spoil. Then, in the hundred and forty-third year, he turned his victorious march against Israel. With all that great army of m

- 11 his he came to Jerusalem, and entered the sanctuary in royal state, the
golden altar, the incense-altar with its apparatuses, the table where
12 bread was set out, beaker and goblet and bowl, vessels and vessels) and
13 golden furnishings of the temple, all these were stripped. Silver and gold was
spared, nor any ornament of price, nor household furniture could be but
14 had them; and thus laden he went back to his own country, first shedding
a hail of blood, and speaking very blasphemously.
- 15 Lord mourning there was in Israel, mourning in all the countryside;
16 wept ruler and clerk, pined men and maid, and colour fled from women's
17 cheeks, brightgreen were up the dings, beds sat in low houses discom-
18 ments, there was a land that trembled for its inhabitants, a whole race
covered with confusion.
- 19 Two years passed, and then the king sent his chief collector of revenue
to visit the cities of Jude. To Jerusalem he came, with a great rabble at
20 his back, and won obedience with the professions of friendship. Then
he fell suddenly on the town and grievously mistreated it, slaying Jews
21 like a sheep, plundering the city and setting fire to it. Houses and en-
22 closing walls of it were thrown down in ruin, women and children
23 carried off into slavery, cattle driven away. And as for David's Keep,
they enclosed it with high, strong walls, and strong corner bulwarks, as
24 were them for a fortress, purchased it with a golden crown of masonry like
themselves, and made it fast, covering it with arms and provisions, besides
25 the plunder they had secured in Jerusalem, which they bestowed there
as for safety. Alas, what peril of treachery was here, what an ambush laid
26 about the holy place, what devil's work against Israel! What a tide of
27 golden blood must flow about the sanctuary, till it was a sanctuary no
more! Little wonder if the inhabitants of Jerusalem took to flight, leaving
their city to strangers; neither so wretched her own children must
28 forsake Her sanctuary a downy solitude, her flocks all hunted, her
29 altitudes divided, her greenest brought low! Her pride was the measure
of that shameless, her glory of that shame.
- 30 And now came a letter from King Antiochus to all the subjects of his
realm, bidding them leave ancestral custom of the race or that, and be-
31 come one nation indeed. As for the heathen, they fell as readily enough
32 with the royal will, and in Israel itself there were many that chose slavery,
33 offering sacrifices to false gods and leaving the altitudes unobserved. Both
in Jerusalem and in all the cities of Jude the king's message published this
34 edict, was must live by the law of the heathen round about, burn-
35 sacrifices, offering and sacrament in God's temple should be none, nor
36 sabbaths kept, nor feast-days. And, for the more pollution of the sanc-
37 tuary, and of Israel's holy people, altar and shrine and idol must be set
38 up, swine's flesh offered, and all manner of unhallowed meats; children
be left uncircumcised, and their marriage beds contaminated with ritual

abominable, all the law should be forgotten, and the divine precepts forgotten save: Thus my neglect the royal bidding, he must die.

Through the whole of his dominions the king's writ ran, and commands to support were appointed besides to enforce it, no city of Judea but was ordered to do sacrifice. Many there were, faithful to the divine law, that took their part, and much mischief they did, driving the men of Israel to seek refuge in hiding, where refuge was to be had. It was on the twenty-fifth of Caster, in the hundred and fortieth year, that king Antioch set up an idol to detestate God's altar;¹ statues there were in every township of Judea, offering of incense and of various holies burnt down as well as the open ones; saw a copy of the divine law but it is torn up and is burned, if any were found that kept the sacred record, or obeyed the king's will, for life was forfeit to the king's edict. Month by month such a dole of violence was done, in all townships where men of Israel dwelt, and on the twenty-fifth of the month sacrifice was made at the temple that is overshadowed the altar. Death it was for women to have her child cut out of her as defence of the king; there in her own house she must be caught up, with the child about her neck, and the executioner, how, must pay for it with his life. Many a son of Israel refused the unclean food, preferring death to defilement, and die they must, because they would not break God's holy law. Grievous, most grievous was the doom that hung then over his people.

CHAPTER 2

IN those days it was that Maccabeus came forward, son of John, son of Semei, a prince of Joseph's family, he was for Jerusalem no more, but would take up his dwelling on the hill-side at Modin. Five sons he had, John, that was also called Gaddis, Simeon (or Thasi), Judas (or Maccabaeus), Eleazar (or Azarab), and Jonathan (or Apphus) and these saw well what evil things were a-doing in Judea's country and the city of Jerusalem. Alas, what needed it, cried Maccabeus, I should have been born as late such as you are this! To see my people and the holy city thus brought to ruin, so as by whole the enemy everywhere lies, and in her very many the stern law is null! Temple of her like a church's let despoiled, her treasure of Jew into exile carried away, young and old, in the open streets of her, put to the sword! Never a note in her freedom but stay is paid out her doings, grow rich with the spoil of her! Come, all but a few returning; the release is taxed with, but where, yonder man is there, then was one poor and proud, by Gentile's foot debased? And it would we live yet!

¹ Cf. *Gen.* vii 37, *Mt.* 24.15

10 With that, they leave their parents about them, Manasseh and his
 11 sons, and went clad in sackcloth, mourning-right bitterly. And now the
 participants of long Amosheah came to Bethel, take refuge there who
 might, be made do sacrifice upon the altar, and burn incense, and leave the
 12 following of God's law. Out went the folk of Israel to meet them, some
 compassionately enough, but Manasseh and his sons firm in their resolve.
 13 And they caught out Manasseh from the rest: A man of war, said they,
 14 and a great cheerleader throng brethren and sons that have a say. Who
 dare not be the first to come forward and do the king's bidding, with the
 whole world, and the men of Jude everywhere, and what a left of Jerusa-
 lem? To be the king's friend, then and thy sons with thee, paid and
 a silver and much else for thy reward? Lead us the way of Manasseh.
 15 What though king Asaheah have the whole world for his reward?
 Obey the edict who will, forsaking the custom his fathers loved by,
 16 both I and son of mine, both I and chairman of mine, will obey the law
 17 as handed down to us. Mercy of God! What needs it we should leave his
 18 as will undone, his claims unheeded? To that man king Asaheah pro-
 ceeds the occasion, we serve not from the law's path, right or left.
 19 Before he had done speaking, a Jew came to offer the false gods sacri-
 fice, there in full view of all, before the altar at Bethel, as the king bade.
 20 Manasseh took him at the sight of his one leisure of sapir his lower part,
 and his soul for the law could esteem itself no longer, there on the altar
 21 as the sacrificer was slain. Nor spared he the participants of long Amosheah
 22 as that rejoiced in the altar, too, he pulled down. Not Pharon himself
 could a better blow for the law, when he slew Zami, the son of Saloni.
 23 And now Manasseh raised a cry in the city, Who love the law? Who
 24 keeps the covenant unbroken? Out with you, and follow me! So led
 he with his sons into the hill-country, leaving his possessions behind,
 there in the cry.
 25 Many there were that went out into the desert at this time, for love
 26 of truth and right, took children and women-folk and cattle with them,
 27 and settled down there, as many as a flood of misfortune. But news of it
 reached Jerusalem, and the king's men that were in David's Keep, here
 were whole flocking to the waste country, and drawing away over to their
 28 side. So they went out in persons, and offered battle on a sabbath day,
 29 as it showed.¹ What, said rabbins? cried they, Come out, and yield
 30 yourselves to the king's pleasure; your lives shall be spared. But the
 Jew's answer was, come out and yield to the king's pleasure: they might
 31 not law of the sabbath not forbade it. So the attack began in good

¹ Cf. Num. 25. 7

² The words 'as it showed' are not in the original, but it does not seem to be implied that the king's men chose the sabbath day for making their attack.

currently, but the Jews made no conscience, never a more free, never a safe holding-place of theirs was put on a stage of defence. One we all, they said, is unknown man, and let heaven and earth bear witness, it was for no fault of ours we died. They, because it was a Sabbath day when the attack was made, there were perished, and their wives and children and cattle with them, a thousand human lives lost.

Great grief it was to Matthew and his company when they heard of what had befallen them, and now there was high debate among them. Do we as our brethren did, follow us to give battle for our lives and families, and they will soon make us end of us? Then and there it was resolved, if any should attack them on the Sabbath day, to engage him, when they should be put to death all of them, like those brethren of theirs in the covert of the hills. Now it was that the Antiochians rallied to their side, a party that was of great consequence in Israel, lovers of the law one and all, and all of who would escape from the evil of the time, made common cause with them, and came to their assistance. So, putting on their forms, they wrought indignant response upon sinners that were false to the law, till they were able to take refuge among the heathen; wherever they went, as Matthew and his company, they drove the sinners down, and wherever children they found uncircumcised, from one end of Israel to the other, they denounced by signs of conquest.¹ For long, they drove the tyrant's minions before them, and to each good purpose, that Gentile as was none, king though he were, could scotch the law's observance, against their onslaughts the power of evil could not make head.

Meanwhile, the life of Matthew was drawing to an end. And this he charged he gave to his sons: Here be days when tyrant and blasphemer have their will, when all is calamity and bitter tribulation. The more ye mourn, my sons, why ye should be princes before of the law, study to give your lives for that conscience your fathers have. Your fathers, what deeds they did in their steel! Great glory would ye win, and a deathless name, let these be your models. See how Abraham was tested, and how as righteousness of his was opened wider in him, see how Joseph in 21 for 22 runs was true to the conscience still, and came to be ruler of all Egypt. Here was Pharaoh, our own father, that grew hot in God's name, and earned the right of punishment unlooked, and Jesus, that for his as loyalty was given command of Israel and Galilee, that spoke out in the assembly, what blood stains were his! David, for the tender heart of him, or left a dynasty that falls not; for Eliseu heaven opened, that was champion of the law; by Ruth America, Amos and Micah overcame the sinners, it was David's conscience might covering him down. No punishment but as

¹ It is not clear whether we are meant to understand that Gentile as well as Jewish children were circumcised.

10 proves it, may they never for strength trust in God. What would
 11 you that the tyrant's flames? In doing and weening his glory shall end; all
 12 royal state to-day, and to-morrow there shall be no news of him, gone
 13 back to the dust he came from, and all his desperate struggle to nothing!
 14 Nay, my sons, take courage; in the law's cause rally you, in the law's
 15 cause you shall win renown. Here is your brother Simeon, trust me, a
 16 man of prowess to his own grey head, he is your father now. And here
 17 is Judas Maccabeus, from boyhood's days a warrior, let him be your
 18 leader, and fight Israel's battles. All lovers of the law make free of your
 19 fellowship, bring your country's colours, and pay the Gentiles what they
 20 have earned, yet keeping ever what the law requires. With this, he gave
 21 them his blessing, and became part of his men. He was a hundred and
 22 forty-six years old when he died; his sons buried him where his fathers
 were buried, at Modin, and great lament all Israel made for the loss of him.

CHAPTER 3

AND now his son Judas, that was called Maccabeus, came forward
 1 **A**ND to succeed him, nor any of Judas' clan, nor any that had taken his
 2 father's part, but men like their old saviour, right manly they fought Israel's
 3 battles. Here was one that brought his men on horse, so great a warrior as
 4 ever adorned Israel's plate, or armed himself for the fight, or drew sword
 5 to save his camp from peril. Him loved his deeds, not least still more
 6 relentless in pursuit. Thence he ever sought out and hewed down, ever
 7 with fire-brand the oppressors of his people destroyed, till enemy was
 8 none but was daunted by the fear of him, neither was gone his God in
 9 confusion, as 'till sped be the work of deliverance. Great deeds, that
 10 kings need bravely, Judas with emulation loved, proudly held himself
 11 esteemed! From city to city he went, ridding Judea of its oppressors,
 12 avenging the vengeance gods of crimes had deserved; no corner of earth
 13 but he was renowned there, for one that had been able to rally a daunted
 14 people.
 15 Next sped Apollonius, that possessed a great force, of Gentiles and
 16 Samaritans both, to fight against Israel? No sooner Judas heard of it,
 17 than he met and routed and slew him; fell many and fell great, leaving
 18 their spoils behind them. The sword of Apollonius Judas himself carried
 19 away, and this it was he evermost used in battle.
 20 And next it was Seron, captain of the armies at Syria, heard what a
 21 great renown and faithful following Judas had; and nothing would serve,
 22 but he must win renown and high honour at once by crushing Judas, and

all order his companions that defied the king's order. So he made all ready, and marched in with a strong muster of the captivity at his heels, to be even with the men of Israel. As far as Bethsenu past they reached, and there Judas met them with his company, no larger than a handful. There, when they saw such a host facing them, went for counsels of prudence. What, they said to Judas, should we offer battle to foes so many and so strong, fast as we be from a day of hungry marching? Nay, said a Judas, nothing forthwith great numbers should be at the mercy of weakly what matter makes it to the God of heaven, few be his soldiers or many when he grant deliverance? Armed might avails not to win the day, victory is from above. What though they come to meet us in the proud confidence of superior strength, and think it an easy matter to slay us, slay our wives and children, plunder our goods? Life and loyalty at stake, we will offer battle none the less, and he, the Lord, will crush them to earth as at our coming, never be afraid. And with that, all unawares, he fell upon Isazon and his army, that were crushed, sure enough, by his onslaught all down the pass of Bethsenu he gave them chase, down into the plain, and eight hundred of them had fallen before ever they took refuge in the country of the Philistines.

By this, the neighbouring peoples had begun to take alarm, so dreadful a strike had Judas and his brethren appear to them, and the renown of him as reached the king's court, all the world was talking of Judas and his victories. An angry man was king Antiochus when the news came to him of his last word scored, and had all his army summoned together, a brave army, he was of it. The treasury must be opened, to provide the troops with a whole year's pay, and heap them to readiness for every need. Why, is what was this? So heavily had Judas suffered, so great the damage he had received by the abolishing of his ancient wages, that want stricken had come to them, and the treasury was in default? Whence, now, to defray the cost of that happen he had made so slow, and with so little a hand?

Here was the king in great confusion of mind, and his thought was, to march into Syria and take toll of those countries, great store of money he might there amass. But he left Lydas behind, that was a man of high rank and royal blood, he was to administer all the business of the kingdom, from Ephraïm down to the Brook of Egypt, and have charge of the young prince Antiochus, until the king's return. Half his army he entrusted to Lydas, and the elephants besides, and he signified all that he would have done, concerning Jude and Jerusalem particularly. A force must be sent to overpower all that fought for Israel, as were yet left in Jerusalem, and make a clean ridance of them, so none of them must be left; all through the country-wards must be brought in from abroad, and the lands distributed to them. With that, the king left his capital of Antioch, taking the remainder of his army with him, it was the hundred

and forty-seventh year of the empire. Soon he was across Euphrates river, and on the march through the high countries.

- 23 Their generals Lydas appointed for the task; Ptolemy son of Dasy-
menes, Nicanor and Gorgias, nobles all that were high in the royal favour,
24 with forty thousand foot and seven thousand horse they went to march on
25 Judea and make an end of it, as the king had ordered. So on they went,
with all this army at their back, marched on, and pitched their tents near
26 Eleutherus, down in the valley. He saw the soldiers all about were appalled
at their coming, and made their way into the camp with great sums of
silver and gold, and a number of servants besides, thinking to buy Israel-
an dinner, or else, no, from Syria and Phoenicia made common cause with
the invaders.

- 27 Judas, then, and his brethren found that nation had gone free, had no
more, here were the enemy encamped within their frontiers, they heaped
besides, what orders the king had given for the destruction and taking
28 away of their people. And the word went round among them, Now is
the hour, the last hour of our race, now is to do battle for people of ours,
29 necessary of course. So a general assembly was called, they must make
30 ready for the fight, and pray besides, to win mercy and pardon. Now is
Jerusalem, Jerusalem lay there, no city but a desert waste, nor any of her
own walls and walls, her sanctuary defiled, her citadel garrisoned by the
31 then, she was but a house of the Gentiles. Ten days for the men of Jacob,
32 yet not help standeth there now. As Manphar, then, they gathered,
looking across towards Jerusalem, that was when Manphar, too, had as
33 place of prayer. All that day they fasted, and wore sackcloth, and covered
their heads with ashes, and tore their garments about them.

- 34 What sight were that? Here, lying open, was a copy of the law, such
as the heathens were ever making much of, . . . the counterpart of their
35 own statutes! Here they had bought priestly vestments, and offering of
first-fruits and tithes, here Nazirites were gathered, ripe and ready for
36 the payment of their vows. And a loud cry rose in heaven, What shall we
37 do for that, thy veterans? Whether-comest there now? Sanctuary of thine
38 is all profanation and defilement, priesthood of thine all misery and
39 despair. And now, see where the heathen master their arms to destroy
40 us? Needs not we should tell thee, how wonderful their arms. Loed, but
41 for thy aid, how shall we resist their onslaught? Loedly their words, and
loud the trumpet ring.

- 42 Thereupon Judas chose out who should be their leaders, one with a
thousand, one with a hundred, one with fifty, one with ten men to follow

¹ As the eastern winds, it can only mean that heathen governments had con-
sidered the scriptures, as being objects of veneration to the Jews or at least that Jews
were so themselves. But it seems possible that the text is difficult.

him, he went home, too, all such as the few boldst amongst, all that had but a few swift horses, or married wife, or plumed viceroy, and whosoever had no stomach to the fight.² Then they moved camp, and pitched their tents in neighbourhood of Baugatan. Now for guided horse, cried Judas, and heave a heart! By to-morrow's light, you must engage yonder heathen, sworn enemies up on, and on the ground we hold sacred. Fetter the in battle, as your lives be not our men and our necessary outpowered. Be it what it may, heaven's will be done!

CHAPTER 4

THAT night, a detachment of five thousand horse and a thousand picked bowmen left their tents, under the command of Gorgias, thinking to reach the Jewish camp and strike a sudden blow at it, for guides, they had men of the Jerusalem nation. But Judas had word of it; not he went, and all his valiant company with him, to attack the entire body of the king's army at Baugatan, while the defenders of the camp were yet scattered. So Gorgias, making his night attack on the camp of Judas, and finding it empty, made no doubt they had given him the slip, and set on crossing the hill-country for them; meanwhile, came day-break, and there was Judas down in the valley. True, there were but three thousand at his back, the defence and attack very ill arrayed; and here was the army of heathen folk, both strong and well protected, with cavalry circling about them, man hard to steel! But Judas cried to his fellows, What would you be dismayed by the numbers of them? Would you give ground before their attack? Behold ye, what a host it was Pharaoh sent in pursuit of our fathers, there by the Red Sea, and they escaped none the less! Now, as then, because we heaven with our care, will not the Lord have us quail? Will he not remember the covenant he had with our fathers, and now, this day, rescue us at our coming? No doubt shall the world have thenceforward, but there is one chosen Israel for his own, and grant her deliverance.

And now the heathen folk caught sight of them as they advanced to the attack, and left their tents to give back. Thereupon Judas' men sounded in with the trumpet, and the two armies met. Roused the Gentiles were, as men enough, and took to their heels across the open country, round of the pasture even catching the hindmost. All the way to Gethaim they were chased, and on into the plains by Idumea,³ Arrava and Jerusa,

² See Deut. 20.3-4.

³ For Idumea's name Greek manuscripts read 'Judaea.' Herodian reading gives a good sense, and it seems possible that the name of Idumea, or some other Palestinian town, has been accidentally substituted.

10 with a host of three thousand men. When Judas and his army came back
 11 from the pursuit, Nicotimus, he told them, to run quickly after the
 12 spoils of the camp; there is battle still awaiting us over Jordan. Not far
 13 away, in the hill-country, lie Gorgias and his army; first smite him and
 14 beat you the enemy, and then you shall fall to your pillaging unafraid.
 15 Even as he spoke, they were met of a company that watched them from
 16 the hill-sides. But by now the camp was on fire, and it needed no more
 17 than the token of it to smite Gorgias of his defence, that night took the
 18 heart out of Syria, the more so when it proved that Judas and his army
 19 were in the valley, all opposed for battle, and they died for their lives,
 20 down into the plain of Philistia. So to the pillaging of the camp Judas
 returned; what gold and silver they found there, what garments of blue
 21 and sea-purple, what rich treasure! Be sure there was singing of songs
 on their homeward journey, as they praised God in heaven, God who is
 22 gracious, whose mercy endures for ever. *Now was a day of signal deliver-*
ance for Israel.

23 And what of Lyttai? News reached him, through the survivors, of what
 24 had befallen, and he was both sick and sorry at the hearing; his own
 25 will crossed, and his master's command ill carried out. So, in the fol-
 26 lowing year, he made a muster of sixty thousand picked men, with five
 27 thousand horse, to crush the rebellion, into Judaea they marched, and
 28 encamped at Bethoron, where Judas met them with ten thousand.¹ At
 the sight of their great numbers, this was Judas' prayer: Blessed art thou,
 29 Saviour of Israel, who dost make use of thy servant David, a great
 onset to overthrow! Victory thou dost give, over an invading army, to
 30 Saul's son Jonathan, and the squire that bore him company! So may
 31 powder-horn, left at Israel's mercy, witness its confidence in strength and
 32 in speed, write terror into them, let their manhood melt away, as they
 33 tremble at the approach of doom; sword of thy true lovers be their un-
 34 doing, triumph-song of thy worshippers their death! With that, battle
 was joined, and of Lyttai's men, five thousand were left dead on the field.
 35 What should he do? How many his troops lost in disaster, here was Judas
 in command of brave men, that would as soon have an honourable death
 36 as life itself. Back he went to Ananias, and there looked soldiers for a
 greater expedition yet against Judas.

37 And now Judas and his brethren had but one thought; the enemy van-
 quished, they would beset themselves to Jerusalem, to cleanse and
 38 restore the sanctuary. So the whole army fell into one, and they climbed
 39 the hill of Zion together. What saw they? The holy place desolate, the
 altar profaned, choiced gates, courts overgrown with brambles, the

¹ For 'Judas' the Greek manuscripts have 'Mithras,' and for 'Bethoron,'
 Bethanai. Cf. verse 42 below.

factor: clothing or ornamentation, the priests' lodging is ruined. Upon this, as there was striking of garments, and loud lament, then they cast on their heads, and fell face to earth, sounded the bugle, and raised their cries to as heaven.

And what did Jaddan? First, he sent a slave to engage the stonemason's garden, while the holy place was cleansing; then he chose priests, with as out best or blameless, and true lovers of the law besides, who themselves as cleansed the sanctuary, not any stone that was polluted with idolatry but they had as away into a place unclean. And next, he must concern him-as with the altar of burnt-offering, then were now all defiled. And it was as good counsel they took, the altar must be destroyed, also the day when the Gentiles polluted it should be remembered as their shame. So destroy it they did, and laid up the stones as a place apt for their purpose, that as on the temple hill. Here they must remain, until the coming of a prophet that should give sentence, what was to be done with them.

Then they raised a new altar in place of the old, using stones that had as never fit: the pillars, as the law books¹ required stone and lime walls, and as not both temple and temple-courts of their defilement. Now upper-as terraces, too, the temple must have, lamp-stand, incense-altar and table be restored to it; incense be put on the altar, lamps kindled to light the as holy place, loaves set out on the table, and walls hung up, then as length as their task was accomplished. On the twenty-fifth of Chislev, the month as month, as the hundred and forty-eighth year, they were before daybreak, and offered sacrifice, as the law bids, on the new altar they had set up, as This was the very month, the very day, when it had been polluted by the as Gentiles; now, on the same day of the same month, it was dedicated anew, with singing of hymns, and sound of harp, silver and cymbals. There-as upon all the people fell down face to earth, as adore and praise the heavenly author of their liberty, and for eight days together they cele-as brated the altar's renewal, burned victims and brought welcome-offering with glad and grateful hearts.

They deduced the festival of the temple, at this time, with gold crowns as and exorcisms, consecrated the gates and the priests' lodging now, and furnished it with doors; and all the while there was great rejoicing among as the people, as for the return of the brethren, they were heard as more. No wonder if Judas and his brethren, with the whole assembly of Israel, as made a decree that this feast should be kept year by year for eight days together, the feast-day of the altar's dedication.² Come that season, then, the twenty-fifth day of Chislev now, all was as to be rejoicing and holiday. At this time, too, they finished the hall of fifty, with walls and as

¹ See Ex. 26:35.

² Cf. Ju. 1:10.

- 7 strong nations all about, never more should Gentile feet profane it. Judas
 got a genuine threat, and would have it strong enough to command
 obedience; a bulwark hard next to any attack from the hordes of
 Idume.

CHAPTER 3

- 1 GREAT indignation had the Gentiles that lived round about, when
 they heard that wine and temple were standing as of old. Their first
 thought was to red their own territory of Jacob's land, and all at once
 they set about to murder and harry them. So Judas must needs also come
 against them, Bani's men at Nablus, and the men of Acrabattene, that
 were keeping Idumea full under strict steps; and specially he deflected
 them. Nor might he overlook Bani's wife and the overbearing day showed,
 as he drizzling Israel at witnesses by laying an ambush in his path. Then
 he chased unto their strongholds and besieged them there; laid them
 under a ban¹ and burned the strongholds to the ground, with their de-
 fenders in them. Then he moved over into Ammon, where he came upon
 strong resistance and a great number of men, that had one Theodorus for
 their leader; often he engaged them, and so often put them to rout, when
 he had deflected them, and taken them with its daughter coverings, he
 marched back into Judaea.

- 2 But by this all the brethren felt in the country of Galilee were making
 common cause against their Jewish neighbours, eager to be rid of them.
 3 And these, taking refuge in the stronghold of Dastarna, sent dispatches
 to Judas and his brethren. Now he all the neighbours, they were, banded
 together for our destruction. Even now, Theodorus at their head, they
 are setting about the reduction of this our fortress, come speedily to the
 rescue; they have taken great toll of our lives already. Still, all these
 clusters of men that had their dwelling in the Trachon country, carried
 away, their women, their children, and their goods, nigh upon a thousand
 victims then, and there have perished.

- 4 This letter was read in the morning, when all of a sudden came other
 envoys from Galilee, their garments rent about them, their message was,
 5 Pelegabai, Tyre and Sidon were up in arms together, and all Galilee was
 a common with brethren full, bent on vengeance. Grave tidings, these, for
 Judas and his people, men they in high debate, and took counsel how they
 might best aid their brethren in peril of assault. And now Judas must
 share the command with his brother Simon; Pelegabai they men, said he, and
 6 make for Galilee, while Jonathan and I march into Galilee. Part of his
 army he left to defend Judaea, with Joseph son of Zachary and Amelias

¹ Cf. Jos. 8. 27, 28 and other passages.

for its capturing. Here is your charge, and beyond see to it that you do not embarrass yourselves with the Gentiles while we are gone. To Simon and to Gollas three thousand men were allotted; to Judas and to Galilee eight thousand. As for Simon, when he reached Galilee, full many a battle he fought with the Gentiles, that he drove ever before him, till he pursued them at last to the very gates of Ptolemais. Of the enemy, some he drove thousand fold, and his men had the spoiling of them; the houses of the Gentiles in Galilee and Arama he took home with him, and they wives and children and all they had; great spoiling there was when he brought them back safe to Judaea.

Meanwhile Judas Maccabeus and his brother Jonathan had crossed to the Jordan, and marched for three days through the desert. There the Machabeans came to meet them, and told them of all that had befallen their brethren in the Galilee country; how there were many whom their fellow citizens had brought to buy in such great fortified cities as Basmis, Bozot, Alima, Capbon, Magash and Carmanis; besides many others cut off in the rear of the Galilean towns. And to-morrow, he was told, the heathen mean to occupy these cities with their army, relying upon the Israelites not making an end of them. Whereupon Judas and his men suddenly turned aside from their course into the desert of Bozot, and took the city; all its menfolk he put to the sword, and carried off the spoil of it, and burned it to the ground. As night-fall they continued their journey, and reached the Irbidus stronghold.¹ What a sight was that that met in their eyes, when day broke! A great rabble of men past all counting, that brought up scaling-ladders and engines, as if they would take the stronghold by storm. Here was the heathen thronging the cry of them west to top to horizon, loud as chariot-call, and a great cry, too, was raised within the city. Now, cried Judas to his men, now to fight for your brethren's deliverance! And head at the enemy's heels he followed, with three companies of warriors that like swarms as they went, and cried aloud in prayer. The name of Machabeus once heard, how fast Timotheus' army at his approach! How glorious the blow that fell on them, when eight thousand fell in a single day! Once more Judas turned aside, to the Magash took he by storm, drove men off it, took spoil of it, burned it to the ground; then on to seize Capbon, and Magash, and Bozot, and the remaining cities of Galilee.²

¹ The word 'Irbidus' is not in the original, but evidently the manuscript was either then corrected in verse 22 above, or the use in which the Israelites of Bozot had taken refuge.

² There is some uncertainty about the names here, 'Capbon' is perhaps the 'Capbar' of verse 18, and 'Bozot' should perhaps be identified with the 'Bozot' (in the Greek, Bozot) of the same verse. Bozot has already been destroyed in verse 18.

11 Yet, when all was done, Timotheus put another army into the field,
 12 and occupied them by Raphon, across the stream. When learned Judas
 13 from the scouts he had sent forward? Here were all the neighbouring
 14 tribes assembled in great force, with hired support from Judas horde,
 15 ready to engage him, so not he marched to offer battle. What he, and
 16 Timotheus to his captains, tell Judas and his army much prouder streams.
 17 Cross he and challenge us, we may not spend, beyond doubt he has the
 18 mastery of us. Fear to the passage, and encamp on the further side, then
 19 cross we boldly, the day is ours. But Judas, when he drew near the
 20 river, had scouts-posters at attention by the stream, that were
 21 charged to let none linger behind, but stand every man across into battle.
 22 So he crossed, challenging them, and all the army at his heels, and were
 23 enough the Gerasa host was scared at their coming, threw arms away,
 24 and sought refuge in the temple at Carmus.¹ Upon taking the city, he
 25 burned its temple to the ground with all that was sheltered in it, so was
 26 Carmus vanquished, and could make head against Judas no more.
 27 And now Judas gathered all the Israelites in the Galilee country, high
 28 and low, with their wives and children, a whole army of them, to come
 29 back with him to Juds. They journeyed safely as far as Ephraim, that was
 30 a great city and well fortified, the very gate of Judas was in sight or left
 31 it they might not, there road lay through the heart of it. And what most
 32 they do, the menpeople, but stand to the defence of it, had beset the
 33 entrance with great boulders! Thereupon Judas made peaceful overture
 34 to them: Come to leave, said he, to make our way through your country
 35 secure, nor any harm shall befall you, we ask but the right of passage, and
 36 on foot. But open the gates they would not; so Judas made a cry through
 37 the camp, every man should go to the assault,² there where he stood; and
 38 go to the assault they did, the fighting men of his company. All day and
 39 all night they assailed the city, and Judas was given the mastery of it.
 40 Never a male creature there but was put to the sword, the city was
 41 plundered and pulled down; and to be passed as through the streets of
 42 it, all paved with dead men. Jordan they must still cross, then by the
 43 great plain that flows Bethan; and so the host Judas went over to and fro,
 44 rallying the stragglers and encouraging the people on their journey, till
 45 the land of Juds was reached. Glad and merry were men's hearts as they
 46 climbed up Sion mountain, and there offered burnt-offering in thanks
 47 for their safe home-coming, with never a life lost.³

¹ Verses 40-42. It is not clear whether Timotheus was taking the advantage of his opportunity, in taking an army from the camp of enemies (cf. I Reg. 14-15, 26). Perhaps we are not meant to picture the crossing as taking place unopposed.

² 'Go to the assault', literally, according to the Greek, 'to assault,' but cf. the use of the corresponding Hebrew verb in Jos. 22, 32 and elsewhere.

³ Literally, 'thereupon some of them had offered until all returned safe and sound, of none on Mt. Sion'.

So fought Judas and Jonathan in Gath, and their brother Simon in a Galilee at the gates of Ptolemais; meanwhile, what of Joseph son of a Zachary, and Azarias, that had charge of the persons? News came to them of victories gained, and great deeds done, and nothing would stir a bit if they must make a great name for themselves too, by offering battle to the Canaanite round about. So notices went out to the army, to march on Jerusalem, where Onias and his sons came out to meet them. Back fell Joseph to say Azarias to the forefront of Judas in great disorder, with a loss of ten thousand men, each of whom they brought on our arms, because they would not listen to Judas and his brethren, but must be great warriors like the rest. None of that men they sparing that should afford an Israel deliverance.

But as for Judas and his company,¹ they were held high in honour, as both among Judaea folk, and wherever the concerns of them was heard; all flocked to greet them with cries of acclaim. But still he and his brethren would lie on the earth, reflecting the mass of Edom in the south country; on Helens and its daughter some time the blow fell, neither will nor men of it but was hurled to the ground. Then he moved a camp, to march on Phoenicia, and would make his way through Samaria.² From there were that took up arms and fell in battle that day, selfish desire of a warrior's prowess.³ And now Judas turned aside to Azarias, as in the company of the Philistines; there he pulled down, arrays of their gods hurled to earth, gave up their cities to plunder, and so came back again to the land of Judea.

CHAPTER 6

KING ANTIOCHUS was still on his journey through the high countries, when he found still of a city in Syria called Elyma, renowned for its treasures of silver and gold; here was a temple of great magnificence, that had golden vessels in it, brass-plated and should left there by Philip's son, Alexander of Macedonia, the first emperor of Greece. Thither he marched, intent on seizing the city and plundering it, but here in the night was, because the townsmen had news of his purpose, and came out

¹ 'Judas and his company'; the Latin text has 'the men of Judea,' which yields no good sense, 'Jude' and 'Judea' being interchangeable terms at this period. The Greek text, 'the men Judas and his brethren.'

² 'Samaria' is probably a false reading for Maron, which lay on the route between Elima and the Philistines.

³ Most of the Greek manuscripts have a different and very curious reading, 'therein those men that fell in battle that day, because he (Judas) desired to play the warrior, with which design he went into battle unadvisedly.'

to offer battle. So he was sent to the east, and many rode himself back to Babylon, quite only disappointed.

- 1 And then, as the Persian country, a messenger reached him with tidings
- 2 from Jude. First were his armies, and Lyfias, that elsewhere stretched out
- 3 with to leave a sentence, had hit the Jews' manner of the field. Now they
- 4 were strong and well-armed, such spot they had taken from the enemy
- 5 they overthrew, gone was that doling siege he had set up over the altar
- 6 at Jerusalem, high walls, as of old, protected the sanctuary; nay, they had
- 7 made shift to turn his own stronghold of Bethoron.
- 8 What were we able! The king was all bewilderment and consternation;
- 9 he took to his bed, fallen into a decline for very sadness that his hopes
- 10 had faded fast. Long time he languished under the double burden of his
- 11 grief, and knew at last he was to-die. So he called his friends about him,
- 12 and bade them farewell. Here is sleep quite gone from me, said he, as
- 13 died in the heart of mine with doubt unremoved. Thus runs my
- 14 thought: How comes it that I have fallen upon such evil days, such a
- 15 flood of calamity as now befalls me; I, that in the days of my greatness
- 16 loved men well, and was well beloved? And now remains the memory of
- 17 all the havoc I made in Jerusalem, spent of gold and silver I robbed from
- 18 it, doom of mine against the everlasting, and for no fault. For all deeds,
- 19 here is the source of all these miseries that have come upon me; look you,
- 20 how I die consumed of grief, in a strange land! Thus he sent the Philip,
- 21 one of his trusted friends, and gave all the kingdom unto his charge,
- 22 crown and robe and ring he delivered to him, bidding him seek out prison
- 23 Antiochus, and bring him up as near to the chains. Thus and thus died
- 24 king Antiochus, in the hundred and forty-ninth year of the Grecian
- 25 empire. And Lyfias, hearing of his death, overthrew that same prison
- 26 Antiochus, that he had brought up from Babylon, giving him the name of
- 27 Eupator.

- 28 Meanwhile, what of the Jews that clark about the holy place? Here was
- 29 the passage of the crowd homing them in, looking over to do them
- 30 injury, and to weaken the Jewish cause. So Judo was that made us and
- 31 of them, and summoned the whole people to rally for the siege. Rally
- 32 they did, and began the siege in the hundred and thirtieth year, with much
- 33 assailing of catapults and engines. But some of the defrauders slipped
- 34 out, and these, with traces of levities weak to support them, went off
- 35 to gain the king's sentence. With these never being content, they asked,
- 36 it had do our brethren right? Jews are we, that resolved we would be loyal
- 37 to thy father, his policy forbidding, he will obeying. What come of it?
- 38 Our own fellow Levites would have no more of our company, show all
- 39 in they could lay hands on, settled us of our possession. Not us only, but
- 40 all the country about them, their violent demands; even now they
- 41 stand arrayed against the citadel at Jerusalem, ready to take it by storm,

and have fortified Bethsura. Forcethill their plans thou shalt, and speedily, if as they will go further yet, and there will be no holding them.

Angered by these tidings, the king sent for all his trusted friends, for as his army captains and his commanders of horse, mercenarils, too, were taken from foreign countries, and from the islands east of sea, till he could put a hundred thousand foot and twenty thousand horse into the field, besides thirty-two elephants, issued to war. Through Ekers they marched, and assailed Bethsura, long they held it besieged, and both engaged to attack it, but then, by a heavy rally, the defenders turned to attack.

Meanwhile, Judas drew away from the citadel, and encamped at Bethsura, close to the king's army. For dawn broke, the king was wroth, as and his men marching hot-foot towards Bethsacharam, where the armies made ready for battle, with a great blowing of trumpets. As for the elephants, they were blindeed to battle with juice of grape and mulberry, and so divided here and there among the troops. A thousand foot-soldiers were assigned to each, in coat of mail and helmet of brass; with each went five hundred picked horsemen; these were waiting ready for every horse at its station, and came so wherever it went, never leaving its side. On the back of every horse was a strong protecting tower of wood, cunningly fitted; and thirty-two valiant men were appointed to do battle from the heights, ever and above the helmet that was the horse's driver.¹ The remainder of the cavalry were stationed on either wing, to draw the attacking horse with a clamour of trumpet,² and harass them as they stood tight packed in their rank. Brightly the sun shone down on a shield of gold, shield of brass, till all the mountains-side gave back the glancing rays of these, and dashed like points of fire. Part of the king's army was drawn up on the heights, part on the level plain, whither they came on and in good order; and ever, as they went, increase of voices, a tramp of feet, and clash of as unflinching the cavalry-side trod them, as great reader army war, and as valiant. But Judas and his men closed as with them, and gave battle; and of the king's soldiers, there were six hundred that fell.

What did Eleazar that day, the son of Simeon?³ Here was one of the as horses that were decked as royal trappings, and tottered high above the rest, There rode the king, thought he, and with that, he gave his life, as was deliverance for his country, and for himself imperishable renown.

¹ The meaning of the original is, that each elephant carried no less than thirty-two fighting men. The expression is perhaps due to some error in the copying of the Greek manuscript.

² There is no mention of trumpet in the Greek original. But the use is obvious, and perhaps correct.

³ In the Greek, "Eleazar Simeon," perhaps a corruption of "Eleazar" & γ. above.

10 bravely he ran up to it, there in the heart of the press, slaying to right
11 and left of him, men fighting on either side, till he could creep in between
the very feet of the elephants, crouched there, and dispatched it, and so,
crushed by its fall to earth, died where he lay.

12 But now, finding the royal forces so strong, and so determined as their
13 attack, the Jews withdrew from the encounter. To Jerusalem the king's
men followed them, and nowhere was the king encountered against Judaea
14 and mount Zion itself. With the defenders of Bethsura he had made
terms, yield up the city they meant, so all were they reconciled for a sabbath,
15 as a year when the land lay fallow;¹ then Bethsura was in the king's hands,
16 and he put a garrison there. But it was against the holy place itself that he
rained his arms, and long he beleaguered it; what catapults he brought to
bear on it, what engines! Flies-bay darts, fire stones and javelin and
17 arrow from mangonel and arbalest, and the slings took their turn. As for
the Jews, they met engine with engine, and fought on day after day. But
the seventh year had come round, and what store was left in the city had
been eaten up by the new engines poured from Gentile campers, so food
18 was none to be had. Only a few defences were left in the holy place now,
the rest, overrun by famine, had dispersed to their homes.

19 But Lydia could not wait; he had news from Antioch. That same
Philip, whose king Antiochus, on his death-bed, had appointed to bring
20 up the young prince as heir to the throne, was now returned at the head
of his army from the land of the Medes and Persians, and would then take
21 charge of the realm. So Lydia must batten himself to the king and his
generals, with such words as these: Our plight grows daily worse; scant
food is left us, and here is a fortress well defended; all the business of the
22 realm claims our care. What reasons, but so many friendly advances,
23 offer terms to the besieged and to all their countrymen? Give we leave
they should follow their own customs as of old, which customs regulate
24 us; we have brought all this ill-will and all this trouble upon us. King
and chieftains fill us with his designs; offer peace they did, and the offer
25 was accepted. So, upon terms with the king and his generals, the Jews
gave up their stronghold, and what must the king do, once he had let
30 out on mount Zion and discovered the strength of its defences, but
31 break his oath, and have all the walls of it pulled down! Then, with all
haste, he took leave of it, and returned to Antioch, where he found Philip
in possession, and loosed war on him, taking the city by storm.

¹ Cf. Lev. 25. 4.

CHAPTER 7

It was now, in the hundred and fifty-first year, that Demetrius, the son of Seleucus, escaped from Rome and landed with a small retinue at one of the sea ports, where he was proclaimed king. No sooner had he set foot in the palace of his ancestors, than his men had hold of Antiochus and Lyzus, meaning to bring them into his presence: but he was warned of it, and gave it out, nigh to them he would have mercy: so they were dispatched by the troops, and Demetrius established himself on the royal throne.

To him came certain Israelites, enemies of the law and of religion, with Alcimus at their head, a man who coveted the high-priestly office. And then, in the royal presence, they defamed their own people: Here he, Judea and her brethren have made away with all thy friends, and driven us out of our country! Do but send some trusted agent to survey the state of it, the havoc this man has wrought upon our own persons and upon the king's domains; ay, and to punish his pursuers, with all who comfort them. The king's choice fell on Barchades, a courier that was loyal to him, and had charge now of all the royal east of Babylon. Of the havoc wrought by Judea he should be judge, and with him went the valiant Alcimus, now exalted in the high priesthood, that should the royal vengeance fall on Israel.

So they took the road, and reached the head of Judea with a great army at their heels. Thence they came out, to chastise Judea and his brethren with fur punishment; but from thence they got no hearing, the sight of their retreat was enough. It was a company of women that went out to meet Alcimus and Barchades, asking for handsome rooms, of all Israel, the Amalekites were foremost in demanding peace; Here is a priest of Aaron's line, said they, in yonder company, fear us so ready from him. Fear is promised he made them, and swore they should take no harm, nor their friends neither; and they took him at his word. And what did he? A still a ring of them he seized and put to death in one day: Not only the word was written, Stealing corpses of thy true lovers they have carried about on every side of Jerusalem, and there was none to bury the dead. After a day, all alike despatched the new-comers and shrunk from them; less was either near our truth, when covenant and sworn promise were for nothing. So Barchades left Jerusalem and pitched his camp at Bethmoche, where he made search and laid hands on many that had deserted from his own army; some of the Jews he massacred besides, and had their bodies flung into the Great Cistern; then he left the whole country in Alcimus' charge, with troops to maintain him. So off went Barchades to his master,

11 and Alcimus refused to make the best of his high position. He sent
all the noblemen in Judaea rallied to his side, and took possession of the
country, to Israel's great mischance.

12 Little it liked Judas, to see Alcimus and his crew outwitting the men
of Israel to never the Gentiles' body; from end to end of Judea he passed,
extorting vengeance on such as had left his cause, till they might take the
13 field no longer. Everywhere Judas and his company had their way, and
the sight of a ramped Alcimus he was as much for them as he, too, went
14 back to the home, loud in his complaints. Thereupon the king sent out an
army for the people's weeping, with Nicanor at the head of it, that was
one of his most terrible princes, and had a grudge against Israel to satiety.
15 Thus Nicanor, reaching Jerusalem with a great army, made proudness over-
come to Judas and his brethren, but graciously: blood is gone there
should be flows given between us, he said. Let me come with a handful
16 of men, and pacify we together under safe conduct. Come he did, and the
greeting between them was friendly enough, but Judas was like to have
17 been misled, then and there, by the enemy: and when he had proof of
Nicanor's treachery, he was as dead of him and would parley with him
no longer.

18 Nicanor, then, his plot being now manifestly discovered, would take us
in the field; it was done so Cybaramites that he engaged Judas, and his
army, scored with a loss of five thousand men, must needs take refuge in
19 the Keep of David.¹ It was after this that Nicanor made his way to Marais
Sion, where some of the priests and elders came out to greet him in
friendly fashion, and show him how burnt-sacrifice was offered there on
20 the king's behalf. But nothing could they get from him but mockery and
contempt; he did disdain to show sacred persons, and sent them away with
21 threats. In his anger, he vowed in their nothing would come but he
should have Judas and Judas' way in his army; if not, he would burn the
temple down, as soon as ever he returned in safety. So, in high disdain,
22 he left them, and the priests must take themselves back within the walls,
where they stood before altar and temple, praying very earnestly. Lord,
23 they said, thou hast chosen this house to be the shrine of thy name; here
thy people should offer prayer, and see for thy favour. Do thou exempt
thyself on chastity and easy birth, did they in the world's peril! Wouldst
thou forget their blasphemy, should they escape with their lives?

24 After this, Nicanor left Jerusalem, and pitched his camp at Bethgaza,
where he was met by a fresh army from Syria. Judas, in his camp at

¹ According to Josephus, who usually follows the sacred narrative closely, it was Judas who was defeated and forced to take refuge in Jerusalem; that would accord better with what follows, and it seems possible that the text has been incorrectly preserved.

Adara, had but three thousand men. And this was the prayer Judas prayed. Thus was, Lord, when Sennacherib's men were laid in their sleepings, and thy angel came to smite them down, a hundred and eighty thousand of them. This day a new enemy overtake us with a our unlaughter, and let all the world know what comes of despising thy holy place; for his ill-doings, all require hurt.

It was the thirteenth of Adar when the two armies met, vast enough, as Nebuchadnezzar's army was overwhelmed, and himself the first to fall in the encounter; whereupon the rest, seeing their leader gone, cast weapons away and took to their heels. For a whole day the pursuit of them went on, all the way from Adara to the approaches of Gaza, and even there were trumpets sounding the loss and cry. Our camps Jerusha fill from all as the villages round about, to head them off;¹ all as fast they turned or buy and fall as the crowd's point all of them, never a man left. Spoil of them as was plundered where they lay, as the Nations, the Jews cut off the head from his body, and that night hand he lifted up so defiantly, and took them away, to be hung up in full sight of Jerusalem. Glad men they were as that day, and kept high festival, decreeing that never thereafter as should the thirteenth day of Adar go unobserved. And for a little while as the land of Jude had peace.

CHAPTER 8

JUDAS had heard tell of the Romans, and their renown. None was a powerful nation, that would exercise overtures none the less from such as served their friendship, plighting their word faithfully. A powerful nation indeed, what battles they had fought, what exploits achieved as yonder among the Getae, their conquered lands now! In Spain, as too, they had done great feats of arms; and at last, by policy and patient striving, was over the whole country, made themselves masters of all the silver and gold that was valued there. Came peoples from far away, kings as from the furthest corners of earth, to offer battle, they were overwhelmed and signally defeated, those cities as held were content to pay yearly tribute. Had they not crushed and conquered Philip, and Prusias king of the Getae, and all others that had levied war upon them? And what of Antiochus the Great, that ruled all Asia, and came against them with a hundred and twenty elephants, with horsemen and chariots, and a great army besides? The Romans overcame him, caught him alive, and as delivered both from him and from his heirs rich tributes, and hostages, with other conditions of surrender; took away from him India, Media, as

¹ "To head them off", the LXX has "had moved them with the Jews," probably through a misunderstanding of the word used in the Greek text.

and Lydia, that were his most cherished provinces, and gave them no long battles against. Later, word came that the men of Bethai were for marching in and making an end of them; what was the result of it? One of the Roman generals was sent out to engage them; full many in battle, wives and children were carried off into exile, goods plundered, the land conquered, its fortresses destroyed, and they are slaves to this day.

So it was with all the kingdoms and islands that defied their will, the Romans crushed them and took their heads away. But to their friends, that would live at peace with them, they were ever good friends in return. Kingdoms both far and near became their vassals, not any that loved their name but feared it. Helped they any man to a throne, the throne was his; their good will lost, his throne was lost too; so high was their renown.

Yes, with all that, was never one of them that went down, or went did in purple for his own apprehension. A senate-house they would have, where a council of three hundred and twenty met day by day, providing ever for the good estate of the commonalty; and every year they would swear one man with the rule and governance of their whole country, the rest obeying him, without any debate or contention moved.

So now Julius made choice of two envoys, Hysimeus, son of John, son of Jothab, and Jereus, son of Sheamus, to Rome they should go, and there make a treaty of good will and alliance. Rome's task it should be to rid them of the Greeks; yea; from the Greeks it was plain they could expect nothing better than grinding slavery. So, after long journeying, to Rome they came, and were admitted to the senate house, where they gave their message in follow: 'We have been sent to you by Julius Machabeus and his brethren, and by our countrymen at large, to make a treaty of alliance with you; this would they be enrolled among your confederates and friends. This proposition liked the Romans well; and they wrote back to the Jews on tables of brass, that should be kept in Jerusalem to serve them for a memorial, to this effect: 'Well speed they at all times, the Romans and the Jewish people, by sea and land alike; the Romans from either be slaves of war, assets of the enemy! Yet if war befall, and distress the Romans first, or any ally of theirs in any part of their dominions, such aid the Jewish people shall give in the common demands, as ungrudgingly. For the worth of the money they shall nothing find or forbear, be it corn, or wine, or money, or ships, according to the agreement made at Rome, and they shall observe these undertakings with no thought of their own advantage. In like manner, if the Jews be first threatened, a shall be for the Romans to give aid in the common demands,

¹ These words accord only the agreement which had reached Julius; it is not accurately correct in all points.

most willingly; providing neither corn nor wine, money nor ships, to any in that take part against them, according to the agreement made at Rome,¹ and they shall observe these undertakings honestly. Upon these terms, as the Romans and the Jewish people are agreed, if hereafter it should be to the will of both parties to enlarge or to contract them, they may do so at their discretion, and each relinquishing its pretensions shall have force accordingly. As for the wrong done by King Demetrius, we have now here a warning. What moment thou, as battles with so heavy a yoke the Jewish people, our friends and allies? Let them complain of thee once more, and as we have surely given them rebuffs, by hand and by everying war against thee.

CHAPTER 9

WHILE this was afoot, news came to Demetrius that Nicanor and his men had perished in the encounter. But he would still have his way, Bacchides and Alcimus should be sent back to Judah, and the northern command² of his army with them. Marching out along the Galilee road, they encamped at Masada in Ashtoth; the news was suppressed, and many of our sabbatarians recovered. Then, in the first month of the hundred and fifty-second year, they began an attack on Jerusalem, moving their camp to Beroa. It was a force of twenty thousand men and two thousand horse. Judah, encamped at Laisa, had three thousand picked followers with him, but these were greatly daunted when they saw what heavy odds were against them, and began to desert their lines, till no more than eight hundred of them were left. One by one they slipped away, and raise fresh levies he might not, with the battle so hard upon his back; what wonder if Judah lost heart, and was dismayed? Yet said he to the remnant that was left here, Up, go we to the attack, and try conclusions with the enemy! In vain they sought to dissuade him; Speed we away now, they said; for as now our skins are, we may yet join hands with our brethren, and do better hereafter, why, we are but a brood of! Nay, so said Judah, that may I never die when, shall them our backs? If our time is come, let us manfully in our brethren's cause, nor suffer any foul blot to fall on our name!

By this, the opposing army had moved forward out of its lines, and it stood flaming them, here were the two bodies of horse, the slingers and

¹ The Latin text, "according to the agreement made by the Romans."

² "Such persons", according to the Latin version, "whose party", but such a stipulation would make the whole story unedifying.

³ "The northern command", usually, "the right wing." Presumably this means the right extremity from Demetrius' point of view.

1 apdren going on before the rest, and the choice troops that would bear
 2 the shock of the encounter: here was Bacchides himself, on the right
 wing. This note and that the philistines drew nearer, with a great blowing of
 3 trumpets, and Judas' men, they raised a great cry on their own part, till
 the earth rang again with the noise of the two armies. Thus began, the
 4 battle went on from morning till dusk. On the right, where he saw
 Bacchides' army was strongest, Judas made the attack, and all the more
 5 valiant of his men with him, broke their line, and chased them all the
 way to nearst Azotas. But gave those on the left, seeing their right wing
 6 pressed, cut off Judas and his men from the rear, now saved the battle
 a great force, and there were many left wounded on either part, till at last
 7 Judas fell, and with that, all the rest took to their heels.

8 As for his body, his brothers Jonathan and Simeon recovered it, and so
 9 buried him where his fathers were buried, in the city of Modia. Given
 10 a lament all Israel made over him, and long they mourned him; Here is a
 great warrior fallen, they said, that once brought his people deliverance!
 11 What other leader Judas/Joseph, could do, grievesome achieved, you shall
 not find set down here, nor long the record of them.

12 Once Judas was dead, there was no counsel in Israel but counsel began
 13 to show its face there, and lawlessness to abound: under such leadership
 the whole country, at this time much depressed by famine, went over to
 14 Bacchides. Good care he took to cleanse out godless men, that should
 15 have the government of his country, and there raised a hue and cry after
 Judas' persons, haling them before Bacchides as he proscribed and went
 16 desperately: never, since prophecy died out among them, had the men
 17 of Israel known such dangers. And now all that had loved Judas rallied to
 18 Jonathan instantly. Since thy brother's death, they told him, none is left
 19 to take the field against our enemies as he did, but Bacchides and all else
 20 that bite a grudge against our race.¹ There is but one way of it, this day
 we have chosen that as he was wiser, our discipline, to fight our battles for
 21 us. So, from that day forward, Jonathan took command, as successor
 22 to his brother Judas. Bacchides no longer found off's that he marked him
 23 down for death, but of the Jonathan had warning, and took refuge, with
 his brother Simon and all his company, in the desert of Thecoa. It was
 24 there, by Asaph pool, they halted; and it was there that Bacchides, well
 informed of their movements, crossed Jordan at the head of his army and
 came upon them, one sabbath day.

25 This was the manner of it. Jonathan had sent his brother John, that was
 in command of the camp followers, on an errand to his good friends the
 Nabathaeans. They had brought a deal of their household stuff with

¹ The meaning of the Greek text is, 'all those of our race, none that bite a grudge against us!'

them, would the Nabathaeans take it into subduing? But, as they were, as some of Juchai's folk came out from Medaba, saved John and all that he had with him, and went off with them. Afterwards, John and Sanna heard that the men of Juchai had a great wedding towards them, they must bring home the bride from Nababath;¹ and with much pomp, because her father was a notable Chamaete chief. So, to avenge the death of their brother John, they climbed the hill-side and lay in ambush there. What a sight was this now their eyes! All manner of coat and display, the Nabathaeans, his friends and his brethren, passing on their way to the wedding-place, with beating of drums, and making of music, and all manner of writhes away! Then rose they up from their ambush and laid about them, all many fell wounded, and the rest fled over the hills, leaving all their spoil behind them. So turned they wedding mirth into funeral dirge, to avenge the murder of their brother, and widowers to the banks of Jordan again.²

Hearing of these things, Bacchides marched down to Jordan bank one Sabbath day, in great force. Up now! cried Jonathan to his men; engage as our enemy we must. Gone is the vintage we had till now, here is armed as force confronting us, and all around us is Jordan river, Jordan banks full of marbles and slabs; escape is none. Cry we rather upon heaven, as for deliverance out of the enemy's hand. So the battle was joined, and as here was Jonathan roaring all his strength to deal a blow as Bacchides, who declined the sacrament. What did Jonathan do? With all his might as pray, he lunged into Jordan. So now, to reach them, the enemy must swim for it across the stream.³ A thousand men of his following Bacchides lost as that day, and was that to return to Jerusalem.

After this, they took to fortifying the cities of Judaea with high walls as and barred gates, making strongholds at Jericho, Azmarum, Bethoron, Bethel, Themsara, Ptole and Thopon; here garrisons were set, for the harassing of Israel. Bethoron, too, Bacchides fortified, and Geras, and as the Citadel itself, keeping all of them well manned and provisioned, ay, as and the great men of all the country round must yield up their children as hostages, to be held in Jerusalem citadel for safe keeping. Then, in the second month of the hundred and fifty-third year, came as order from

¹ 'Nababath'; the Latin version has 'Nabatha,' possibly a scribe's error.

² vs. 22-25. This sentence is given by Jonathan as if it followed the events described as verses 47-49 but he has probably misunderstood the sequence of the narrative. In verse 35, the Latin version seems to require that Jonathan asked the Nabathaeans for the loss of their equipment, but the sentence given to the Greek text is more natural.

³ Literally, 'and they came across the Jordan to them.' The Greek text has 'and they did not come across the Jordan to them.' The meaning, in either case, can only be a matter of conjecture.

Alcimus, the dwelling wall of the temple's inner court should be dismantled. The Prophets' Building¹ he had already razed away, and began
 11 the dismantling, when himself was taken down, and all his plans interrupted. Dathathreion and pharisi, he never spoke again, even to dispose
 12 of his goods, but died there and then, in great torment.

13 Alcimus died, Balthedes was for Judaea no longer; every he went to the
 14 king's court, and for two years the land was at peace. But not long there
 was conspiracy afoot among the godless party, there were Jonathan and his
 15 men. Being weary of their safety, came Balthedes in again, he sought
 16 to take them off, and make one night's work of it. To Balthedes, then, they
 17 went, and imparted their scheme to him; whosoever he raised a great
 army for marching on Judaea, but first sent word to his partners there,
 bidding them raise Jonathan and his company for themselves. Word went
 18 abroad, and the plan miscarried; it was Jonathan² seized fifty members of
 Judaea, that were the authors of the conspiracy, and put them to death.
 19 Then, with Simon and the rest of his following, he removed to Beth-
 bessen, not in the desert, and set about rebuilding it, to make a stronghold
 for them.

20 Balthedes had news of this; gathering his whole force, and sending
 21 word to his Jewish supporters, he marched on and pitched his camp so as
 to command Bethbessen. Long time he besieged it, and brought up
 22 engines against it; meanwhile, Jonathan had left his brother Simon in
 command of the city, and was roaming the countryside. When he came
 23 back, it was with a band of men at his heels; must be Gileads and his
 clan, must be the men of Phasemus where they lay encamped everywhere
 24 laid about him, and well gained strength.³ As for Simon and his company,
 25 they made a sally out of the town, and set fire to the engines, afterwards
 they engaged Balthedes himself, and worried him, so that he must pay
 26 dearly for plot and type of his that came to nothing. So enraged was he
 with the malcontents whose counsel had brought him near Judaea, he per-
 27 mitted of them no death, and was for marching home again with the rest of
 28 his following, when Jonathan, hearing of it, sent envoys to offer peace,
 29 and an exchange of prisoners. This offer he gladly accepted, and carried
 out the terms of it, giving his word he would do Jonathan no more injury
 30 as long as he lived, and restoring all the prisoners he had ever taken in
 the land of Judaea. So he took himself back to his own country, and never
 31 came that way again. Israel had a respite from fighting at last, and

¹ The Prophets' Building (Gordis, *Weeks*) was presumably the same given to some part of Zerubbabel's temple; no allusion is made to it elsewhere.

² The name Jonathan is not given, but it seems the natural one to supply in the context. Jonathan, perhaps through a misinterpretation, substitutes the name for Balthedes.

³ Verses 59, 60. The original here is strongly worded, and perhaps corrupt.

Jonathan took up his dwelling at Machabos, whence he ruled the people thenceforward, ruling the land of Judaea till his death.

CHAPTER 10

AND now, in the hundred and sixteenth year, came Alexander, a son of Antiochus Epiphanes, and took possession of Persia, where he was received with royal honours. A great fierce king Demetrius lived, when he heard of it, and went out to give him battle; at the same time, he wrote to Jonathan, in such loving terms as should flatter his dignity. No time to be lost, thought he, in seeking friends with this man, before he takes to conquering Alexander against us; for wrong dogs to himself, and his brother, and all his race, he bears us a grudge yet. So he empowered Jonathan to muster an army, and to make weapons of war, as the city of Syria, the hostages, too, in the which were to be given back to him.

When Jonathan came to Jerusalem, well wroth was heant about, not to the townfolk only, but to the civil parties, great was the fear felt on all who heard, how was Jonathan commissioned to levy troops by the king's own order? The hostages were surrendered without more ado, and given back to their parents; and he himself took up his quarters in Jerusalem, where he set about building up the city and repairing it. It was the walls needed rebuilding, so he told his workmen, on every side, the hill of Zion must be defended with heavy stones, and particularly they obeyed him. As for the alien folk that guarded the stronghold Bethesda as had left, they fled immediately; what matter if their posts were shown down? They were for home. Only Bethsai was garrisoned now, and that by traitors to God's law and commandments, it was all the refuge they had.

King Alexander heard of these overtures made by Demetrius; heard, too, the story of Jonathan and his brethren, battles fought, and deeds done, and labours endured. Why, said he, this man has not his match anywhere; since it is we should court his friendship and alliance. With that, he wrote him a letter, and these were the terms of it. King Alexander, to Jonathan his brother-in-law, greeting! We have heard tell of a thee, a man so valiant, and so well worthy of our friendship; as token or wherein, we appoint thee high priest of thy own race thenceforward, and to have the title of the King's friend. With that, he sent him a purple robe and a gold crown; Take over our part, said he, and hold fast the bond of friendship. So, when the seventh month came round, in the hundred and sixteenth year, Jonathan died himself with the sacred unction at the feast of Tabernacles; an army he levied besides, and made weapons of war in great abundance.

11 Said sad and sorry Demetrius was when he heard of these doings; Him is
 12 as ill day's work, and let, to let Alexander himself as in making alliance
 13 with the Jews, to his great comfort! From me, too, they shall have a mes-
 14 sage of amnesty, they shall have treasures and gifts, the Jews shall be my
 15 good friends yet. And thus he wrote: King Demetrius, to the people of
 16 the Jews, greeting! Here is welcome news we have of you; right well you
 17 have kept words with us, honoring the treaty when you might have taken
 18 part with our enemies. In this loyal mind continue, and your good
 19 offices shall not go unrewarded: much amnesty you shall enjoy, much
 20 largesse receive.

21 By these presents, I exempt both you and all Jews from the poli-tax,
 22 silver-tax and corn-tax: thus I remit and forgive, with my right as a third
 23 part of your seed-sown, and half your fruit-crop. From this day forward,
 24 now and for ever, I remit all this from Jude and from the tribe of
 25 Simeon and Gadilee¹ lately added to it, there shall be no toll-taxes. For
 26 Jerusalem, it shall be a place set apart, a free city with its own confines,
 27 mistress of its own rules and tributes; nor shall I say nought over the
 28 citadel there, I make it over to the high priest, to garrison it as he will.
 29 All persons of Jewish blood that were taken away as prisoners from Jude
 30 shall now be set free generously, and no distress made on their revenues
 31 or oxen. Four-day and new moons and sabbaths, and all other such
 32 solemnities as are appointed to be observed, with the three days before
 33 and after the feast itself, shall be days of immunity and respite for all the
 34 Jews at my realm, nor any business done or labour moved to their detri-
 35 ment at such times. In the king's army, Jews may be enrolled up to the
 36 number of thirty thousand, paid according to the common rate of the
 37 royal troops; and the same shall be free to serve in all the fortified towns
 38 of our empire. Jews may be employed besides in all positions of trust,
 39 and appointed governors;² yet less still by their own laws, that have royal
 40 sanction in the land of Jude. The three customs taken from Samaria and
 41 added to Judaea shall be accounted part of Jude, under a single govern-
 42 ment, with no allegiance but to the high priest.

42 Palestine, with all the country that lies about it, I hereby convey as a
 43 free gift to the temple priests at Jerusalem, to defray the temple ex-
 44 penses.³ To this gift I add a sum of fifteen thousand silver talents yearly,
 45 out of the royal dues that belong to me. With this sum, priests shall be
 46 made good in payments for the temple building, withheld all now by
 47 such as had charge of the money; and constitution made, so the priests now

¹ "Simeon and Gadilee" have evidently remained as a single unit; the three dis-
 tricts concerned had actually been Samarian (verse 25).

² "Such appointed governors," according to the Greek text, "and let their
 provinces be ours of their own consent."

³ A free remission, cf. verse 1.

in office, for the five thousand sicles that were confiscated year by year from the temple treasury.¹ Defense to the king, whatever be the charge against him, that takes sanctuary in the temple or its precincts, shall be left in liberty, and no distress made upon goods of his within those dominions. Payment shall be made besides from the royal treasury for as the finishing and repairing of the temple fabric; as also for building up as and making strong the walls of Jerusalem, and restoring the fortresses of Judaea.

But in vain were such promises made to Jonathan and the Jewish folk, as our tradition fixed they may not forget. Could they forget all the mischief Demetrius had done to Israel, all the tyranny they had endured? Alexander it was had all their good wishes, his was the first offer of homage as that reached them, and all the while it was his cause they cherished. By as this, Alexander had gathered a great force, and marched against Demetrius. When the two kings met, it was Demetrius' men took to their heels, and Alexander gave chase, pressing them hard; fiercely the battle was waged till sun-down, and before the day was over, Demetrius fell.

Hereupon Alexander sent an embassy to Ptolemy, king of Egypt, as addressing him in these terms following. Take notice I have returned to as my kingdom, and sit now on the throne of my fathers, in full possession of my princely rights. Would I regain Syria, needs must I should overthrow Demetrius; everywhere has I did, on field of battle, with all his as army, and here I sit in his place. And should we not be upon terms of as friendship, thou and I? Let me have thy daughter to wife, a raggedly wretch thou shalt not find me, nor she either. And what answer made as king Ptolemy? An auspicious day, said he, this day of thy return to the land and throne of thy fathers! From thy lower table of me thou shalt as have; but first meet we together, face to face, yonder at Ptolemais; there will I pledge my word to the amuses thou assest. So here was king as Ptolemy come from Egypt, with his daughter Cleopatra, all the way to Ptolemais, as the hundred and sixty-second year; and there king Alexander met her and took his daughter Cleopatra to wife, and they held the wedding with great magnificence, as kings will.

King Alexander had not word to Jonathan, he should come and keep as court with him; so to Ptolemais Jonathan went, and met the two kings as there. Gifts as many he made them, of silver and gold and much else, and was high in favour with them. It chanced that certain Israelites, persistent followers of the traitorous party, came there to bring charges against him; but as these the king would not hear, he would have Jonathan charge as his parents, and go deal as people, and when that was done, as sent he

¹ *ib.* 27, 28. The Latin here differs from the Greek text, which as has *Israel-Syria*.

11 must have heard the king himself. Take him out and cut the heart of the
 city, Alexander said to his vassals, and their ruler predominates, none
 may bring charge against him on any pretext, or in any fashion inflict
 12 on him. No thought had his vassals, when they heard such predominance
 made, and now Jonathan there dressed in purple, but to escape, and
 13 and all, as soon they could, he himself was loaded with honors, enrolled
 among the king's chief friends, and made a prince, with a share in the
 14 government of the kingdom. So Jonathan made his way back to Jeru-
 salem undisturbed, and well content.

15 Then, in the hundred and sixty-fifth year, came Demetrius, son of that
 other Demetrius, from the island of Crete, and landed in his native coun-
 16 try, all bearing witness for Alexander, who returned at once to Antioch.
 17 Demetrius¹ gave command of his army to Apollonius, that was governor
 of Cilicia, and a great army it was he led. From Jussia, where he
 took up his quarters, this Apollonius sent word to the high priest Jona-
 18 than: What, wilt thou do? I, and all stand? Here am I mocked and
 19 flouted by the constant offered me, up yonder in the hills? Nay, if such
 confidence thou hast in thy own resources, come down and meet us in the
 20 plain; try we conclusions there! Trust me, I am master of the field, what
 I am, what my troops are, thou shalt learn upon a little enquiry; and
 thou shalt see, they will tell thee, before midnight of ours. Trust, on
 21 their native soil, thy fathers' blood is dearer, and wilt thou make head
 against such an army of horse and foot, here in the plain, where rock is
 none, nor guard-hill, to aid thy flight?

22 Bound by this challenge, Jonathan marched out from Jerusalem with
 a number of ten thousand men; his brother Simeon joined hands with him;
 23 and together they appeared before the gates of Joppe. Thence they might
 24 not, for Apollonius had a position there, but men needs attack it; where-
 upon the citizens took arms, and themselves opened the gates. Thus
 25 came Joppe into the power of Jonathan; the same reached Apollonius,
 and he brought up three thousand horse, with a great army of men be-
 26 sides. To Ascora he marched, as if he meant to pass them by, but all the
 while he was luring them on into the plain;² in horse by his strength and
 his confidence. To Ascora Jonathan followed him, and battle was joined.
 27 Apollonius, by a secret trust, had left a thousand horsemen unjoined
 as so their rear; so all at once Jonathan found himself cut off by an ambush.

¹ It seems possible that the word "Demetrius" may have been inserted for the sake of disambiguation; Jonathan treats Apollonius throughout as fighting on the side of Alexander (in spite of verse 10).

² All the time he was luring them on into the plain; this seems to be the meaning of the Greek text, although Joppe and Ascora were both on the sea-board, the way from any harbor. The Latin has "immediately he went out into the plain," which yields no satisfactory sense.

Round his army they rode, casting javelins into the ranks, from mowing all rightfully but over it stood firm, as Jonathan's holding, till the horses were tired out at last. Then, the force of the cavalry once spent, war came Simon with his troops to smite the main body, which thereupon broke and fled. Scattered over the open country, as war they rushed at as Azotus, and took refuge in the precincts of their god Dagon, both Azotus and all the neighbouring cities Jonathan burnt and plundered, and Dagon's temple, with all that took shelter there, was burnt with the rest. So perished, by sword and fire, some eight thousand men, as for Jonathan, he had no conquer surpassed before Azotus, thus the townsfolk opened the gates to him, and gave him honourable welcome.

So Jonathan came back to Jerusalem, and the army behind him, laden as with spoils. More than ever, when he heard of it, did king Alexander as bring honour upon him, a becade of gold he sent him, over the gift kings as make to men of blood royal, and Accurus, with all the countryside about it, granted him for his domain.

CHAPTER 11

AND now Ptolemy, king of Egypt, issued a great army, countless as sand on the beach, and a fleet tender; to win Alexander's realm his treacherous design was, and add it to his own. To Syria he came, full of a fair upstart, and all the towns opened their gates as welcome him; such welcome Alexander himself had prescribed, was not the king of Egypt his father-in-law? And never a town king Ptolemy entered, but he left a guard of soldiers there. When he reached Azotus, here was Dagon's temple burnt, here was the town smitten and all its neighbourhood in ruins; the dead lay unburied, where they fell in battle, or as beggs by the roadside. All this they showed him, and told him, with malicious intent, how it was Jonathan's doing; but no word said king Ptolemy. As for Jerusalem, he went to meet him in Joppa, with a deal of pomp, there they greeted one another, and passed the night, nor would Jonathan return to Jerusalem till he had escorted the king as far as the shore called Eleutheria.

All the cities of the sea-coast, as far as mountains Seleucia, king Ptolemy equipped, and with as friendly purpose towards Alexander, it was as Demetrius he sent away instead. Come, said he, a pact between us! My daughter thou shalt have in Alexander's place, and thou shalt be the choice of thy father; here is as th son-in-law I have chosen, that want about as but now to kill me! Thus, to find power for dethroning his rival, king a Ptolemy delivered him, took his daughter away, and gave her to Demetrius as wife. His entreatment from Alexander now came to an open breach, what must he do next but enter the city of Antioch, and there besiege the

a double crown, as ruler of Egypt and Asia both? As for Alexander, that
 a was then in Cilicia, quelling a revolt in those parts, he came out to de-
 bacle when the news reached him; but Ptolemy brought up his army,
 a met him with a superior force, and scored him. Thus Egypt had the
 a mastery; and when Alexander died at Babylon his wife, Zehsbi, as
 a Antioch, cut off his head and sent it to the conqueror. These days later,
 Ptolemy himself lay dead; whereupon the government he had left in the
 a hands were mastered by the citizens, and the royal power passed to
 Demetrius in this, the hundred and sixty-seventh year

a Now it was that Jonathan returned the sons of Judaea to deliver an
 attack on the Gentile crowd in Jerusalem against a man they brought
 a against it. Her worded these Jews of the golden party, visitors to their
 a own race, that went off and told Demetrius it was being attacked; the
 news greatly angered him, and he hurried to Ptolemais, bidding Jona-
 a than raise the siege and come to meet him without more ado. This
 message notwithstanding, Jonathan would have the siege go forward;
 certain elders of Israel, and certain of the priests, he chose out to hear
 a his company, and so put his own life in peril, going off to meet the king
 at Ptolemais, with gold and silver and garments and other gifts in great
 a number. He was received generously enough; let his own countrymen
 a follow-countrymen bring what contributions they would, the king would
 not be behind his predecessors in making much of Jonathan, for all his
 a courtesy to see. He was confirmed in the high priesthood, and wore
 other high dignities he held elsewhere, and declared besides the chief of
 the king's friends.

a And now Jonathan had a favour to ask; exemption from tribute for
 Judaea, and the three cantons, and Samaria with its neighbouring town-
 a ships; he promised in return a payment of three hundred talents. To
 this the king agreed, writing thus to Jonathan upon the matter:—
 a King Demetrius, to his brother prince Jonathan, and to the people of the
 a Jews, greeting. We send you herewith, for your better information, a
 copy of the instructions we have given to our cousin Lathmus in your
 a regard. King Demetrius, to Lathmus, his good father, greeting. Where-
 as the people of the Jews have ever been many friends to us, our pleasure
 a it is to reward them for the loyalty they have shown us. We therefore
 confirm them in the possession of all Judaea, the three cities of Ephraim,
 Lydda and Ramathen, that formerly belonged to Samaria, and all their
 neighbouring townships . . . to all those who do service at Jerusalem,
 instead of the yearly revenues hitherto set apart for the king from harvest

1 "The three cantons, and Samaria with its neighbouring townships", some think
 this is a copyist's error for "the three cantons which had belonged to Samaria, with
 their neighbouring townships;" cf. verse 34.

and their gathering.³ Tides and tribute that was ours we also retail to them, nor lay any claim to the salt-pits, or the crockets which from time to time were bestowed upon us. Of all this we give them a full discharge, as that shall be valid in perpetuity. Nor is it that a copy of this decree shall be made, and handed over to Jonathan, who shall set it up in a public place on the holy mountain.

Now, then, was the whole realm at peace under Demetrius' rule, not a war civil had he, what must he do but disband all his soldiers and send them home, except the foreign troops he had levied from the islands out at sea? Strangely they loved him for it, the men who had served under his fathers, and there was one Tryphon that took good note of these dispositions in the army. This Tryphon was formerly of Alexander's faction, and now he had recourse to Antiochus, the Arsides, that had care of Alexander's son Antiochus. Much persuasion he used with him, to let an Antiochus return to his father's troops, much told him of Demetrius, and how the soldiers were disaffected against him.

Time passed, and Tryphon was in Antioch still. Meanwhile, Jonathan was not asleep with King Demetrius to withdraw the garrisons from Jerusalem citadel and the other strongholds, where they have arms set, and upbraid Israel. Nay, recovered Demetrius, that I will do and many great exploits I have in store, for thee and for thy people both, when the time is ripe for it. For this present, it were well done to send troops for thy own protection, here is all my army supplied from me! Three thousand he picked men Jonathan dispatched to Antioch, to the king's wife, and right glad he was at their coming. What though the citizens, a hundred and a century thousand strong, were banded together against his royal person, driving him to take refuge within the court, and occupying the city streets as in warlike fashion? He had but to call the Jews to his aid, and they rushed at his summons, posted themselves here and there about the streets, and in one day slew a hundred thousand men, setting fire to the town besides. Spoil there was for the winning, that day when they saved the king's life. The multitude, when they saw how easily the Jews got the mastery of them, had no more stomach for fighting, they were led in their multitude: A great! A great! Those enough powder Jews have made us of us and of the city! And so, flinging away their weapons, they came to a street. Priests and people both had good proof, by now, of the Jews' valour; back they went to Jerusalem high in reputation among the Syrians, and laden with spoils.

Demetrius, now firmly established on the throne, his dominions all at

³ The sentence is obvious, and perhaps for once has been accurately translated. For 'Ephraim' the Greek has the form 'Apharaima,' which the Latin interpreters as a common noun, 'aggregation.'

11 peace, asked little enough of his pretensions; from Jonathan he was as-
 12 tranged altogether, but his services unacknowledged, and much mortified
 13 did him brooder. It was now that Tryphon came back, and with him
 14 the young prince Antiochus, that took the style of king and had himself
 15 crowned; all the despended armies of Demetrius rallied to them, and
 16 turned upon their former masters, who fled routed before them. Tryphon,
 17 meanwhile, got possession of the elephants, and Antioch fell into his
 18 hands. Thereupon came a letter from the young Antiochus to Jonathan,
 19 confirming him in the high priesthood, and in possession both of Judaea
 20 and of the three satrapies; he was proclaimed in the king's front, and a
 21 present of golden cups sent for his use, with the right to drink-out of gold
 22 ware, to dress in purple, and to carry the golden buckle. His brother
 23 Simon, too, was made lord of the sea-coast, from Tyre to the frontiers of
 24 Egypt.

25 And now Jonathan was on the march, across the river, pursuing the
 26 cities everywhere, with all the armies of Syria gathered to aid him. . . .
 27 He came to Ascalon, where the Jewsfolk welcomed him with all honour;¹
 28 came to Gaza, where they shut the gates on him, and he must needs
 29 undertake the siege of it. But when he had spread his camp upon the
 30 plain country-side, the Jews of Gaza asked for terms, which he gave them,
 31 carrying off their sons as hostages to Jerusalem. Then he went on patrol-
 32 ling the country, all the way to Damascus. Now reached him that the
 33 chiefs of Demetrius' faction were making head at Cadus, in Galilee, with
 34 a whole army to support them, and their design was to snatch him from
 35 office. So he went to smite them, leaving his brother Simon in charge of
 36 Judaea.

37 As for Simon, he made an assault upon Bethsai, and kept it for a long
 38 while besieged, till at last it fell, and terms of surrender; he set the place
 39 of its defenders and sent over the command of it, putting in a garrison of
 40 his own. Meanwhile, Jonathan was encamped by the waters of Genesar,
 41 here, on the plain of Asa, they were on the watch before day-break,
 42 when they saw the enemy's force coming to meet them over the level
 43 plain. There had an ambush ready for him on the hill-side, and to be
 44 advanced to meet the main body, the men in ambush sprang up, and
 45 engaged him. At this, all Jonathan's supporters took to their heels, none
 46 stood their ground but Mithathus son of Abdon and Judas son of

¹ It is hardly possible to give any satisfactory account of the siege as it stands. "The river," by all analogy, must be the Euphrates; why should Jonathan march so far ahead? And how, as doing so, did he reach to Ascalon, more than forty miles west of Jerusalem? Conceivably there has been some transposition in the text, which may have read originally, "And he (Antiochus) began pursuing the cities across the river, with all the armies of Syria gathered to aid him; and Jonathan marched out with some to Ascalon . . ."

Calpis, that had the murthering of his men. What marvel if Jonathan to-
 took his garments about him, and covered earth on his head, and beset
 himself to prayer? Afterwards, he offered thanks aloud, and vowed his re-
 turning; as the light went on, his own men that had deserted their ruler to
 rally to him, multiplied in the present all the way to Cadiz, where they
 encamped once more. In that day's fighting, three thousand of the Gre-
 cians fell, and as Jonathan made his way back to Jerusalem.

CHAPTER 12

HERE was a posture of affairs suited Jonathan well enough, yet would
 his rash designs to confirm and secure his alliance with the Ro-
 mans; Lacedæmon, too, and other witnesses should have letters of the
 same tenour. To Rome, then, his messengers went, pious auditors of
 the senate, and told how the high priest Jonathan and the Jewish people
 had sent them to renew their old treaty of friendship; and the Romans
 gave them such letters of recommendation to that country or that, as
 should bring them home to Judea under safe conduct.

The message Jonathan sent to the men of Sparta was in these terms:
 following. The high priest Jonathan, with the elders and priests and all
 the people of the Jews, to their brethren the Spartans, greeting. Long
 since, your king Agesi wrote to our own high priest Onias clearing friend-
 ship between us, as witness the copy here subjoined, an honourable
 welcome Onias gave to this messenger of yours, and accepted the proposal
 of friendly alliance. For ourselves, we have little need of such friendships;
 next we consider, it is in the sacred books committed to our charge. Yet as
 we thought it better to meet with you for the renewal of this brotherly com-
 pact, before any circumstance should arise between us, your embassy to
 us is of long age. Never three-day passes, nor day apt for remembrance, is
 but you are remembered, as brethren should be, in sacrifice and prayer
 we offer, remembrance of you is pettles of ours still. In wars and calamities is
 much involved of love, powerful helps for our neighbours and our
 enemies. We would not withhold you, nor other alike of ours, as there is
 quarrels. Now, by the grace of heaven, we are delivered, our example be it
 copied, deliverance of ours, Nicanor son of Antiochus and Antiochus, is
 are so their way to Rome, friendship and alliance of former days is con-
 firm'd afresh; and should we send them without commend to you, no greeting,
 or no word from us of brotherhood revived? Pray you, send us fair answers in
 in your turn.

And, for Agesi's letter to Onias, thus the copy of it ran, Agesi, king of
 the Spartans, to the high priest Onias, greeting. Sparta and Jew, never in
 record shew us, none of one blood, Abraham's. Appraised of this, we is

12 would have known how you did; pray tell me. And take this message to
a return, Gaddai and whosoever else is near, to power, and young men, of that,
the bearer of this letter brings you assistance.

13 Then news came to Jonathan that the chiefs of Demetrius' forces were
a returning to the attack, and in greater force than ever: so not being deterred,
and not then in the Antiochian country; except he would not give them,
a or invade his own. Spin of his men out into the enemy's camp, and
a reported, all was ready for a night attack: so, when the sun was down,
Jonathan would have his men jump walls, ready armed all night for
a battle, and posted sentries round his lines. The enemy, hearing of such
preparations on their part, took alarm and let cowardly men take pri-
a vately: they were at pains to leave watchfires burning in their camp, so
that Jonathan and his men, deceived by the glow of light, knew nothing
a of their place till morning, and when he gave chase, it was too late to
a catch them; already they had crossed the river Eleutherus. Thereupon
he turned his march against the Zababergs, an Arabian tribe, defeating
a them and taking spoils from them; and so, hamstringing his waggon,
a pressed on to Damascus, passing all the country round about. Mean-
while, Samos had marched out to Antioch and the neighbouring strong-
a holds; thence he turned south to Joppe, and took possession of it; thence
he reached him, the townsfolk would yield the castle to Demetrius'
party, and he must have a garnison there of his own.

14 When Jonathan returned, he suggested the wishes of the people, and
a took counsel with them, how best to raise strongholds in Judaea, and
build up walls in Jerusalem itself. Haply these men have, above all,
between the Citadel and the rest of the city, he would have it cut off
a from the rest, standing by itself, with an opportunity to buy and sell. A
great matter there was for the city's rebuilding; and when the wall had
a crumbled down, even the ravine on the east, he made a gash; it is the part
a called Capernaitha. Meanwhile, Simon rebuked Achabai in the Sepolia and
a fortified it, built and bar it should have thenceforward.

15 And what of Tryphon? Loathing of all that he covered, and a royal
a crown, it should be Antiochus' son now. The danger was, Jonathan
would refuse his service, and resist to seize Jonathan first he must seize
a and put to death. So he moved his quarters to Bethsai, where Jonathan
came out to meet him with forty thousand men, picked warriors all of
a them, at his back. Here was a great retreat, and Tryphon, dismayed by
a this show of force, was fain to give him an honourable welcome. He
would admit Jonathan among his closest friends, and honour gifts on him;
a but Jonathan gave orders, and Tryphon's soldiers would obey. Then he

¹ Let cowardly men take privately, literally, 'were discharged in three hours,' but
the context shows that in fact they took a retreat.

said, What needs it, with a host of men should go campaigning, when times of war is now? It were better to disband them, and choose out a few for thy own service. That done, leave me company to strengthen my and mynighbors and troops and officers I will hand over unto thy charge, it was on that word I came.

What did Jonathan? He fell into the trap, sent his men back to Jude, as and kept but three thousand under arms; of these, he left two thousand in Giddeas, and took but a thousand in his company. No sooner had he a worded Prothemas than the treachful Jews the gates behind him, secured his persons, and put his weapons in the crowd. Horse and foot Tryphon as sent out to Giddeas, to find the rest of his followers in the Great Plain, and make an end of them, but there, hearing that Jonathan and his men so had been caught and watched, resolved to put a bold front on it, and marched in hardy array. Finding them ready to sell their lives dearly, as their parents abandoned the chase, and all reached Jude safe and sound. For Jonathan and his companions they made great dole, and loyally all Israel rebuked their leaders. Neighbouring people was come but were as about to overthrow them, and so wonder, their disaster, their champion as gone, now was the time to fall upon them, and rid earth of their memory.

CHAPTER 13

ANID what did Simon, when he heard that Tryphon had levied a strong force, for Jude's armies had overthrown? Here was all the people in a great taking of dole, as he made his way to Jerusalem and there gathered them to meet him. And then, as put heart into them, he spoke: Need is none to tell you what battles we have fought, what dangers endured, I and my brethren and all my father's life, law and sanctuary to defend. In that cause, and for the love of Israel, my brethren have died, one and all, all I only am left, never be it said of me, as the hated of perils I hold life dear, more precious than silver! Nay, come the whole world against us, to glut as wolves with our yoke, race and sanctuary, wives and children of ours shall find me their champion yet. At these words, the spirit of the whole people revived, and came their hearts, Brother of Jude and Jonathan, thou art dead no more! Thine to sustain our cause; and never word of thee shall go unheeded!

Thereupon, he commanded all the fighting men together, and pressed on to have the walls of Jerusalem finished, all it was fortified all about, and he sent Jonathan, son of Abisalon, to Joppe, at the head of a force newly raised; the port was defended, and a new expert hold it won. Meanwhile, Tryphon had left Prothemas, with a great army at his heels, as

10 marching on Judea, and with him went Jonathan, his predecessor. He found
11 Simon encamped at Adida, that looks out over the plain. There was
Jonathan's brother Simon taking his place, and offering hosts. Envoys
12 were sent out to make his excuses. Hold we the person of thy brother
Jonathan, it is because he is in default to the royal treasury, over his debt-
13 ing with us. Thou hast but to send a hundred talents of silver, and he
will come, to be wiser he will not play us false when we advise him, and
14 he is a free man. Well Simon knew it was treacherously spoken, yet he
gave orders, both money and hostages should be surrendered. A host
15 of grudge Israel's people would bear him, if they had cause to rep. For
a want of money paid over and money given, Jonathan never died! Now they
were, the boys and the money both, but all was treachery, Jonathan never
came back.

16 And now Tryphon invaded Judea, bent on its undoings; his troops must
find a compass by the road that leads round to Adida, and, march they
17 where they would, Simon and his army were at their heels. Woe came
to him from the defenders of Jerusalem strait, he should make his way
18 across the desert without more aid, and bring them supplies; and thus
some might be had all his cavalry in readiness for the march, but there was
a great fall of snow, and come he might not . . . into the country of
19 Galilee.¹ When he reached Betsanai, there and there he put Jonathan
and his sons to death, and with that, he turned about, and went back to
his own country.

20 There by the bones of Simon's brother Jonathan, all he rose to seek
21 them, and gave them burial at Modin, the city of his fathers. Loud lament
all Israel made for him, and long they bemoaned him. Over the graves of
the father and his brothers Simon raised a towering monument, of brass
22 stone behind and before, then, with father and mother and his four
23 brethren as model, he built seven pyramids, as towers; and all about were
great columns, carved with various and shapes, as shining memorial, and
24 a landmark to men as men. Such was the mark he raised at Modin,
and it may be seen to this day. Meanwhile, as they were journeying to-
25 gether, Tryphon murdered the young king Antiochen by accident, and
succeeded to his throne, winning the crown of all Asia great much as it
was he did to his country.

26 All the fortresses of Judaea Simon repaired, building them up with
high towers and stout wall, with bats and bay, and never a garibon but had
27 provisions laid up at store. Then he chose out envoys and sent them to
king Demetrius, praying that the land might enjoy immunity after the

¹ It seems clear from the context that snow-worms have dropped out. The clerk
text has, 'and come he might not . . . because of the snow. So he moved camp and
went into the country of Galilee.' But the passage may originally have referred
what reason Tryphon had for abandoning his campaign in Judaea.

tyrannous actions of Tryphas.¹ When king Demetrius answered the request, he wrote in these terms following: King Demetrius to the high priest Simon, the friend of kings, and to all the elders and people of the Jews, greeting. Crowns of gold and robes of scarlet you sent us were faithfully delivered. Great favour we mean to show you, by sending word to the king's officers to respect the commissions granted you. The decrees we make concerning you are yet in force, and, for the strongholds you have built, they shall be powers. Peace of years in the past, writing or unwriting, is confirmed, according to your word, and all other tribute that was due from Jerusalem, is due no longer. Fit be they for such settlement, Jews as shall be enrolled in our armies, and ever between us and you let there be peace!

Thus, in the hundred and twentieth year, Israel was free of the Gentile yoke at last; and this style the people began to use, were it printed or bound or public instrument they needed, in the first year of Simon's high-priesthood, chief-parenthood and governor of the Jews.

Thus it was that Simon marched on Gaza,² and besieged it with a big army, built engines, and flung as every one out of the towers. Out as once the streets they called, that assailed the engines, and there was a fine commotion in the city: here were the townsfolk, with their wives and children, mounting the walls with their garments rent about them, and crying aloud, Simon should give them quarter, great was their fault, a greater will his clemency! At that, Simon solemnly bawled them to the death he would not, but he drove them out of the city, and cleaned all the houses where rich had stowed them, with sacking of justice and giving of thanks, he made his army; and now all delinquents must be put away, and each citizen must have as did what the law commanded. After that, he fortified it, and made his own dwelling there.

And what of the Citadel that was left in Jerusalem divided? Ever a Jewish monastery or house if they might not, buy or sell they might not, so that they were hard put to it for food, and many died of famine. At last as they cried out to Simon, he should give them quarter, and give them quarter he did, but drove them out, and cleaned the Citadel of its pollution. On the twenty-third day of the second month, in the hundred and a seventy-first year, he saw the Jewish folk singing psalm and bearing palm-branches, with mask of harp, and organ, and others, of such ill

¹ After the tyrannous actions of Tryphas's family. On the Greek text, 'because all the actions of Tryphas were atrocious.' The meaning is perhaps that Simon now recognised all the actions of Tryphas as unwarrantable of power; it is evident from what follows that he was not sure of his governing the Jews, by their support of a proconsul, retained the privileges granted in 1133-32.

² Jerusalem is perhaps right in reading 'Gaza' (Gaza then twenty miles from Jerusalem) instead of 'Gaza': cf. 14.7.

in neighbour Israel was now rid. Every year, Simeon proclaimed, holiday
it should be kept in this time; and he founded that part of the temple man-
nifest which was done by the candle, him he chose, and his followers with
it him. And now here was his son John grown into a brave warrior, him
Simeon put at the head of the whole army, with his quarters at Gazara.

CHAPTER 14

THE year following, what must Demetrius do but muster his army and
Simeon himself to Media, where he would raise levies for the war
against Tryphion? When Antioch, king of the Medes and Persians, had
news of it, he gave orders to one of his chieftains, the commander must be
taken alive and brought into his presence. The order was obeyed; the
Syrian king, routed and captured, was brought before Antioch, who put
him safely in prison.

Thus, during Simeon's days, the whole land of Judea was at peace. Even
his people's good thought he, and even by willing hearts was obeyed and
honoured. With great ease he took possession of Joppa as a harbour,¹
and so found access to the islands out at sea. How wide spread he the
frontiers of Israel, how firmly held his possessions, captured how many
of his foes! Gazara and Bethsura he won, Ty, and the Citadel itself, ruling
it of all defences; there was no resisting his power. In his day, every
man turned his own hands to industry, soil of Judea ploughed its crops, and
the trees their fruits. no old men in the market-place, heavy with the
common weal, and young men were the glory of their glorious coun-
try. Never a city but he furnished it with arms of provision, a bul-
wark each of them should be of ready defence. What wonder if the story
of his renown was spread to the world's end? Such powerful arms
brought him to his country, when all Israel kept high holiday, every man
with his own vine and fig-tree for shade, and enemy was none to distress
them, domestic justice undone, foreign tyranny shattered all around.
Among his own folk, what comfort he gave the friendless, how con-
tented the law, what short work made of traitor and unkindness; how
increased the numbers, how increased the number of his measures.

To Rome, to Sparta sent, came tidings of Jonathan's death, and was
it heard right sorrowfully. When they learned that his brother Simeon had
been made high priest instead, none saw of the land and all its cities,

¹ This is perhaps the best interpretation of a difficult phrase, "With all his glory he received Joppa as for a harbour." For the language used, cf. 10: 21, 11 Macc. 3: 20. Joppa had been captured by Jonathan (22: 26), and remained at him amicably in Jewish possession (22: 22, 23-27). Simeon's achievement, according to verse 24 below, was to fortify it.

they went to him on tablets made of bronze, to renew the treaty of a friendship they had with his brethren, Judas and Jonathan, before him;¹ and their names were read out before the whole assembly at Jerusalem. 14 The Spartans wrote in these words following: The rulers and commonalty of Sparta, to the high priest Simon, the elders and priests and all the people of the Jews, greeting. Welcome news your ambassadors have brought us, of fame and deeds and prosperity you enjoy. And there is much praise recorded in our public annals, how Numenius son of Antiochus and Antiochus son of Jason came to renew our old treaty of friendship with you; how the people resolved to give them fair greeting, 15 and to lay up a copy of their report in the public archives, that should preserve the memory of it among the Spartan people; and how an account of all this was sent to the high priest Simon.

Numenius was sent on a further mission to Rome, bringing a great treasure of gold, a thousand talents in weight, to renew the alliance there. And when all this reached the ears of the people . . .²

. . . Men began to ask, how they could show their gratitude to Simon, 16 and to his sons? Here was one that had removed the dangers of his race, 17 and rid Israel of its foes. So they gave him exemption from public burdens, and inscribed their decree on tablets of bronze, fastened to pillars which were set up on Mount Sion.

And that the triumph was great: On the eighteenth day of Elul, in the 27 hundred and seventy-second year of the Greek empire, the third of Simon's high priesthood, there was a high assembly held of priests and of people, also chiefs and rulers of the whole nation, that had before them these considerations following. All through the long wars of our country, Simon and his brethren, sons of Mattathias, of Judas's clan, put their lives in peril, and fought for law and liberty against the common enemy, much glory winning for their own names. When Jonathan, that had ruled the 18 people and been their high priest, became a part of his race, enemies 19 thought to invade the country and crush the power of it, violate its holy places; and Simon it was welcomed them. Champion of his people's 20 cause, much he spent to arm his warriors, and furnished them with pay. Jude's clan he fortified, and others besides, brethren on the frontiers, 21

¹ The implication appears to be that both Rome and Sparta sent ambassadors in the manner described.

² Verse 14. It would be natural to assume that the end of this verse refers to the Roman people, and the Christian Vulgate, without any manuscript authority, actually inserts the word 'Roman'. But the proceedings of verses 15-17 are evidently those of the Jewish people. There is a want of sequence in the narrative as it stands, and it seems probable that verses 15-17 of chapter 13 originally stood here, and were accidentally misplaced, if so, 'all this' will refer to the Roman dispatches.

- 14 once a stronghold of the enemy, garrisoned now by Jews. Joppa on the sea coast, and Caesarea in the Antonia region; Caesarea, too, once hostile, with Jewish troops manned her, and as such now made provision for repairs to be done.
- 15 The people, seeing him so loyal a lover of his country's resources, made him their ruler and high priest; no less was due to such exploits, public service so faithfully done, with constant exhibition for his people's honour.
- 16 In his days it was, and by his means, the land was rid at last of Gentile intruders, not least the garrison of David's own Keep at Jerusalem, that by their selling out profaned the sacred precincts, and much defiled their purity. A Jewish garrison he set there, to guard both city and country, and brist Jerusalem walls yet higher. High priesthood of him, long Demetrius never needs acknowledge, borrowing on him the title of king's friend, and leading him with honours. What could he do else?
- 17 He was Rome itself granting the Jewish folk as allies, good friends, and brethren, welcoming the ravages of Simon with civic cheer. Here were the Jews, priests and people both, agreed that he should rule them, granting him the high priesthood¹ by right inalienable, until some peoples they should have once more. Their ruler he should be, and guardian of their temple; appoint officer and superintendent, master of ordinance and captain of garrison, and have charge of the sanctuary besides. Him all must obey, in his name deeds be done up, all the country through; of people and gold should be his ransom. Of the rest, both priests and people, none should contravene these privileges, nor grieve any Simon's will, nor convocate assembly in the country without him, payment of people, tribute of gold, none should want, nor any man defy or void the edict, but at his peril.
- 18 The people's pleasure it was to anoint Simon after this sort, and Simon, he would not say them nay; high priest, and of priests and people leader, governor and champion, he would be henceforward. So they had the decree inscribed on tablets of bronze, and set up pillars to view in the temple precincts, and a copy of it they put by in the treasury, in the safe-keeping of Simon and his heirs.²

¹ The Maccabean high priesthood seems to have been regarded as an emergency appointment. For the manner of the priestly, cf. 4:46.

² Verses 47-49. We should perhaps take these verses as part of the decree itself elsewhere where 48 seems a needless repetition of verse 26.

CHAPTER 15

NOW there wrote Demetrius¹ other son, Antiochus.² He it was delivered a letter, from the islands over sea, to Simon, high priest and ruler of the Jews, and to the whole nation, and this was the content of it. King Antiochus, to the high priest Simon and to the people of the Jews, greeting. Here is the kingdom of my fathers returned by all folk, I mean to challenge them, and bring back the old ways. To this end, I have made a great levy of mercenaries, and built ships of war; passage I needs must have through your territory, nor I can take vengeance for lands of mine ravaged, cities of mine laid waste. This year, then, I make thee exempted, such as thou hast, at the name of former kings, from public offerings and all other payments due to me, the right of receiving money within thy own borders: for Jerusalem, payment of her sacred liberties; of temples thou hast made, strongholds thou hast built, the undisturbed possession. Never a claim the king has, or shall have hereafter, on his subjects, but so that it is consented; and, when the kingdom is ours, such as become us will bestow as shall make thee, and thy race, and its territory, renowned all the world over.

So, in the hundred and seventy-fourth year, Antiochus returned to his native country, and the armies rallied to him, until Tryphon had but a small following left, all down the sea coast he fled, with Antiochus at his heels, till he reached Dora; and even he saw the walls closing round him, as now his troops had played him false. With a hundred thousand foot, and a right chosen horse, Antiochus came to the gates of Dora and began the siege of it, his ships, too, blockaded the coast, so that it was cut off by land and sea alike; there it none might, nor leave it . . .

And now here were Nicanor and his fellow envoys come back from Rome,³ with a copy of despatches sent out to kings and nations everywhere, and this was the sense of them. Lælius, the Roman consul, to the king Ptolemy, greeting. Envoys we have just now received as ambassadors from a friendly country, to wit, Judaea, the people of the Jews, with their high priest Simon, had sent to renew their old treaty of alliance with us, and had made us a present besides, a golden target of a thousand minas in weight. Agreed we then to warn kings and nations everywhere, they should not hurt or molest the Jewish people, its cities and country-side, nor disturb its commerce: and for the target of gold, our pleasure was to us accept the gift of it. If then there be malcontents from Judaea seeking to

¹ Antiochus was son to the Demetrius whose death is recorded in 10.30, brother to the Demetrius first mentioned in 10.17.

² Verses 23-24. See also vs. 14, 25.

among you, our bidding is you should hand them over to the high priest
 11 Simon, for such punishment as the Jerusalem priests. Copies of this
 decree have been sent to Damascus, Antioch, Aristarchus and Assarus,
 12 and to these countries following: Laugreson, Sparta, Tebea, Myndon,
 Sopya, Caza, Samos, Paraplybia, Lyria, Holicarnarus, Coon, Sado,
 13 Andon, Rhodon, Pionella, Gaurpaa, Castos, Cyprus and Cyrenon. A
 further copy has been sent to the high priest Simon and to the Jewish
 people.

14 Once again King Antiochus had rage to Dora, bringing fresh force to
 him, and devising fresh engines; and ever he kept Tryphoem haunted as,
 15 so that escape was none. Thereupon Simon dispatched one thousand
 picked men to act as the rapt, with silver and gold and a deal of tackle
 16 besides; but except these the king would not allow pretences were fragile,
 17 and Simon a stranger now. Antiochus it was, one of the king's friends,
 that came to meet with him, and this was the message he bore: Cities of
 18 mine you hold, Joppe, and Gazara, and Jerusalem itself; hands above
 them you have laid waste, and done Syria much mischief besides, ex-
 19 ceeding everywhere on my domains. Needs must you should hand over
 20 cities you have occupied, revenues of Greek lands you have demanded, or
 due five hundred talents of silver in exchange, and five hundred more to
 compensate the damage done and revenue lost; if not, we will come and
 overpower you by force of arms.

21 So came Antiochus, the king's friend, to Jerusalem, where he saw
 what came Simon kept, much display of gold and silver, and a great
 throng of attendants, till he was hurried at the night. Yet delivered he his
 22 errand; to which Simon made due answer: Other men's life's mine we
 knew, our other men's rights dining have he hath that were our father's
 23 sons, by minutes of ours for some while wrongfully held, opportunity
 24 given us, should we not claim the patrimony we had lost? As for thy talk
 of Joppe and Gazara, these were cities did much mischief to people and
 land of ours for the worth of them, these shall have a hundred talents if
 25 thou wilt. Never a word said Antiochus, but went back to the king very
 ill pleased, and told him what answer was given; of Simon's man, too,
 and of all else he had seen.

26 Antiochus was in a great taking of anger, both was Tryphoem sorely
 27 occupied by ship to Orontes! He must needs leave the sea coast in charge
 of Gondebaras, with a strong command both of horse and foot, while
 himself gave Tryphoem above. This Gondebaras had orders to advance

¹ Some Greek manuscripts have "on the second day," instead of "once again," but this is probably a correction, designed to clear up a difficulty. Nothing has been said which implies that the ships described in verse 13 had come to an end, and it is not easy to account for the mention of a second voyage, unless we suppose a gap in the manuscript which has been accidentally filled up by verse 13-14.

and threaten Judaea, 'Gedior' he should fortify, and there make himself fast, the happy to levy war on Judea. So he marched away to Jamnia, and was at about burning the Jews; now it was an island, with prisoners carried away, now a massacre, and all the while he was fortifying Gedor. Crisday he quartered there, and when troops beset, he went out and so patrol the roads into Judaea; the king would have it so.

CHAPTER 16

[I]t was not long before John came up from Gusha, to tell his father Simon how El Condebaras was using their fellow-countrymen. And at that, Simon must have his two elder sons present, Judas and John both, and make the covenant ever to them. Still young we were, he said, I and my brethren and my father's kin, when we began that war on Iudath's enemies which is being fought yet under our banners once and again came victory, and the day was saved for Israel. I am an old man now, and it is yours to do what I and brethren of mine did; march out, fight in our people's cause, and heaven's aid be with you!

Twenty thousand warriors John chose out from the men, and cavalry to support them, and away they went to fight Condebaras. That night they spent at Mithca, and so the morning, when they left it for the valley, what a huge army was this, both of horse and foot, encumbering them! And a mountain current flowed in between. When John brought his army to the opposite bank, and found his men had little stomach for the crossing, he made the passage first, leaving the rest to follow at his heels. Then down them up by companies, with the cavalry on between, so greatly did the enemy's cavalry outnumber them. And now the sacred trumpets sounded the charge; led Condebaras, led his army at their onslaught, and many were left dead on the field; for the men, they were fit to take refuge behind their walls again. John went in pursuit, for all his brother Judas had been wounded in the battle, and chased them as far as the walls of Gedior . . . which he had fortified.¹ Nor might they find shelter in the strongholds of the Asmon territory, he burnt these to the ground; a toll of two thousand men he had taken before he returned victorious to Jerusalem.

¹ 'Gedior' is 'Gedera' in the Greek text, here and in verse 21 below, to correspond with verse 9 of the following chapter.

² The name John is not mentioned in the original, either here or in verse 1 and 1 below; that it is placed there either John or Judas is meant, and it is so in some of the best Greek texts for 1 Maccabees.

³ Verse 9. It is grammatically impossible to make Condebaras the subject of the verb 'he had fortified,' as the sentence stands. It seems likely that there is some slight error in the text of the manuscript.

- 11 Turn we now to Phobias, son of Abobas, that was in charge of all
12 Jericho plain, and had a house well lined with silver and gold: was he not
13 the son-in-law of a high priest?¹ But higher still his ambition ran; he
14 would make himself master of the whole country, whence he plotted for
15 Simon and his sons together. It was in Soboth, the seventh month, of
16 the hundred and seventy-seventh year, that Simon came down to Jericho,
17 as ever he visited all the cities of Judaea at his great care for them, and
18 his sons Mattathias and Judas went with him. And there, in a castle he
19 had built for himself, Dioda is the name of it, the son of Abobas gave
20 them treacherous welcome. A great feast he made, but he had men wait-
21 ing in ambush, and with these, when Simon and his sons had drunk
22 deep, he took arms, broke into the banquetting-chamber, and slew both
23 father and sons, with certain of their retinue. Never saw Israel so
24 treacherous a deed, or good service so ill rewarded.
25 News of all this was sent by Phobias to the king, and in writing he
26 plea was, an army should be sent out in support of him, and the treasury,
27 with all its stores and all the tribute that came from them, given into his
28 charge. Orders of his men he dispatched to Gerasa, John must be put to
29 death, he wrote, and for the captives, they should have silver and gold
30 and good recompense, would they but rally to his side, others again were
31 to take possession of Jerusalem, and of the temple hill. But too long a
32 messenger had reached John at Gerasa, telling him his father and
33 brethren were dead, and himself too marked down for slaughter; where-
34 upon he took alarm in good earnest, their murderous arms known, he
35 saved his escape, and made an end of them.
36 What else John did, and how fought he, have death done, and strong
37 walls built, and all his memory, you may read in the annals of his time,
38 that were kept faithfully since the day when he succeeded his father as
39 high priest.

¹ "Of a high priest", Josephus understands this as referring to Simon himself. For it does not seem likely that the writer would have supposed his name to come in, only to mention it in verse 19, nor does he maintain the consistency of allusion to aiding in the commission of the crime (cf. verse 17). Possibly some other name has dropped out, e.g., that of Abobas.

THE SECOND BOOK OF MACHABEES

CHAPTER I

TO dear brethren, the Jews of Egypt, those of Jerusalem and Judaea: I send brotherly greeting and good health.¹ God spend you well, the content he made with his true worshippers, Abraham, Isaac and Jacob, never forgetting: mercies he will he give you, have and generous to perform his will; with law and precept of his enlarge your thoughts, and send you happiness, may he listen to your prayer, and be gracious, and in the hour of peril never forsake you! Take courage, then, we in this land are praying for you. There was, in the hundred and sixty-fourth year, when Demetrius was reigning, we ourselves were writing to you in the midst of suffering and alarm. Much had we to undergo, when Jason would bring his own country, his own people: here was the gateway burst to the ground, here were innocent lives sacrificed. Cried we upon the Lord, and all our prayers were answered; burnt-offering and bloodless offering were made, lamps lighted, and incense set forth in the temple as of old. Look to it, then, you make flowers and keep holiday in this month of Carles.² Written in the hundred and eighty-eighth year.

The common folk of Jerusalem and Judaea,³ their council of elders, and I, Judas, to Antiochus, of the ancient princely race, that was master of king Ptolemy, and to the Jews of Egypt, greeting and health. Great thanks is we owe to God, that from the extreme of peril has delivered us, as, though we had such a long for war adversary, as could bring in hordes of men from Persia, both us and our holy city so undisturb.⁴

What became of him, think you, the general that marched sixty into Persia with a countless army at his back?⁵ He met his end in the temple of

¹ Verses 1-9. The first, it would seem, of a series of fragments prefixed to the book proper. If the date given at the end belongs to it, it must have been written about the year 167 before Christ, after the death of Simon.

² Here and in verse 21 the term attached to it is not the feast of Tabernacles (Lev. 23 34), but that of the Dedication (I Mac. 4 59, 52, 59 22) at which it appears that the same occasion was used.

³ Verses 10-12. The date mentioned in verse 10 probably belongs to the earliest fragment, since the authors usually dated their letters at the end, cf. 12 12, 13, 32 below. If so, this earliest fragment, instead, will have been written by Judas Maccabæus to Antiochus, ruler of the Egyptian king Ptolemy Philometor, some forty years earlier than verse 1-9.

⁴ Verses 15, 16. The Latin here seems designed to make sense of a passage untranslatable, and probably corrupt, in the Greek text.

⁵ Verses 17-21. If Antiochus Epiphanes is meant, the description of him as the general is highly suspicious. It seems possible that no name was mentioned in the original, and that the word 'Antiochus' was later introduced by a scribe.

11. Since, through guile of the priests that served it. Timber Antiochus had come with his friends, putting it about that he would wed the goddess, and laying claim to a great part of her treasures under the title of dowry.
 12. The priests, then, had the money laid out in readiness, into the precincts he came, with a mighty shout, and they, now that Antiochus was within,
 13. shut the temple gates. Thereupon, having themselves in by their secret doors, they killed also the priest and his company with throwing of stones, cut them limb from limb, and threw down the severed heads of them to
 14. the populace without. Blessed, upon every occasion, be thou God of ours,
 15. that dost desire protection to the church! We, then, on this twenty-fifth day of Casleus, mean to celebrate the purification of the temple, and hold ourselves bound to notify you of it, so that you too may keep holiday, with making of lotwreys. . . .

. . . And of the fire unquered to us, when Nehemias offered sacrifice at
 16 the re-building of temple and altar.¹ Long ago, when our fathers were being carried off into the Persian country, priests of the true God that held altar in those days took away the fire from the altar, and hid it down in the valley, in a pit both deep and dry, so well guarding their secret that
 17 none might know where it was to be found. Times pasted, and God's will was that Nehemias should come back, holding the Persian king's warrant. Nehemias it was that had search made for the fire, and by the goodness of these very priests that hid it, he did make report, for they would find
 18 none, only a puddle of water.² And what did Nehemias? He would have some of the water drawn and flunged to him; with this water, once the sacrifice was laid on the altar, both the wood and the offerings themselves
 19 must be sprinkled. Sprinkled they were, and when the sun shone out, that all now was hidden by a cloud, all at once a great fire blazed up, consuming the belidden.

manifestly anxious to identify the unnamed figure. If so, the line we are concerned with is that of some general in command of Antiochus's army, his own is discarded, quite differently, as it is below.

¹ The Latin makes a single sentence of the whole verse, but by alter of reckoning what it evidently a gap in the Greek text. The end of the second fragment seems to have been lost; and also the beginning of a third fragment, which occupies the end of the chapter. The identity of Nehemias seems doubtful, the well-known governor of that name visited the walls of Jerusalem nearly a century after the rebuilding of the Temple. But a Nehemias is mentioned in I Esd. 4.8, Neh. 7.9, among the rulers who returned with Zerubbabel. The description 'Nehemias the priest' is rare as it probably due to an error in our present Latin text.

² The 'fire' hidden in the pit was presumably a smouldering log, such as might be heaped away at night up by night in the growing. The 'black water' found on the site was evidently something different, and there is no reason to think that its properties, natural or supernatural, belonged to the 'fire' originally deposited there.

To praye still the people all around, while sacrifice was done, Jonathan is to lead them,¹ and the rest answering; so praye still Nehemias, and this is was the manner of his praying. Lord God, that all things meekest, the humble, the strong, the just, the merciful, long gracious as none else, none is else so kindly, never else so just, as thou, the sloughy, the cruel? Israel drive all peril thou deliverest, thou dost make choice of our fathers, and set them apart for thyself. For the whole nation of Israel receive our sacrifice, all are thou, thy own domain keep inviolate. Bring hence the cattle, or captives of the headless conquerors set free, to the despised, the outcast great redress, let the world know what a God is ours! Crush the oppressor, the tyrant that so tyrannizes us, and to thy own sanctuary, as Moses is charmed, thy own people restored.

Then, till the sacrifice was consumed, the prayers went on with their singing of hymns; and when all was finished, Nehemias would have them to drink pure water with the water that was left. Thereupon, a flame is broken out from them, but died away when the star then blazed up again over Jordan.² The news travelled, till the Persian king himself was told a hot water appeared where cold prayers had hidden the fire, how, with this water, Nehemias and his company had blessed the sacrifice. Good is heard he gave to the nation, and after due examination, flared the ground as with a chariot, in witness of what befall them. Languish the prisoners, to and many were the gifts passed from hand to hand, when the truth of the matter was proved.³ As for the place, Nehemias himself called it *Nephtalim* that,⁴ which means Pacification; but the vulgar call it *Nepht*.

CHAPTER 2

YOU shall also find it set down in the depositions made by the prophet Jeremias, that he bade the exiles receive the sacred fire, in the manner aforesaid.⁵ Since charge he gave them, the Lord's commandments they

¹ Jonathan was not the high priest, but the leader of a course of priests (Ezra 10. 42).

² Verses 32, 33. The Greek text here is very doubtful, and perhaps indicates, not that the water was poured out on stones, but that stones were used to block up the bubbling pool.

³ In the Greek text, no mention is made of the prayers, the Persian king exchanged gifts with his lieutenants, by way of celebrating the event (cf. Apoc. 11. 12).

⁴ The word *Nephtalim* can hardly be what the author wrote; there is no such root signifying pacification.

⁵ Verse 17. There seems some to be a confirmation of the fragment preserved in the foregoing chapter. Nothing in the prophecy of Jeremias, as we have it, relates the exiles to the sacred fire, although verse 1 is probably a reference to Jer. 4.

should keep ever in mind, nor let false gods, all gold and silver and fine
 away, and away their beauty; with much else to confirm them in their
 repaid for the law. And here, in this same document, the story was told,
 how a dream came to Jeremiah, and he must needs go out, with
 tabernacle and ark to bear him company, in the very mountain Moses
 climbed long ago, when he had sight of God's abode.¹ A cave Jeremiah
 found there, in which he set down tabernacle and ark and incense-altar,
 and stopped up the entrance behind him. There were more that followed,
 as time they lost in coming up to reach the spot, but God is they could
 not. He, what they told him of it, rebuked their eagerness: Nay, said he,
 the place must remain ever unknown, till the day when God brings his
 people together once more, and is reconciled; then, directly, the secret
 shall be made manifest. Then once again the Lord's mystery shall be seen,
 and the cloud that envelopes it, the same vision that was granted to Moses,
 and to Solomon when he prayed that the great God would have his temple
 on earth; Solomon, the craver of wisdom, that in his wisdom offered
 sacrifice to follow the temple he had made.

10 Poured Moses, poured Solomon, and his came down from heaven to
 consume the burnt-sacrifice, . . .

11 . . . Unseen, Moses said, the victim for flesh, and so the fire must con-
 sume it. . . .

12 . . . He who must lead long Solomon, that the eight days would con-
 sume his dedication feast.²

13 With all this, Dispositions Nehemiah made, records Nehemiah kept, are
 in full agreement. He it was founded a library, and there collected histo-
 ries of king and prophet, and of David himself, dispositions, too, the king
 had ear, and treasures of gifts made. And now Josiah in his reign has
 recovered all such records as were lost to us through the late wars, and they
 are here in our keeping. would you be in possession of them, you have
 but to read and fetch them.

14 Meanwhile, we exhort you by these promises of that dawning company
 if we mean to perform, do in the journey to keep holiday on your part. Set
 what deliverance God has sent to his people, restoring to us our common
 domain, our sovereignty, our priesthood, our holy way of living! Think
 you not he will fulfil, so long, the promise made in his law; raise pay on

¹ Some of the scenes described by the Hebrew prophets may have taken place only as a vision, not as actual life, cf. e.g., Jer. 23:1-7. The mountain is no doubt Phogor (Deut. 34).

² Verses 10-12. It is difficult to make any continuous sense out of these verses as they have come down to us, and it seems possible that a considerable portion of the letters has been lost. The missing part might have explained what was the substance of this long narrative, into part history, which has an atmosphere hanging on Josiah and the re-dedication of the temple.

us, that are scattered wide as hooves, and on this hallowed soil reside not! What mean they else, these great peals of evensong, that sanctuary purified is at last? . . .

Speak we of Judas Machabeus and his brethren, and how the great temple was purified, and the altar hallowed anew;¹ of the battles they fought against Antiochus, called the Liberator, and his sons, that was his son. Speak we of heroically manifestations, sent to encourage the champions of Jewry, till at last, though no few, they won back their country, and put the leaders of brotherhood to flight. Speak we of that temple, the most famous in all the world, by their means recovered, of a city set free, of forgotten laws re-established, and how the Lord, in his great compassion, blessed their mercy. All this, the argument of five books Jews of Cyrene wrote, we have been at pains to abridge within the compass of a single volume.

What would you? These be books a many, and they are hard put to it in that world trace the course of Jewry, for the abundance of the matter therein comprised. And my aim was, if a man would read, read he should be and with solish, would a man study, without great ado he should be able to commit all to memory; and so I would serve every man's aim. But for as me, that undertook the business of abridgement, think you it was light labour? Nay, here was a task all watching and ween, yet shoulder the burden I would bear that prepare a hap-past meat work for other men's pleasure, and gain nothing for they thanks. Full information would you have about this or that, I commend you to my author, for myself, I will be true to my own picture of them. When a house is first in building, a mason must the architect should borrow plans on every part of it set each the painter's care, he will pick out the features that are most apt for adornment. And so, methinks, it is here; to expatiate, to digress, to indulge is curiously on every point, is for the work-historian, your epitomist will ask to leave to study heavily, and let long disquisitions be. And now, to our matter! Here is preface enough; it were ill done to draw out the preamble, and leave our story cramped for room.

¹ Verses 20-23. The book proper begins with this preamble, in which the author is concerned, not to shift the responsibility for his statements on to Jews of Cyrene, but to justify himself in selecting certain incidents for retelling, and indicating the rest. The exact sense of the Latin is hard to discern, for it here interpreted as conformity with the Jewish way.

CHAPTER 3

TIME was, the holy day was a home of content, even the lion off it were
well kept; such a high priest they had, Onias, a devout man, and one
that hated evil. In those days, king and cherubim held the place much as
a covenant, and with such gifts adorned the temple; did not Seleucus, king
of Asia, delay all the rest of maintaining its sanctities? Yet now another
there was, Sines the Bosphorus, the temple governor, that had broken
covenant also, do the high priest what he would to punish him. And at
last, when overcame Onias he might not, what did he? To Apollonius he
brought himself, the son of Tharsus, that was then in charge of Coele Syria
and Phoenicia, and gave him great sums indeed; here was the treasury at
Jerusalem stocked with treasure unnumbered, here was the public
wealth, sustained by the needs of the altar, and nothing prevented but it
should fall into the king's hands.

No sooner did Apollonius find himself in the royal presence than he
told the story of the mismanaged treasure, and at that, the king sent for He-
liadon, that had charge of his affairs, and despatched him with orders
to fetch the said money away. Then Heliadon set out on his journey
without more ado, under colour of making a progress through the towns
of Coele Syria and Phoenicia, but with the king's business still in mind.
And when he reached Jerusalem, and there received a gracious welcome
from the high priest, he made no secret of the information he possessed,
or of his errand, and he would fain let the truth about these moneys. A
plain account the high priest gave him; some were moneys deposited on
trust, for the maintenance of widows and orphans; those were some, too,
belonging to Myssicet son of Tobie, a man of repute. The information
was maliciously laid, nor did the whole sum amount to more than four
hundred talents of silver, and two hundred of gold. Men had reposed
their confidence in a city and a temple renowned throughout the world,
for the high priests they had of its sanctity; and should he pay them
false? It was not to be thought of. But Heliadon stood upon the terms
of his commission, delivered to the king the money must be, there was
no other way off it.

So the appointed day came, when he would visit the temple and take
order in the matter, when a star there was then in the city! Priests, in
their sacred vesture, cast themselves down before the altar, and cried out
upon heaven; would not he, whose law enjoined self-laying, keep pro-
pity safe for its rightful owners? And for the high priest himself, the
very aspect of him was fraught with such a change of look and colour
betrayed his inward feelings; grief and honour were stamped on his

features, and to all that saw him he seemed a broken man. Pelt returned as out of their houses in droves, to make public intervention in the name of their country's dignity, to look about their waters, the women changed the streets, and men that might not go abroad must yet run to the hearthside, to peer out at windows, to see Onias pass. Harrowed as they raised their heads, each one of them, in prayer; and pity it was to see how common folk about him were sharing the high priest's agony of suspense.

Here, then, was a whole city praying Almighty God, as love might it befall the men who had trusted them; and here was Heliodorus carrying as out his design, already arrived at the treasury with his body-pained in attendance. All at once the spirit of God, the omnipotent, gave signal as proof of its presence, disguised by the darts which they trembled and stood unmolested, those ministers of wrong. What saw they? A horse, as royally combed, that charged upon Heliodorus and struck him down with its fore-feet; terrible of aspect its rider was, and his armour seemed all of gold. Two other warriors they saw, how strong of limb, as how dashing of mien, how heavily clad! These stood about Heliodorus and fell to scourging him, then side and then, blew after blow, without respite. With the suddenness of his fall to the ground, darkness had descended about him, hardly they caught him up and carried him out to his barge; a helpless burden now, that covered yonder treasury with such a a rubble of spears and helldarts! Here was proof of God's power most manifest. There he lay, by heaven's decree speckled and beyond hope as of recovery; and all around men were praising the Lord, for thus was showing the honour of his sanctuary. In the temple, where all had been solitary and turmoil much heaven declared itself, all was rejoicing and sacrament new.

It was not long before friends of Heliodorus were scattering Orders to call down money from the most High, on one that was now at death's door. This was anxious news for the high priest, what if the king should suspect the Jews of foul play? Offer sacrifice he did for the man's recovery, and with good effect. He was yet at his prayers, when those two warriors, as the same horse men, stood by Heliodorus again, Thanks thou offer, they said, to the high priest Onias; at his command, the Lord grants thee life; God's vengeance thou hast felt, God's wondrous power to be over on thy life. And with that, they were gone no trace. He more than as Heliodorus offered God sacrifice, as, and made vows a many for his preservation, and thanked Onias besides, then he marched his army back to the king. Everywhere he testified how great a God was this, what as strange things his own eyes had witnessed; and when the king himself raised what number of money he should next send to Jerusalem. Why, as said he, some saying of these, some telling their plots against the kingdom

- Escape he with his life, I warrant he will come back to thee soundly
 better. But doubt, there is some divine influence hinders your place;
 15 much and ward he keeps over it, that has his dwelling in heaven, to be
 the plague and the undoing of all who come that way upon an errand of
 mischief.
 20 Both is the will of Heliodorus, and of the treasury's pressing.

CHAPTER 4

- AND now, what must Simon do, the same that had drawn men's eyes
 5 Am his country with stories of treasure, but fell to slandering Onias?
 Onias it was, by his way of it, had egged Heliodorus on;¹ and been the
 10 victim of the mischief. So true a patriot, that well loved his race, well
 guarded the divine law, and he must be branded with the name of traitor?
 15 The feud grew worse, till at last their wits ran down, and Simon's
 20 Simon answerable for it. Here was the public peace much endangered,
 here was Apollonius, the governor of Coelestyna and Phenice, adding
 fuel to the flame of Simon's malice;² what marvel if Onias had recourse
 25 to the king? Little enough it liked him to bring an ill name on his fellow
 citizens, yet assured good of the Jewish folk he must needs have in mind,
 30 how should quiet times return, or Simon's madness be cooled, unless the
 king took order in the matter?
 35 But king Seleucus was dead with life awry, and the throne passed to
 Antiochus, called the Illustrious. And here was a brother Onias had, called
 40 Jason, that coveted the office of high priest. This Jason went to the new
 king, and made him an offer of three hundred talents out of his revenues,
 45 besides eighty from other incomes. Likewise he promised him to set up a
 game-place for the training of youth, and make the men of Jerusalem and
 50 Antioch, he would give his bond for a hundred and fifty more.
 55 To this the king assented, high priest he became, and straightway set about
 60 preventing his fellow countrymen to the Gentile way of living. Till now,
 the Jews had followed their own customs, under royal privilege, it was
 65 [his] that won it for them, father of that Buphanes, who afterwards
 went in exchange to Rome, to make a treaty of alliance. But Jason
 70 would drop all these customs; common right should be none, and
 75 great voting should find acceptance instead. This game-place of his he

¹ Egged Heliodorus on? Some think the word used in the Greek has a quite different meaning from the usual, and that Onias was accused of having attacked Heliodorus with violence (cf. 2.34).

² Verse 4. 'Adding fuel to the flame of Simon's malice' literally, 'making someone Simon's malice', but this curious phrase is probably due to a scribe's mistake.

did not scruple to set up in the very shadow of the Citadel, and defaced¹ all that was emblem of Judaea's growth.

Machabeus in the end, think you, when such alien Greek ways came in? as they, how was there and that of it; and all through the unexampled military of our race, the Jews, the high priests was none, but rather an arbitrator. Why, the priests themselves had no more stomach for serving the alien temple covered, and sacred unleaded, off that went to the meeting-ground, there to name their names and was unhallowed place, soon as ever the first spoil was thrown! What glory their fathers had handed down to them! And thus such as the Greeks court was all their ambition now! Also, how was a perverse custom availing them, is Greek fashion they would follow, and Greeks would be, that Greeks should have set long for their enemies, up, and conquerors. There is no breaking God's law without paying the price; time will show that. When is the quadrennial games were being held at Tyre, in the king's presence, that wise Jason it was sent some of his wealth² with a gift of those hundred silver pieces to do homage to Hercules. True it is, the brazen of them asked they should not be upon a sacrifice, but on some other need that was more befitting; yet Jason's meaning was, Hercules should have to them, and if they went to the building of the lion, it was thanks to Jason's efforts.

Afterwards, Apollonius the son of Menelaus was despatched to Egypt, for the confirming of King Ptolemy Philometor. Well Apollonius knew that he was disaffected towards the royal policy, and there was his own safety to be considered . . . He passed on to Joppa, and so to Jerusalem,³ where Jason and the whole city welcomed him in state, with a carrying of torches and great hurrying. And so he led his army back to Ptolemais.

Three years later, Jason would need to the king certain money, as together with a report on affairs of moment, and for this errand he chose Menelaus, brother to that Simon we have before mentioned. Acute this is placed to the king's person, Menelaus was careful to further his self-interests there, contriving Jason by three hundred talents of silver, diverted the high-priestly succession to himself. Back he came to Jerusalem, with the royal warrant to maintain him, yet all unworthy, with a

¹ 'Defaced', the Latin says he exposed them on benches, but this obscure phrase rings as the Greek, 'he brought them under the foot' is equally interpreted as implying that he encouraged them to wear the breast-plate of Greek priests as a symbol of devotion to Hellenism, the pagan deity of wisdom.

² 'Wealth', the word found in our Latin text is probably a copyist's error for 'suppliants', i.e., religious supplicants.

³ The narrative, as the legend, is of unexampled absurdity. In 170, 'And when Apollonius son of Menelaus had been sent to Egypt for the ratification

10 Tyre's cruel heart, more wild heart than high priest. Thus was Jason
 11 supplanted, that had supplanted his own brother, and was driven to seek
 12 refuge in the Antiochian country; as for Menelaus, he got the office he
 13 desired, but never a penny paid the long of all he had promised, how-
 14 ever eager Soterus might be, that was in command of the shield. For
 15 all strategy of tribute that follow was unworkable; and so it fell out that
 16 both of them were summoned to court, Menelaus leaving his high priest-
 hood to his own brother, Lyngachus, and for Soterus . . . he became
 governor of Cyprus.¹

17 It fell at this way open that the sons of Thersas and Helias made an
 18 invitation, to little is liked them that a gift should be made of their
 19 office to Antiochus, the king's procurer. Forsooth the long wait of to
 20 appease them, leaving one of his courtiers, Andronicus, to be victory.
 21 Thus was Menelaus' opportunity; he had gold ornaments with him, that
 22 he had stolen out of the temple, and now, giving some of these as a pre-
 23 sent to Andronicus, he sold the rest at Tyre and other cities in the
 24 neighbourhood. Of these things, not one had clear proof, and there-
 25 upon accused him. One, that had now taken refuge in Ephesus
 26 sanctuary, close by Aeneas. What did Menelaus? He gained the ear of
 27 Andronicus and demanded that Othys should pay for it with his life. So
 28 the victory himself paid Othys a rich, warm friendship and overcame
 29 his suspicion, then, when he had left sanctuary, without scruple of con-
 30 science put him to death. Here was great matter of indignation, and not
 31 among the Jews only, the very heathen took it amiss, to greet a man
 32 who should meet so unworthy an end. No sooner was the long back from
 33 Cilicia than the citizens of Aeneas, Jew and Gentile both, crowded him
 34 with complaints about the murder of an innocent man; whereas Anti-
 35 ochus himself was heavily grieved, ay, and moved to tears of pity, such
 36 memories he had of Othys' well-ordered, honourable life. Again he fell
 37 into a rage, stripped Andronicus of his purple, and would have him led
 38 away all through the streets, till he reached the very spot where he had
 39 shed his innocent blood against Othys. There the sacrilegious wounds
 40 pointed, by the divine vengeance worthily requited.

41 Menelaus, word had gone abroad at Jerusalem, how Lyngachus was
 once robbing the temple, by Menelaus' contrivance. Great mass of gold

of King Ptolemy Philometor, Antiochus, realising that he (who?) was conspired
 from his (where?) past deeds, felt anxious for his own safety. And for that reason
 (what reason? Or perhaps, 'from that place' (not what place?) he (who?) came to
 Joppa, and then landed up at Jerusalem.' It seems possible that the text has
 been drastically truncated.

¹ According to the Greek text, Soterus left his own office in charge of Othys,
 'who was afterwards' over the Cyprus. The island of Cyprus belonged at first
 time to Egypt, and only came into the Seleucid empire some years later.

was lost already, but now there was a rising of the common folk against Lysimachus, whose numbers and their rage increasing, he was fain to a put some three thousand men under arms, with one Tynnanus at their head, that was the gone in years, and so free in folly. Lysimachus it was that first resorted to violence; but the rabble, when they saw what he would be at, caught up stones or stout clubs for the attack, and some of them pelted him with cudgels. When they had wounded some of his soldiers, and killed others to death, the rest took to their heels; and there, close beside the treasury, the robber of the temple was slain to death.

And next, they most impudently brought on the same charge as Thersites drew the counsel of riders brought the whole matter before the king, when he visited Tyre, and Menelaus was as good as lost. What he did he? With the promise of a great bribe he secured the good word of Pholony, son of Dorymeus,¹ Pholony it was wooed the king, so he is carried from the best to a covered walk of his, and put him from his purpose. So now Menelaus, that was at the root of all the mischief, must go as lost free, and his unhappy answers, that might have cleared themselves easily enough before a court of bloodthirsty Syrians,² with their lives must pay for it. How were men come to plead for their own city, their own people, their own temple untarnished, and next they be hurried off to undeserved punishment? Even the Tyrians thought shame of it, and as a princely fashion gave them burial. So, through the means of the great, so shame Menelaus will, and his wickedness went from bad to worse, in his countrymen's undoing.

CHAPTER 5

AT this time Antiochus was preparing once more for a campaign against Egypt. And all about the city of Jerusalem, by the space of forty days together, there was strange sight appearing. High up as it is, horsemen were seen riding that way and that, as veterans of gold, and spears they carried as if they went to battle, now riding in ordered ranks, now engaged in close combat. In long array they moved past, shields and belted brads and drawn swords, few javelins and fluted golden helmets, a whole strategy of shining mail. No wonder if the people was on all men's lips, good nor ill words high voices might perchance

And now a false promise went abroad, Antiochus had come by his death. Jason's men it reached, and all at once, with fell a thousand men

¹ Verse 21. The words 'son of Dorymeus' appear in the Greek text, but not in the Latin; they are inserted here to distinguish this Pholony (cf. II Mac. 3, 21) from the king of Egypt mentioned in verse 23 above.

² 'Syrians,' i.e. Hellenists such as those attacking Hasm.

- at his back, he delivered an assault upon the city. Let the womenfolk run
 the walls as they would, at last it fell, and Macedonians went to take refuge
 within the citadel. As for Jason, he fell upon his own fellow-countrymen,
 and that without mercy. His own flesh and blood as vanquish, what was
 this but shameful defeat? Ay, but to him friend was foe, were there spoils
 for the winning? Yet high perchance he got money disappointed of his
 reckoning, back he must go to the Armenian country, and there, marked
 down for death by king Artaban of the Asiliani, fled from city to city.
 An order, forced and slanted by his kind, of a whole land, of a whole
 race, the common foe, he was driven out into Egypt, and in making
 his way to Luxorhemus, as if to find refuge there by right of kinship,
 died miserably. In truth he died, that had brought evil on so many;
 as was many without dogs or dogs, that left so many tombstones in a strange
 land unburied, that might have rested in his fathers' grave.
- Here was news to make the king doubt whether the Jews were loyal to
 him, and back he came from Egypt as a great rabble of rage. He occupied
 the city, and that by force of arms; then he bade his troops go about
 killing, with no quarter for any they met; for a man but show his face on
 the house-top, he must be slain with the rest. Fell young and old
 alike, children with their mothers must die, nor weakness was spared,
 nor helpless infancy. By the end of three days, ninety thousand had been
 consumed, forty thousand held as prisoners, and as many more sold into
 slavery.
- Now might all this content him, with Macedon for his guide, that was
 tame to faith and faith, what must he do but make his way into God's
 temple, holier in all the world is none? What, should those sacred orna-
 ments, dedicated by kings and peoples for the more splendour and worthi-
 ness of it, be caught up in his impious hands, passed and doled by his
 hands? Surely he had taken leave of his wit, this Antiochus; how should
 he know that this sanctuary, for once, would lack the divine protection?
 And only because, for a while, God's anger was provoked by sin of the
 men that dwell there? Free had they been from the meshes of such
 guilt, Antiochus, too, should have been greeted with a drubbing, as
 Heliodorus was, the man king Seleucus sent as rob the treasury, and
 should have learned to leave his rash purpose. But what would you?
 People it was God chose, and cry for people's sake, charismata that
 fell on the people, city must rot, and men share its poor fortune. He, the
 omnipotent, the ruler of all, would leave Jerusalem feature in his anger,
 would raise her to heights of glory, his anger more appeased.
- Antiochus, then, came away from the temple a thousand and eight
 hundred talents the richer; and back he went to Antioch, all as reckless
 as he had not scrupled to sail his fleet over the plains, smelt his troops
 across the sea, his heart so swelled with pride in his doings. As for the

Jewish faith, he left vicarage of his own to happy them, in Jerusalem Philip, that was a Phrygian born, and could his own manner in country, as in Greece Apollonius and Menelaus, heaviest burden of all for the folk to bear. But he would do worse by the Jews yet; for why did he send out as Apollonius, the arch-misery, and a force of twenty-two thousand, to cut off manhood in its flower, women and children to sell for slaves? Thus as Apollonius, when he reached Jerusalem, was all professions of friendship, and nothing did until the sabbath came around, when the Jews kept holiday. Then he put his men under arms, and banished all that went in out to keep festival; to and fro he went about the reason, with armed fellows at his heels, and made a great massacre.

Meanwhile Judas Maccabeus, and also others with him, went out to into the desert, where they lived like wild beasts on the mountain-side; better lodge there with herbs for food, than be party to the general defilement.

CHAPTER 6

NOT long after, the king dispatched one of the senators at Antioch, with orders he should compel the Jewish people, contrary of their fathers and law of their God to forsake. The temple in Jerusalem must be profaned, and dedicated now to Jupiter Olympian, as for the temple in Gerizim, the Samaritans were to call it, as well they might,¹ after Jupiter the god of strength. When a storm of troubles broke thus upon the commonwealth, more grievous to be borne! All diet and revelry the temple became, once the Greeks had it, here was dallying with harlots, and women making their way into the sacred precincts, and bringing in of things abominable; with forbidden meats, as the law's injury, the very altar ground. Sabbath men would observe, nor keep holiday as fathers kept; even the name of Jew was disclaimed. Around, they went to sacrifice on the king's birthday, though it was madfully and under duress, and when the feast of Liban came round, make procession they must to Liban's bosom, persecuted with cry each one. And now, among all the neighbouring chieft, a decree went out, wherein the Priests² were the prime moving; all cities should constrain the Jews to do sacrifice, and those that would not fall in with Gentile ways, with their wives must pay for it.

¹ 'As well they might', Ruyff, 'according as they were.' The author seems to be treating the Samaritans with their double right. But the Greek might mean 'according as they gained their request'; Josephus alleges that the Samaritans themselves asked leave of the king to re-dedicate their temple.

² 'The Priests'; the Greek has 'Priests'; cf. note on 4.20.

- 10 Here were signs to be seen most pitiable. Two mothers there were,
 11 denounced for the crucifixion of their own sons, what, think you, befall
 12 them? Both must be driven through the streets, with the children hung
 13 about their breasts, and cast headlong from the battlements! At another
 14 time, Philip had information that certain Jews were meeting in caves
 15 near at hand, to keep the sabbath there without remark. Not one of these
 16 would lift a hand to help himself, so great was their zeal of the day's
 17 observance, and all were burned to death.
- 18 Reader, by those tales of ill fortune be not too much dismayed; behold
 19 that, all this came about for the punishment of our race, not for its
 20 undoing. A mark of signal favour it is, when the Lord is quick to deliver,
 21 nor let the sinner sin on unrepented. See how he deals with other
 22 nations, making pitilessly to make full toll when the hour comes for
 23 judgment! Not so with us; for our guilt he will not delay reckoning, and
 24 claim strict vengeance at last. Towards us, his mercy is unfeigned;
 25 chastise us he will with adversity, but forsake us never. So much, reader,
 26 for thy warning, and now go we back to our history.
- 27 Here was Elazar, one of the chief scribes, a man of great age and of
 28 noble features, being required to eat swine's flesh, but though they held
 29 his wounds open they could not force him to eat. He would rather die
 30 gloriously than live defiled as he went, of his own accord, to the place
 31 of torture, scanning every step of the path that lay before him. He must
 32 suffer all in patience, rather than turn, for love of life, the forbidden
 33 meat. Old friends among the bystanders, out of unquenchable kindness, took
 34 him aside and urged him to feed for meat of some other kind, which he
 35 could taste without scruple, he could pretend to have obeyed the King's
 36 will by eating the sacrilegious food, and his life should no longer be in
 37 fear. Such kind offices old friendship deemed; but he thought rather of
 38 the vengeance that was due to his great age, of his venerable grey hairs,
 39 of a life blamelessly lived from childhood onwards. True to the precepts
 40 of God's holy law, he affirmed that they would do better to send him
 41 to his grave and have done with it. It does not suit my time of life, said
 42 he, to play a part. What of many that would here, younger than myself,
 43 who would think that Elazar, in the age of ninety, had turned Gentile
 44 To gain a brief hour of this perdition's life, shall I play a traitor on them,
 45 shall I disgrace this hoary head of mine and hang down a curse on it?
 46 No! My saviour have I may avoid if I will, but God's almighty hand,
 47 or living or dead, escape I may not. Let me take leave of life with a good
 48 in grace, as best suits my years, beginning to men younger than myself
 49 an example of courage, meeting, with steady resolve, an honourable death,
 50 for the sake of living holy and august as ours are. And so without more
 51 ado he was led away to his tormenting; his executioners were as a rage,
 52 that but now had been gentle with him, paid, they would have it, upon

here. And thus was the last sigh he uttered, as he lay there dying under the lash, Lord, in thy holy wisdom thou dost well knowest, I might have had life if I would, yet never a word gave my body release, but my soul suffers it gladly for thy vengeance. Thus he died, not only so that a younger man be spoiled off, but so our whole race, leaving the pattern of a brave and honourable death.

CHAPTER 7

SEVEN brothers there were, that lay under arrest, and their mother with them; these two were tortured at the king's command, to see if whip and thong would not make them eat swine's flesh, for all their scruples. And thus spake out one of them in the name of the rest: Why dost thou put us to the question? What secret wouldst thou learn? Of that be sure, we had rather die than break the divine law given to our fathers. The king, in a rage, would have thee-punished, and children of burning heated they were, and then he passed judgement upon the same spokesman. Tongue of him should be cut out, scalp torn off, hands and feet mutilated, while mother and brethren stood by to see it; then, so maimed, he was for the fire; they should pour him down in a caldron. These stood the next with their mother, each beseeching other to die bravely. God was true, said they, and will not allow us to go unscathed. Did not Moses prophesy as much, even in his song of remembrance, He will comfort his servants?¹

So died the first, and now the second must make sport for them. When the hair was torn from his head and the skin with it, they asked, Would he eat, or must his whole body pay for it, limb by limb? And he answered in good round Hebrew,² eat he would not; whereupon he, as his race, suffered like the first. Ay, moreover, he said with his last breath, of this present life it lies in thy power to rob us, but he, who is ruler of the whole world, he, for whose law we perish, will raise us up again, and to life everlasting. And now they had their will with the third, who was no so secret hidden that he got forth magic and herbs very ungraciously; Hecate's gift these he, he said, and for God's law I make light account of them, will assured he will give them back to me. Well might they be marvel, king and mother both, at one so young that recked no little of his sufferings. Such was the manner of his passing; the fourth, too, when a wish like theirs they needed him, died with these words on his lips:

¹ Deut. 32. 44.

² 'In good round Hebrew,' that is, in the Jewish dialect, as if to check his surprise of deliverance by reliving to affirm his presence in God's

- Man's sentence of death, what matters it, so there be hope in God, that
 shall take up the dead? For thee, resurrection to new life shall be none.
 And when the fifth was past to the quinquagesima, he invited Antiochus in the
 face, thus warning him: 'Mortal, as thy own shame first to govern thy
 fellow men, thank not God for abandoned this race of ours! What but
 a little, and good proof thou shalt have of his sovereign power, such tor-
 ments thou shalt receive. So they came to the earth, and this was his
 dying sentence: Never trust thyself with vain hope, speed we on, as
 it was our doing, that sinned against our God. Strange be his deal-
 ings with us, yet think not thou to defy God unrepentant.
 And here was the greatest marvel of all, by honest folk ever to be kept
 in mind, that the mother of seven children should be content to lose
 them all in one day, for the hope she had in God's mercy. What
 generosity of mind was this, that could temper her womanly feelings with a
 man's thoughts! One by one, as the speech of her own country, she put
 heart and courage into them, thus when words you came, she told them, who know
 how? Not I purchased, nor I the breath of life gave you, nor fashioned
 the bodies of you out by one! Man's birth, and the origin of all things,
 he devised who is the whole world's Maker, and shall he not give the
 breath of life back to you, that for his law's sake hold you firm to death?
 What should Antiochus do? Here was defiance of his authority, here
 was some of remembrance that lived him alive. The youngest son lived
 yet; for him, what encouragement, what royal assurances of wealth and
 happiness! Would he but leave the law of his fathers, he should be the
 king's friend, and have mighty matters entrusted to him. But yield the
 boy would not; all at last the king beckoned the mother apart.
 Mother of men should be the wisest yet. Which side he had to win her,
 but she agreed at last, counsel her son she would. And a fine track she
 played on the bloodthirsty tyrant, leaving over her son and counselling
 him in her own native speech, to this effect. Nine months in the womb
 I bore thee, three years in the breast fed thee, nursed thee to be what thou
 art; and now, my son, this boon grant me. Look round at heaven and
 earth and all thy creature, behold thee that of all this, and of mankind
 thou, God's maker. Of this teacher have thou no fear, deem rightful death
 among thy brethren as yonder inheritance of death; so shall the divine
 mercy give me back all my sons at once.
 Before ever she had finished speaking, the boy cried out, What
 delaying is this? To the king's law I owe no allegiance, none I live by in
 the law we had through Moses. Arch-enemy of the Jewish race, dost thou
 seek to escape from God's hand? Gladly would we suffer, gladly we
 were named, chides he for a little, the Lord our God, he does but school,
 does but correct us, is us, his worshippers, he will be reconciled again.
 But thou, miserable wretch, when on earth is none, wouldst thou wait thy

rage on those worshippers of him, and flatter myself with vain hopes were the last? Trust me, those shall you abide his judgement, who in God as almighty and all-seeing. Trust pains, that under his warrant have stood as my vouchers of eternal life! And shall not those, by his sentence, pay the deserved penalty of thy pride? As my brethren, so I for our country's or law both soul and body looking my prayer is, God will early relent towards this nation, while thou dost leave, under the lash of his restraints, that he alone is God. And may the divine anger, that has partly fallen on us our race, with us and those whom he had to send!

No wonder if this line, that so-failed the king's rage, was more harshly used than all the others: yet kept he ever his confidence in the Lord, and made a clean end of it. And at length, when all her rage was a gain, it was the woman's turn to die.

Enough! Of glorious sacrifice and intemperate cruelty you shall hear no more.

CHAPTER 8

NOW turn we to Judas Maccabeus and his company. Secretly they made entry into the villages, whence they ravaged both houses and fields of theirs, up, and asked many more, that were yet true to the Jewish faith, till they had gathered an army of six thousand men. And now they brought the Lord, he would look with favour on a race devoted to him, have pay on a temple defiled by the heathen. Their cry was: let us be raised to the ground, would he mark the rain of it upward? Would he be deaf, while bloodshed cried out for vengeance? Cruel murders of innocent childhood, his own honour dragged in the dirt, would he not mark all this, and be moved to indignation?

By this, the divine anger had given place to pity, and to all the heathen round about Maccabeus and his company were an infliction past bearing. On village or town of theirs he would fall suddenly, and burn it to the ground; by seeing some power of vengeance, once and often he put them down to the soil, giving those whose forces in night-time he the most part, till the time of his return spread far and wide. What was to be done? There was a man that grew ever in strength, and still his enterprises grew. At last Philip was fain to send dispatches, calling on Ptolemy, the governor of Coele Syria and Phoenice, no further the king's business. And he, without more ado, chose one of his best friends, Nicanor son of Panodius, and sent him out to exterminate the Jewish race altogether. For which purpose, he armed full twenty thousand men, a rabble of all nations, and Gorgias should be at Nicanor's side, a soldier that had much experience in the war.

- 10 Nimrod's purpose it was, to sell the Jewish people for slaves, and
 thereby reimburse the king for a tribute of two thousand talents he must
 11 needs pay to Rome. So, before night was done, he sent word to the
 coast on the sea coast, crying a sale of Jewish captives, and offering
 them as security for the talent as little did he guess what divine vengeance
 12 was to overtake him. No sooner did Judas hear of Nimrod's coming,
 13 than he gave warning of it to the Jews who bore him company. Some
 of these, cowardly souls that put no trust in God's assisting, took refuge
 14 at flight; the rest made shift to sell all the goods they yet had, crying out
 upon the Lord to deliver them from such an impious wrath as would
 15 sell their first, and conquer them after. Therefore if he nothing re-
 garded, let him remember at least the covenant made with their fathers,
 the covenants, yea, of that holy name they bore!
 16 As for Machabeus, he called together the army chosen that fol-
 lowed him, and warned them they should make no terms with the enemy,
 nor be affrighted by a great rabble of men coming against them in so ill
 17 a cause. Courage! he said; beshide you of the weakness their limbs
 have conceived of a city besieged and mocked, of immortal traditions
 18 remembered! What gives them confidence? Weapons of war, and their
 own daring. Ours to trust in his omnipotence, who with a single soul
 19 both theirs our adversaries and the whole world besides can smite. He
 put them in mind, moreover, of God's signal mercy shewed to their
 forefathers: how Samson's army perished, a hundred and eighty
 20 thousand strong; how they fought the Chaldeans at Babylon, with Mac-
 chabeus after whose heart failed them in the encounter, and six thousand
 Jews, slain but for heaven's aid, made havoc of a hundred and twenty
 21 thousand men, much to the common advantage.¹ With such words as
 these he put heart into them, till they were ready to die for his law and
 country's sake.
 22 And now he put the several commands of his army in charge of his
 brethren, Simon, Joseph and Juchan, choosing one thousand five
 23 hundred men to each. Judas² was leading read almost from the sacred
 writings, and the watchword was given, God's Aid. And with this, our
 24 was Judas at the head of his army, and engaged the enemy. Such help
 the Almighty gave them, they cut down more than nine thousand men,
 and the rest of Nimrod's disabled forces must needs take to their heels.
 25 All the money that had been paid for their redeeming fell into Jewish
 26 hands, and they gave the enemy chase far and wide, only time hindering
 them, the night was coming on, and pursued further they might not.

¹ The other account of this engagement has been given to us.

² For Judas the Greek text has 'Eleazar,' meaning presumably Judas' brother. If the Latin reading is right, Eleazar must be some person not elsewhere men-
 tioned.

Arms and spoils of the fallen they gathered in, and so fell to keeping the sabbath, blessing the Lord for the deliverance he had sent that day, the first releasing day of his mercy. The sabbath day over, they gave a share of the spoils to crippled folk, orphans and widows, they and their should have the gift. And when this was done, they made public intercession, beseeching the Lord, that was so merciful, to be reconciled with his servants for good and all.

Other spoils they stole, twenty thousand of them and more, under a Bacchides and Timotheus, and when they seized their high fortresses, and had spoil to divide in plenty, once more orphans and widows, and the aged folk too, must have a share to match their own. Weapons of war they gathered with all care, and bestowed where they were most needed, it was the rest of the spoil they carried back to Jerusalem. At this time they slew Philarchus, that had been of Timotheus' company, a man stained with crime, and many ways a persecutor of the Jewish people. There was Callisthenes, too, that had burnt down the gates of the sanctuary, when all Jerusalem was rejoicing over the victory, he took refuge within doors, and they burnt the place down about his ears, he too was served right for his godless doings. As for Nictor, that was the arch-villain of all, and would have sold the Jews to a thousand slave-dealers, the very man whose lives he held so cheap had now, it is by divine aid, humbled him to the dust. Slave of office he must lay by, and slink by country ways all unattended to Antioch. A fine home-coming, this, with the loss of a whole army! What were the Jews to suppose that should have paid off the tribute to Rome? He was then to confess, now, that the Jews had God himself for their protector, and, would they but keep his law, there was no conquering them!

CHAPTER 9

ANTIOCHUS himself, at that time, had a sorry home-coming from Persia. He had made his way into the city they call Persepolis, thinking to plunder its temple and of well have the mastery; but the common folk ran to arms and resisted him. So he was a man defeated and disgraced when he reached Ecbatana, and there news came to him of how Mithras had fled, and Timotheus. And now, in a great taking of rage, he would make the Jews suffer for the ignominy of his own defeat; so, on his charges must he drive, and take a halt in the journey, with the divine vengeance ever at his heels. Had he not heard, Jerusalem was his goal, and he would bury the Jewish race under the ruins of it?

The Lord, himself God, how should aught escape his scrutiny? The

words were barely uttered, when he smote Antiochus with such a hurt,
 there was neither standing nor discovering it. A deadly griping fit was
 1 that took him, with cruel torment of the bowels, sitting toward the east
 that had since turned his fellows, and so the monarch, in unexampled
 2 fulsom. Even so, he would not leave his wicked purpose, with pride
 well-remembered, still braving our holy themes against the Jewish folk,
 he pressed forward on his errand, till of a sudden, in full career, down
 fell he from his chariot, and never a limb but was racked grievously by
 3 the fall. What a living proof was this of God's power, when he was
 struck to earth, and must finish his journey by sea, one that boasted
 all now, he would rise beyond man's measure, the sea's waves power,
 4 and weigh mountains in the balance! Bled wounds as late in that sinful
 body, and he lived yet, though miserably enough, to see his own flesh
 5 rot away, till his own men could not bear the foul stench of him: it was
 but yesterday the very man seemed within his reach, and never a man
 now would carry to find a burden.

11 What marvel, if the swelling pride of him ebbed away, and heaven's
 judgments brought him to himself? With every moment he repented
 12 now, and the foul bruits of his disease was past his own bearing. Alas,
 and he, to God all must bow; mortals we are, and god ourselves we may
 13 not. Nay, he made vow to the Lord, vile wretch though he were, hoping
 14 all in vain to win mercy. Forswore, his heart to lay Jerusalem in ruins,
 15 and make a cemetery of this free city it should be despoiled. Grudge
 the Jewish folk heard, give their curses to him and his race, make an end
 of them, children and all! Nay, such high privileges they should have
 16 as the townships of Asher itself. And for that sacred temple he had
 stopped here, with chains gills he would crouch it, furnishing it as never
 before, and destroying, from his own parts, all the cost of its ornaments.
 17 Nay, he would become a Jew himself, would go the rounds of earth,
 proclaiming everywhere the divine power!

18 But all to no avail, the vengeance of God, well earned, had overtaken
 him, and had what he might not. So now, despairing of that, he wrote
 19 to the Jews in very humble fashion, as here follows.¹ To his loyal Jewish
 subjects Antiochus, their long and general, needs meeting, health, and
 20 happiness! Thrive you and yours, and live prosperously, I am well con-
 21 tent. For myself, I am as ill now, yet think ever kindly of you. On my
 way home from Persia, so grievous a discomfit has fallen upon me,
 22 aside mine I should take notice for the public safety. Despite I will not.
 23 Time is good hope yet of my recovery. But thus thought weighs with
 me, when he went a-compaigning to the high counsels, my father gave

¹ Verses 11-17. It seems probable that this proclamation was sent to all Antiochus' subjects, the Jews excluding it among others. The document referred to at the end of verse 23 is no longer extant.

out who was so sacred lamp: should might go wrong, and all things come, 11
every governor in his own province must know his duty without fear of
confusion. And here he passes all about, I know it well, waiting upon 12
events and ready to go with the times. Hie to the throne, there, I needs
must disapprove. Again and again, when I set out for the high countries,
I expressed my own Antiochus to the general care. And now this written
communication I have sent him. . . . As you love me, then, bethink you of 13
those benefits you have received, both publicly and as private; keep fast,
each and all of you, with me and with my son. I doubt not he will share 14
himself his father's war here, ever courteous, and kindly, and easy of
approach.

So died he; wretchedly enough, the murderer, the blasphemer, out in 15
the full contrary far away from home. Could the blow that struck him
deem, as he had ever been cruel in his dealings. His body was brought 16
home again, Philip, his foster-brother, came back with it, and then took
refuge in Egypt with Ptolemy Philometor, so kind he treated the young
prince Antiochus.

CHAPTER 10

MEANWHILE, God aiding, Machabeus and his followers had 1
recovered both temple and city. Down came the altar Gentile folk 2
had set up in the open square, down came the tables, and the temple 3
was purged of its defilement. They made a fresh altar, smelt the brass
flat, and offered sacrifice upon altar after two years' intermission; sores, sores,
burned lamp, houses were set out on the sacred table once more. Then, 4
bowing down to each, they made petition to the Lord, never again such
wickedly might overcome them, as if they did, himself in his great mercy
should chastise them, not hand them over into the cruel power of blas-
phemous enemies: It so fell out, that the temple was purified on the 5
twenty-fifth day of Casius, the very time of its profanation by the Gen-
tiles. Eight days of rejoicing they kept, with such ceremonies as belong 6
to the feast of Tabernacles; it was a feast of most-joyful mirth they
had kept a while back, when they lodged like beasts among the hill-side
overcast. Now that God had made the way clear for his temple's cleansing, 7
what wonder if they set up in his houses benches, and green boughs,
and arbours of palm? What wonder if a decree was passed, by common 8
consent, all Jewry should keep the festival year by year?

Now the story is told, how Antiochus called the Illustrious came by 9
his end, run we to his son, Antiochus Epiphanes, that was born of a very 10
old father,* record we in brief the history of his reign, and the hazards of

* The Greek word 'Epiphanes' means 'born of a noble father.'

11 war that war with it. Upon his accession, this king entrusted all the
business of the realm to one Lysias, commander of the fleets at Phoenicia
12 and Coele Syria. With Philotas, that was called Mithras, we are concerned
no more, this would he have made amends to the Jews for the wrong done
13 to them, and kept their friendship, but for that very reason he was de-
voted to Hecuba by his country. He was a traitor, they said, once
even, false to his trust, when Philometor left him in charge of Cyprus, and
14 saw Treach of his new allegiance to Antiochus? Whereupon he put an end
to his own life by poison. When Coelius was given command of the district,
he was far ever making war on the Jews, with provocations to aid
15 him, and these were traitors of the company builders,¹ well acquainted to
their strongholds, that gave welcome to deserters from Jerusalem, and
so filled the borders of misery.

16 And now the followers of Machabees, after prayer made for the divine
assistance, delivered an attack upon the Idumean strongholds. There,
by a very courageous assault, they occupied, and cut down all they met,
17 putting not less than twenty thousand men to the sword; but there were
two fortresses yet remaining, into which the survivors drove them-
selves, well provided with means of defence. Machabees himself went
off to fight other battles of greater renown, leaving Simeon, Joseph and
Zacharias, with a strong force under their command, to carry on the
18 siege. And here the source of Simeon's woes was their undoing; for a
host of seventy thousand silver pieces, they allowed some of the de-
fenders to escape. Machabees no longer heard of it, thus he remained
the leaders of the people, and assigned the guilty men to their punishment;
what, would they sell their brethren's lives, by leaving the enemies of
19 their men go free? So he put these menors to death and for the strong-
holds, he measured both of them at a blow, so carrying all before him
by force of arms, that twenty thousand of the defenders perished.

20 But Timotheus could not be content with one defeat at the hands of
the Jews, he would bring in bands of foreign soldiers, and carry from
21 Idum, threatening Judaea with slavery. At his coming, the party of
Machabees fell to prayer, earth on their heads, supplicating above their
22 heads, they lay prostrate at the altar's foot, entreating the Lord he would
expulse their oppressor, and then there should be his; the law had promised
23 it. Then, this supplication made, they took up arms and marched out,
leaving the city far away in their rear, not ever halting till they were close
24 to the enemy's lines. Soon at the dawn broke, they engaged on the one
side, all trust in the Lord, valour's best pledge of victory and fierce
deeds, on the other, courage but human eagerness to acquire revenge,
25 blood went the dry, and, so it seemed to the enemy, heaven itself took

¹ 'Native of the country', literally, in the Latin version, 'Jews;' but this is probably a scribe's mistake for 'Idumeans,' the reading found in the Greek text.

part. Five hundred men riding, with splendid trappings of gold, to lead the Jews onward; and two of these served Machabæus for escort, covering him with their shields to keep all best away from him. With shaft of thorn, lightning of thorn, divided and dismayed, the enemy fell to earth, twenty thousand and five hundred of them perished that day, a besides six hundred of the cavalry.

As for Timotheus, he took refuge in Gazea, a strong fortress that was under the command of Chorus.¹ Four days together, Machabæus and his men eagerly poured on the siege of it; but the defenders were confident in its strength, loud their defiance was, and very blasphemous the words they uttered. Stung by these taunts, twenty warriors of Machabæus' company made a bold attack on the wall as the fifth day was dawning, and, by the fierceness of their onslaught, made swift to dash in; others, following at their heels, fell to burning tower and gateway alike, and made a bonfire of the blasphemers. For two whole days they raved and raked the fire, and at last came upon Timotheus² in his hiding-place; so they made an end of him, his brother Chorus and Apollonides perishing with him. When all was over, they sang hymns of praise and gave thanks to the Lord, that had done marvellous things for Israel, and granted them victory.

CHAPTER 11

IT was but a short respite they had; Lyons, a favourite of Antiochus that was eager and managed his affairs for him, was not a little concerned over these happenings, and he marched on Judaea at the head of eighty thousand men, with all the cavalry he could muster. Here was a city worth the capture, for Gazea felt no dwell in, here was a temple that would yield a fine spoil, no temples did anywhere; a priesthood, too, that might be put up for sale year after year. Of all this he thought him, never of God's avenging power; mostly he trusted in his foot-soldiers by the ten thousand, his horsemen by the thousand, in his elephants that manured his men. Upon marching into Judaea he first reached Bethoron,³ that stood in a narrow pass five furlongs away from Jerusalem, and laid siege to the cradle of it.

What did Machabæus and his fellows, when they learned that the siege of the fortress was already begun? Most pleasantly they besought the Lord, amid the tears of a whole population, a gracious angel he would

¹ If the text here is sound, the Timotheus mentioned in 10.2 is a different person.

² If the reading 'Bethoron' is correct, the reference must be to some other fortress of that name, not to the well-known Bethoron, more than ten miles away.

1 used out for himself's deliverance. Then they armed for battle, Machabees himself the first of all, so he summoned the rest to share with him
 2 the honor of danger, for the relief of their brethren. So, in good heart,
 3 they set out together, and before they left Jerusalem a vision came to
 4 them, of a rider that went before them in white array, with armour of
 5 gold, brandishing his spear. How they blessed God's mercy, all of them,
 6 at the sight! How their courage rose, a match for all it should encounter,
 7 into so wild hosts as walls of iron! They marched on, ready for battle,
 8 were now of a heavenly champion, and of the Lord's favour; and when
 9 they charged the enemy, they were very long for valour. As their con-
 10 stant fight, full stores downward of the feet, fill a thousand and six hundred
 11 of the horse; and the whole army took to its heels, for the most part
 wounded and distressed; Lyttas himself, nobly enough, tamed and
 12 **slain**.

13 Yet good cause he lacked now; great loss he had sustained, and, for the
 14 Hebrews' custom to rely for aid upon divine Omnipotence, he saw
 15 there was no conquering them. So he wrote, offering to conclude some
 16 amiable terms with them, and secure them the king's friendship. As for
 17 Machabees, he consented to what Lyttas asked, having no thought but
 18 for the common good; and the witness terms he proposed to Lyttas as
 19 the Jewish people's name received the royal assent.

20 The letter sent to the Jews by Lyttas was after this manner: Lyttas,
 21 to the people of the Jews, all hail! Your enemy, John and Abimeus,
 22 handed me a written petition, and desired that I would give effect to the
 23 terms of it. All that needed to be known, I have made clear to the king's
 24 grace, and he has granted what your he could. Doubt not I will be a
 25 good witness in your cause hereafter, so you abide loyal to the king's
 26 majesty. Moreover I have given a verbal message to your enemy and
 27 mine, which they will impart to you. Farewell. Given on this twenty-
 28 fourth day of Eucatoris, in the hundred and thirty-eight year.

29 And of the king's own letters, the second was this: King Antiochus, to
 30 his good cousin Lyttas, all hail! Now that our father has found his
 31 place among the gods, it is for us to see that our subjects live in peace,
 32 and go quietly about their business. But of one nation, the Jews, we
 33 hear that they turned our father's will, who would have had them con-
 34 form to the Greek way of living to their own madness they hold fast,
 35 and their plea is, we should give them the enjoyment of their rights in
 36 the matter. And whereas we would have this nation live peacefully like
 37 the rest, we must and desire that their temple should be restored to them,
 38 and that they should follow the custom of their forefathers. On us the
 39 kindness, then, to send word and give them assurance of this our will
 40 made known, let them take heart, and order their own affairs accordingly.

41 To the Jews themselves the king wrote as follows: King Antiochus, to

the elders and people of the Jews, all hearts! Thrice you as well as our 20
 selves, we are well content. Maccabaeus has brought us word, you would 21
 this have first intercourse with the men of your race who dwell in these 22
 parts;² and we hereby grant safe conduct to all of you that would travel 23
 here, up to the fortieth day of Xanthicus . . . That the Jewish folk may 24
 eat what food they will, use what laws they will, according to their 25
 ancient customs, and if aught has been done unwise through inadvertence, 26
 none of them, for that cause, shall be molested. We are sending Maccabaeus 27
 besides, to give a charge to you. Farewell. Given on the thirtieth day of 28
 Xanthicus, in the hundred and forty-eighth year.

The Romans, too, wrote to them after the manner following, Quirius 29
 Maccabaeus and Twin Mithras, curvay of Rome, to the Jewish people, all 30
 hearts! The princeling Lyrias has granted you in the name of his royal 31
 cousin, we hereby satisfy. Other matters he has reserved to the king's 32
 dictation, who counsel among yourselves, and let us know at once what 33
 your mind is, if you would have an order all to your liking. Even now we 34
 are on the road to Antiochia, write speedily, to let us know how you are 35
 minded. Farewell. Given on the twenty-fifth day of Xanthicus, in the 36
 hundred and forty-eighth year.

CHAPTER 12

SO all was agreed upon, Lyrias was for the court again, and the Jewish 37
 folk went back to their farms. But neither rest nor respite might they 38
 have while Theodotus³ and Apollonius, son of Gennaeus, were left at 39
 their post; Hieronymus, too, and Demophon, and Nicomedes that ruled 40
 in Cyprus.

This was a very foul deed done by the men of Joppa; they fired out 41
 certain ranches of theirs, and would have the neighbouring Jews go aboard, 42
 with their wives and children, for all the world as if there were no grudge 43
 between them. It was the common wish of these fellow-officers, how 44
 should the Jews grudge it? They were lovers of peace, and came for 45
 salvation had none. Yet once they were on the high seas, they were not 46
 overboard and drowned, a full two hundred of them. Such ridings of 47
 one's brother down upon men of his own race, Judas could not bear 48
 unrevenged, mistaking his followers, and calling upon God, that judges 49
 right, to speed him, he marched out against the slayers of his brethren; 50

² Years ago so. The sentence is not quite fully clear, either in the Greek text or in the Latin. There seems to be a gap between verses 20 and 21, perhaps due to a mistake in the manuscripts. The sentence reflects consideration through inadvertence² or perhaps only a diplomatic formula for granting a general amnesty.

³ For Theodotus, see note on 10.27.

at dead of night he burned down their wharves, and set all the ships
 1 ablaze, nor any man that escaped the fire but was put to the sword. This
 2 done, he left them, but threatening he would return, and leave some alive
 3 in Joppa. He had word, too, that the men of Jerusalem meant to do the
 4 same by the Jews at their part, so he fell on Jerusalem, too, by night, and
 5 burnt both wharves and ships there, the light of that blaze was seen at
 6 Jerusalem, thirty miles off.

7 Now forelong they had marched, on their way to meet Timotheus,
 8 when an Arab force engaged them, of five thousand foot and five hundred
 9 horse.¹ Scarcely was the encounter, but with God's help they won the day,
 10 and the defeated remnant of the Arab asked Judas for quarters, promising
 11 a grant of pasture-lands, with other advantages. And, beyond doubt,
 12 they could be many ways serviceable to him, so he made terms with
 13 them. They swore friendship, and the Arabs went back to their tents.

14 A city there was called Caphtan, moored and walled about for its
 15 defense, and held by a multitude of many men; this, too, Judas attacked.
 16 Such trust the defenders had in the strength of their ramparts, and their
 17 plentiful supplies of food, they caused themselves recklessly, heaving
 18 taunts at Judas, with blasphemies and other evil words fit to be answered.
 19 But Machabeus to that King made appeal, who needed neither captain
 20 nor battering-ram, in Jesus's day, to bring terrible down in ruins, a fever
 21 struck he delivered upon the walls, and, as God willed, became master
 22 of the city. The slaughter as it was past reckoning; there was a pool head
 23 by, of two furlongs' breadth, that seemed as if it ran in full tide with the
 24 blood of slain men.

25 It needed a march of thirty-five miles to bring them to Chorus, where
 26 the Jews were whom they call Tobitaneus. Yet could they not come
 27 up with Timotheus; he had retired, with nothing achieved, leaving a
 28 strong garrison in one of the forts there, which garrison of his, six
 29 thousand strong, was destroyed by one of Machabeus' captains, David
 30 there and Serapion. Machabeus himself, with six thousand men at his
 31 heels, divided as to companies, pressed on against Timotheus, that had a
 32 hundred and twenty thousand foot, and two thousand five hundred horse,
 33 under his command. At the news of Judas' coming, Timotheus was fain
 34 to send on women, children, and stores, to Canaan, as impregnable
 35 fastness told one difficult of approach, so narrow the pass was. And now
 36 the first of Judas' companies came in sight, and with it the presence of
 37 the all-seeing God! What fear fell upon the enemy, how they wavered

¹ The mention of Timotheus and of the Arabs would suggest that this incident took place beyond Jordan, rather than in the Jewish neighbourhood. It seems possible then in a gap in the text.

² The Greek implies that the divine presence was in some way visibly manifested.

in sight, standing over their own fellows, wounded by the point of their own swords.¹ And all the while Judas pressed them hard, the 11 courage of all-down; thirty thousand of them that day he slaughtered. As for Timotheus, he fell into the hands of another force, under Crates and Sosipater; of whom he begged earnestly for his life, telling them of Jewish hostages in his keeping, their own fathers and brethren, that would get no quarter if he came by his death. Many were the pledges he gave, consenting for the restoration of these hostages, and at last, for love of their brethren, they let him go free.

Judas went on to Gadara, where the enemy lost twenty-five thousand 12 men, stored and slaying them in Epiphora, a fortified city, where stout warriors of many different breeds manned the walls most valiantly, well provided with engines and weapons. Yet enough in arms can hold no 13 own against the Overpowerer; to him the Jews made appeal, and so took the city, killing twenty-five thousand of the defenders. And thence to 14 Scythópolis, at seventy-five miles' distance from Jerusalem; but here the Jews themselves bore witness, how kindly their neighbours used them, and how honourably they carried themselves even in turbulent times. Thinking all such, and desiring them they would continue their good 15 office towards the Jewish folk, the army returned to Jerusalem, to keep the festival of the Weeks.

Then, after Pentecost, they marched away to meet Gorgias, that was 16 an opponent of Idmonus.² It was but a number of three thousand foot 17 and four hundred horse.³ Battle was joined, and some five Jews fell. 18 As for Gorgias, one Dositheus, a great warrior that was in Bacchor's 19 company of horse, lay close on his back and would have taken him alive; but one of the Thracian horsemen fell upon him and cut off his arm at the shoulder, so Gorgias escaped safe to Marissa. A long fight 20 Judas's company had of it, and were full weary, when Judas called upon the Lord to encounter them and lead them onwards, battle-lyrics and 21 battle-cries rising in his own language; and so he put Gorgias' army to the rout.

And now, receding his men from the pursuit, he made his way to the 22 city of Adulaim; the week had gone round, and here, duly observed from Delphosene, they kept the sabbath. Next day, with Judas at their head, 23 they went back to recover the bodies of the slain, for burial among their own folk in their fathers' graves; and what bones they? Each of the 24 fallen was wringing, under his shirt, some token carried away from the false gods of Jemem. Here was defiance of the Jewish law, and open

¹ 'Mansons' is probably a copyist's error for 'Jansons'; the context seems to indicate that this engagement was fought in the Philistine country.

² 'It was but a number of' pleasantly, 'and he marched out with,' but what Crasimallus it should be Gorgias, but more commendation than Judas is referred to.

• doubted it was the cause of their undoing; none but praised the Lord for
 • his just retribution, that had brought hidden things to light; and so they
 fell to prayer, pleading that the sin might go unremembered. Judas him-
 self, their pitiless executioner, gave public warning to his men, of guilt
 they should evermore keep clear, with the face of these murderers
 under their eyes. Then he would have contribution made; a sum of
 twelve thousand silver pieces he listed, and sent it to Jerusalem, to have
 sacrifices made there for the guilt of their dead companions. Was not this
 well done and lawful? Here was a man kept the resurrection ever in mind;
 he had done kindly and faithfully indeed, to pray for the dead; if these
 might rise no more, that care were filled? And these had made a goodly
 end, could he doubt, a holy recompense awaited them? A holy and
 wholesome thought it is to pray for the dead, for their guilt's undoing.

CHAPTER 13

IT was in the hundred and thirty-ninth year since came to Judaea that
 Antiochus Epiphanes was marching on Judaea in great force. Lyfian was
 at his side, that was lord protector and managed the affairs of the realm,
 and with him were a hundred and ten thousand foot, five thousand horse,
 twenty-two elephants, and three hundred scythed chariots. Manolao,
 too, must be of their company, and ever it was treacherous advice he
 gave to Antiochus; not that he cared for his country's safety, but he had
 designs upon the high priesthood still. And hereupon the King of all
 things brought this pally march into all fervour with his master Antiochus,
 who (upon Lyfian's' advising, here was the true cause of all their mis-
 adventures) would have him apprehended and put to death according
 to the custom of the place where they were quartered. There it bore a
 tower fifty cubits in height, rising steep above a loop of water that sur-
 rounded it; from its walls the water of castles is thrust forward to his
 death by the common impulse of the hyndrains. Thus, then, was the
 doom of Manolao; by this law the law-breaker met his end, and lay
 there unborn. A firing upward, then, for one that had done so many
 outrages upon God's altar; for of it and ashes of it are sacred, and it was
 by that Manolao went to his death.

Yet still the king pressed forward on his mad career, as if he would
 prove himself a worse enemy of Jewry than his father; and Judaea, when
 the news came to him, bade the people expect God might and day he
 would come to their rescue, so ever he was most faithful. Here was
 great peril, they should be deprived at one blow of law, of country, and
 of sanctuary; would he allow blaspheming Gentiles to lord it again over

his people, that had but now won a little breathing-space? Honour did 11
Lord they did, and with one accord, for his mercy, wept they and fasted,
and kept on their fasts for those days together. Then Judas gave them
the word to arms, and himself called the elders to a council; his plan was, 12
he told them, to march out and engage the king before he could reach
Judas and overpower the city, and the issue of it he would leave to the
Lord's good pleasure. So, committing all to God, the world's creator, 13
and bidding his men fight bravely, even to the death, for law, temple,
city, country and kinred, he pitched his camp at Beldai. The watch- 14
word he gave them was, Victory lies with God; and now, choosing out the
best of his fighting men, he made a night attack upon the royal quarters.
Four thousand men they slew in the camp, and the greatest of all the
deputies, with the ones that rode him, and so went back in triumph, 15
leaving the camp all confusion and dismay.

After this daybreak victory, won under God's protection, the king had 16
little enough of Jewish valour, and set about to reduce the stronghold
by policy. And first he would deliver an attack upon Bithurim, a fortress 17
of the Jews, but even he was thrown back and repulsed with great loss; so
well did Judas supply the garrison with all they needed. There was one at
Rhodanus in the Jewish army that betrayed secrets to the enemy, but,
upon enquiry made, he was apprehended and put under arrest; so the 18
king was fain to parley with the defenders of Bithurim, and, upon agreed
terms, the siege of it was raised. Then did he try conclusions with 19
Judas, and had the worst of it; news came to him besides that Philip,
whom he had left in charge at Antioch, was laying ambush against him.
So, in great consternation of mind, he never needs show himself on the
merry of the Jews, relieving under oath to the past terms they imposed
on him. In token of this reconciliation, he offered sacrifice, paying the
temple much reverence and offering gifts there; so the Maccabees, 20
the king made a friend of him, and appointed him both governor and
commander of all the territory from Ptolemais to the Gerizim. When 21
he reached Ptolemais, he found the citizens much incensed over the
witty made, and angrily stirring the terms of it would never be kept
such as Antiochus must go up to an open stage, and give his reasons, 22
whereby he raised the indignation of the people, and so returned to
Antioch. Such was the king's march upon Judas, and such his home-
coming.

CHAPTER 14

THREE years later, came tidings to Judas and his company that Demetrius, son of Seleucus, was on the throne. This Demetrius, with a body of mercenary followers and with ships to support him, had landed at Tripolis, in a part of the country well suited to his purpose, and had wrested the whole kingdom from Antiochus, and from Lyzus his general.

Now came we to one Alcimus, that had been high priest formerly, but had wilfully incurred disfavours in the days when felt began cooperating with the Greeks.¹ Little hope was left him, he should live as priest himself at the altar again, and now he had recourse to king Demetrius, in the hundred and fifteenth year. He came with gifts, a good crown and a palm branch, and wreaths that had been before employed in the service of the temple.² No word said he on the first day of his arriving: but on long opportunity was given him of carrying out his impious design. He was called into council by Demetrius himself, and asked what resources the Jews had, or what purposes in view, that gave them such confidence. And this was his answer: It is the faction of the Aristoboni, with Judas Maccabaeus at their head, that will ever be flouting the flames of war, and moving strife, and despoiling the peace of the realm. Thou seest here a man robbed of the high priesthood, his rightful inheritance. And the cause of my coming is, first, the loyalty I have to the king's own interest, but not less, the love of my own fellow-countrymen, by the false sense of a faction the whole of our race is brought into utter misery. Do but wisely thyself, my lord king, that all is as I have said, and then, with that kindness the world knows so well, give order concerning them. No peace the commonwealth may have, while Judas lives.

Such was the opinion he gave, and the counsellors, that had little love for Judas, fell to egging Demetrius on; he, with all haste, despatched one of his generals to Judaea, Nicanor, that was in command of the 11 elephants. His orders were, to take Judas alive, to deprive his company, and of our glorious temple to make Alcimus high priest. The Greeks whom Judas had chased out of the country fled, now, to Nicanor's aid, confident that the inevitable ruin of the Jews would be the foundation of their own prosperity. As for the Jews, when they heard Nicanor was on the march, with all this multitude of alien folk, they came forth on

¹ 'Began cooperating'; the Greek text has, 'refused to consent'.

² That had been before employed in the service of the temple; literally, 'the crown or tiara of the temple.' The sense of the Greek text is probably 'such as were commonly used in the service of the temple.'

their hands and harked themselves to prayer. Was it not God's appointment, his people he should evermore preserve? Was he not wont to pay out them with signal marks of his favour? And now orders came to them from their leader, they must be on the march. Their meeting-place was a fortress called Demas, to which Simon, Judas' brother, had withdrawn after a battle with the enemy, who doubted least by the suddenness of their advance.¹

But Nicanor had heard much about the valor of Judas' men, and how nobly they fought in their country's quarrel, no wonder if he shrunk from the arbitrariness of the sword, and sent embassy to meet them, Potholimus, or Theodorus and Machabeus, with an offer of terms. After a deal of negotiation, Judas referred the matter to the general voice, and all were agreed upon accepting the offer of friendship. So the day was fixed for a secret conference to be held between them, thence of business were brought out and set ready, and you may be sure Judas had armed men posted in waiting, to forestall any sudden treachery on the enemy's part; but their parleys ended happily enough. Nicanor was now lodged in Jerusalem, so and did them no manner of hurt, all the rabble he had brought with him were dispersed to their homes. Towards Judas he showed unaffected friendship, took a liking he had taken for the man, up, and encouraged him to take a wife and have children; as Judas married, and took his son, and ever he lived on close terms with Nicanor.

And what of Antioch? Little it liked him to see all this good-will as between the two of them, and their treaty-making, so Demetrius he betook him, and charged Nicanor with disaffection; was he not purposing to hand over his command to Judas, a traitor against the realm? This accusation, that threw Demetrius into a great taking of fury, he wrote to Nicanor, he was very ill content with the peace made, and would have Machabeus sent to Antioch in chains without more ado. Here was Nicanor left in great confusion of mind; it were against the grain with him to cancel the treaty with Judas, that had nothing wronged him, yet it ran counter to the king's will he ought not. So he began looking for an opportunity of carrying out his orders; and Machabeus, remembering that a conflict had sprung up, and their meetings were less courteous than hitherto, made sure the behaviour of his body was good. Whereupon he preferred some of his company, and went into conference.

So Nicanor found himself quite outwitted, and he must needs make it

¹ *Passus* 26, 27. There is perhaps some truth here as the evangelists, the Greek text reads hardly, 'But the leader having commanded us, he (who?) immediately moved his camp from thence (thence whither), and quietly contact with them (with) vicinity at the village of Laisan, that Nicanor, the brother of Judas, had suggested Nicanor, has clearly, having come to grief through the suddenness of the enemy.'

but say into the high and holy precincts of the temple, where even then
 the priests were offering their accustomed sacrifices. [And, he said, must
 be brooded over to him] and when they, upon oath, denied all knowledge
 of his hiding-place, what did Maccabæ? He pointed to the temple, and
 swore that if Judas were not hurried early to him in chains he would raise
 yonder masonry to the ground, demolish the altar, and consecrate its
 precincts over to Baalim. With that, he left them; and the priests,
 lifting up their hands to heaven, called upon the God that was over the
 champion of their race, with such prayer as this: 'Lord of all, that god
 of thy creatures best men, thy will it was to have thy dwelling-place
 among us! Holy thou art, and of all holy things the master; this house,
 that was so lately deemed of an idolatrous, keep thou for ever undefiled.'
 It was that Maccabæ that received information against one of the elders
 at Jerusalem, named Fenias, a true priest and a man of good repute; for
 the love he bore it, men called him the father of the Jewish people. Long
 time this man had held to his resolve of keeping aloof from the Greeks,
 ready to put life and limb in jeopardy, so he might persevere. And now,
 as if to give public proof of hatred towards the Jews, Maccabæ sent five
 hundred men to take him alive; otherwise there was none he could deal
 with, than to bequeath such a man to thee. And when this great company
 set about to force an entry into his dwelling, breaking down the door
 and making out for themselves, not off from all escape, what did Fenias?
 He thrust a sword into his own body, causing it hence to the honourably
 due to fall into the hands of victors, and suffer savage mockery of a
 free-born man.¹ The heavy blow missed its aim; and now, with a tribble
 of men pouring in through the doors he made gallantly for the outer wall,
 and never brained to cast himself down, there in the heart of the crowd.
 You may be sure they made room for his coming, and he fell on the very
 point of his neck; yet, breathing still, he rose to his feet undiminished
 blood streaming from his mortal wounds, he made his way through the
 press of men, till he stood on a sheer rock there thus. And there, for
 now he had no blood left in him, he had hold of his own vessels, and
 with both hands cast them into the crowd beneath, calling upon the Lord,
 give of life and breath, to restore these same to his body; and so died.

¹ Fenias here substituted this act of Fenias as a special appearance, but we are
 unlikely to suppose he was not conscious of a divine law against self-destruction,
 and to achieve his vengeance accordingly.

CHAPTER 15

WHEN Nicanor was told, Judas was in the Samaritan country, he would have preferred to leave the attack against him, there and then, as the sabbath day. But the Jews passed him, for these were Jews that fought, unwillingly enough, under his orders. What, said they, would thou fight these heathens, without mercy? This holy day respect thou needs must, as he knows that is God all-seeing. Why, whose is he then, said the upstart wretch, that God who would have sabbath kept? Is he heaven? In heaven he is, sure enough, they answered, the living Lord our master, that gives us when the seventh day should be observed. So he it, said he, and I am your master on earth, and my orders are, To arms, and despatch the king's business! Yet carry out his designs they would not.

Such an empty braggar was the Nicanor, he thought to make a single victory of it, over all the Jews at once. Machabees on his side kept ever his confidence, yet with the sure hope, God would bring him aid. And for his men he had the same encouragement, let them never be daunted by the laughter of the heathen, but rather bethink them of heaven's merits in time past, and look to God Omnipotent for victory. Of this he and the prophets he spoke to them, and reminded them of their old battles, all all were eager for the fight, nor was it enough to arm them in armour; he armed them, too, how unchristian the heathen had proved, and how forewarned. Thus it was his care to arm them, not with shield it or spear for their defence, but with another word of good cheer.

A dream of his he told them, more worthy of credence, that brought comfort to one and all. And what saw he? One, that had once been high in prize, appeared to him an excellent good man this, modest of mind, courteous, well-spoken, and from his heavenly schooled in all the virtues. With hands outstretched, he stood there praying for the Jewish folk. Thus he was ware of another, a man of great age and reverence, nothing is about him but was once worshipped, who also ought he, Oneas told him is forsworn! Here is one that loves our brethren, the people of Israel, well; one that for Israel and for every man of the holy city prays much, God's prophet Jeremiah. And with that, Jeremiah reached forward to Judas, it and gave him a golden sword. This holy word take thou, he said, God's is gift, this wedding, all the enemies of my people Israel, thou shalt lay low.

A most noble language, and one very apt to raise the expectations of his followers, and to stiffen their courage. No wonder if they resolved they would put it to the touch, and manfully engage the enemy; valour should decide all. Was not the holy day, was not the temple itself in jeopardy? For wives and children, for brethren and kindred, their concern was a

1141, of the parts they divided, profanation of the temple was first and
 1142 a foremost. And when of those who were left in the city? No omission
 1143 in saying they left the same others that were going into battle. Now was
 the hour of deciding the enemy was in the gate, drawn up in full array:
 1144 here were the elephants, here was the cavalry, posted at points of van-
 1145 tage. Judas, when he saw the number of his assailants, how manifold
 were their appointments, how dense the company of the hosts, was first
 1146 to lift hands heavenward, and to the Lord make his appeal; the Lord,
 that is wondrous in his doings, and at his own pleasure occurs right, not
 1147 might, with victory. And this was the manner of his praying: Lord, in
 the days of Ezechias thou didst send thy signs, and raise up of a hundred
 1148 and eighty-five thousand in the camp of Sennacherib! Father of heaven,
 1149 send friendly signs of thine aid-day now on us; dread and dismay let thy
 outnumbered band inspire, to the confusion of yonder blasphemous
 1150 levy was in thy holy people! And so he brought his prayer to an end.

1151 By this, Mithras's army was coming forward to the attack, with blow-
 1152 ing of trumpets and with clang of arms. But Judas and his company
 1153 went to meet them calling-out upon God for his succour: and ever their
 hand fought, their prayer. Such joy had they of God's present assistance,
 1154 they cut down a full thirty-five thousand of the enemy: when they let
 be, and returned in triumph from the pursuit, now posted them
 1155 Mithras himself had armed for the fight, and lay there dead. What a cry
 was then raised, what a cheer, what hymns they sang, in the speech of their
 own country, to God Omnipotent!

1156 And Judas? Not for nothing had he devoted body and soul, this long
 while, to the service of his fellow countryman Mithras's head, and one
 of his arms cut off from the shoulder downwards, he bore them away to
 1157 Jerusalem: and there he called the witnesses together, raised the priests
 about the altar, and sent his summons to the leaders that pertained
 1158 to the temple. Head and hand he showed them of the godless Mithras, the
 hand that was stretched out so insolently against the holy temple of the
 1159 Almighty, bidding them cut the blasphemous tongue in pieces and cast
 1160 it to the birds, and the rash hand to the temple's floor. None but praised
 the Lord of heavens at the sight. Blessed be the Lord, they cried, that his
 1161 keeps his house undivided still! As for Mithras's head, Judas hung it at
 the top of the cradle, to be a sign and evident token, how God gives
 1162 aid. And all with one consent such a decree, never should that day pass
 1163 unobserved: they would keep holiday on the thirteenth of the Syrian
 month Adar, which is the eve of Mithras's feast.¹

1164 Such was the history of Mithras; and when that time the city has been
 1165 in Jewish possession. Here, then, I will make an end of writing. If I

¹ See Est. ii. 17 and 18.

has been done weakly, and in Hansen's fashion, more better plotted than half of it is of little merit, I must be honoured once the loss.¹ Making but woe to rule, making but woe, thy health (which) may as thy dining,² and then sick find content. So it is well reading, if the book be too rarely polished at every point, it grows wearisome. So here we will have done with it.

¹ 'I must be honoured once the loss, according to the Greek text, "I have done as well as I could." Divine inspiration is something reproduced in, not a substitute for, human ideas and human self-reliance.

² For 'may thy dining' the Greek text has 'was both together'; and the rest of the sentence is a (conclusion of course) recommendation of style.

THE BOOK OF PSALMS

Translated from the Latin text of the Pontifical Biblical Institute

PSALM 1

BLESSED is the man who does not guide his steps by ill counsel, or turn aside
2 before sinister will, or, where wonderful deeds gather, sit down to rest; the man
whom blessed art thou the Lord, on that day, derided ought, his thoughts
3 will dwell. He stands firm as a tree planted by running water, ready to yield as
4 fruit when the season comes, not a leaf falling, all that he does will prosper. Not
5 will his soul such the wither, his mind nor like chaff the wind sweeps away. His
6 fruit the rock, when judgment comes, he will set up and place these stones, stones
7 will have as part as the foundation of his own. Their walk, because, under the Lord's
protection, the path of the just, how ever is a tree in sight.

PSALM 2

WHAT means this rumour among the nations? Why do the peoples chatter
2 "What dreams?" See how the kings of the earth stand in array, how in robes
white make common cause, against the Lord, and against the King he has anointed,
3 crying, Let us break away from their bondage, all members of the world! His who
4 dwells in heaven is laughing at their dreams, the Lord makes light of them, and
5 at last, as his displeasure, he will speak out, his anger speaking flames. Hark, ye
6 mount Zion, my sanctuary, I will show a king of my own choice.

7 Mine he proclaims the Lord's anoint, how he told me, Thou art my son, I have
8 begotten thee this day. Ask thy will of me, and thou shalt have the nations for
9 thy patrimony, the very ends of the world for thy domain. Thine shalt be the seas
10 like sheep with a crook of iron, break them in pieces like earthenware. Princes,
11 like waxing, there, your heads, you shall melt the world. Tremble, and adore the
12 Lord, rejoicing in his presence, but with awe in your hearts. Kiss the soil, do not
have his anger, and go away down the sure path. When the day of his vengeance
strikes out suddenly, happy are they who find their refuge in him.

PSALM 3

(A psalm David wrote, when he fled before his son Absalom.)

SWEEP they surround me, Lord, my deliverance, how many rise up to attack
2 Suggesting me: sweepstake, where winning me, His God cannot save him now.
3 Yet, Lord, thou art the shield that saves me, thou art the rock that keeps me
4 from evil. I have tried to cry out, Lord, and my voice reaches his mountain
5 sanctuary, and there finds hearing. Safe as God's hand I lay down, and sleep,
6 and have nothing, said now, though thousands of the people set upon me from
7 every side, I will not be afraid of them. Beate thyself, Lord, my God, now now
8 close to them my enemies on the clouds, thou to break the legs of sinners. From
the Lord all deliverance comes, let thy benefactions, Lord, rest upon thy people.

PSALM 4

(To the chief-singer. On stringed instruments. A psalm. Of David.)

When I call on the name, Jesus to me, O God, and your reforms, talk to
 me of trouble, then hast brought me relief, have pity on me now, and hear
 my prayer. Great ones of the world, will none of you always be hardened, and you
 never come visiting our heart on darkness, following me? To the earth be level,
 to cast the Lord down mountains from whence I call on his name, the Lord
 will hear me. Therefore, and use no angry talk though, as you be afraid, as the
 silence of your heart. Offer sacrifices with due observance, and put your trust
 in the Lord. There are many that happen for a night of bitter sleep, do this,
 then, Lord, show us the substance of thy favour. Never did such harvest of corn
 and wine bring gladness like the gladness thou givest into my heart. Ever so I
 lie down, sleep sound, and with deep tranquillity; what need, Lord, of night but
 dread to bring me troubling?

PSALM 5

(To the chief-singer. On the lute. A psalm. Of David.)

Lord, listen to my voice, let me not sigh in vain; pay heed to my cry of petition,
 Late King, my God. To thee, Lord, my prayer goes up, early to visit thy servants,
 early in the morning I lay my petition before thee and await thy pleasure. No
 evil thing shall my desire meet; with thee business cannot dwell, nor rati-
 on told us ground at thy coming. Thou knowest the whisperings, and wilt bring
 the liar to destruction, blood-thirsty and craftiness meet the Lord hidden in
 righteousness. I, then, untroubled by thy mercy, will awake myself to thy house,
 and as a sacrifice of their love shall bring thy sacrifice.

Lord, do thou lead me with hallowed song; show them the path, while I wait
 here by evening. In their speech no truth can be found, their hearts are all in
 treachery, they speak as paying tribute, flattery is ever on their lips. Thy
 message, O God! Show them of their hope, and chastise us all those wickedness,
 have they not defied thee? But for all those who trust in thee there is joy and so
 enduring triumph, welcome promises they have from thee, and favour of thy
 name. Lord, show great thy beneficence to the just, thou dost show thy loving-
 kindness about us like a shield.

PSALM 6

(To the chief-singer. On stringed instruments. Once the organ.
A psalm. Of David.)

Lord, when thou dost awake me, let it not be in anger; when thou dost
 rebuke me, let it not be in displeasure. Lord, pity me, I have no strength left,
 Lord, heal me, my limbs tremble; my spirits are altogether broken; Lord, what
 thou never be content? Lord, turn back, and grant a worried soul relief, as
 thou art ever merciful, save me. When death comes, there is no more recovery-
 ing thee: how can praise then be the truth. I am spent with sighing, every night
 I lie weeping on my bed, all the tears stretch my pillow. Until thou hast
 my eyes, healed their heavy sore, so many are the afflictions that surround me.
 Depart from me, all you that traffic in misery; the Lord has heard my cry of
 distress. O prayer devoutly heard, O heart devoutly granted! All my enemies
 will be shamed and terrified, when thou, all in a moment, and you in shame

PSALM 7

(A Sonnet of David's, which he sang to the Lord because of Goliath, the Gergesite.)

1 **O** LORD, my God, my confidence is in thee, none can turn me from all my persecutors,
2 and grant me deliverance: must I fill a helpless prey to the lion, he sits on
3 a throne, with none to bring me off? O LORD my God, if I too have been at fault,
4 if those hands are stained with guilt, if I have been a false friend, and no witness
5 spared even those that wronged me, then admit the cause against yourself
6 with thy righteous power, triumph me to earth, and level my grave with the dust!
7 LORD, rise up to thy anger, consume all the wicked of my enemies, better slight,
8 O LORD my God, as deluges of the low there dignify these groans: All the nations
9 will praise about thee, if thou wilt arise back to thy throne and rule them, the
10 just judging the unjust Goliath was witness, LORD, to my oppressors, as all the
11 innocents of my heart: Surely thou wilt put us well to the wrong-doing of the
12 wicked, and prosper the lawless, no thought or device of man can escape the
13 scrutiny of thy Divine justice: From the LORD, refuge of true hearts, my pro-
14 tection comes: Goliath judges ever true, day by day his indignation against my
15 Goliath do not repent, his sword will flash tonight, he has bent and aimed his bow
16 in battle as the weapons he is preparing for thee, he has hushed his sword with
17 a lie: Here was a heart prepared with action, that conceived only spite, and put
18 it forth only in slanders: Here was one who dug a pit and walk in deep, and did not
19 if a stone of his own casting! All his spite will rebound on himself, all his violence will
20 fall on his own head: I will ever thank the LORD for his just retributions, singing
21 praise to the name of the LORD, the most High.

PSALM 8

(To the choir-master: To the sound of the song: The Wine-pot.)

A psalm. Of David.)

1 **O** LORD, our Maker, how the majesty of thy name fills all the earth! Thy
2 greatness is high above heaven itself: Those that made the life of children,
3 of infants to the hoar, vocal with praise, to confess thy greatness, in silence
4 as well as in song and organ: I look up at those heavens of thine, the work
5 of thy hands, at the moon and the stars, which thou hast set in their place; what
6 is man that thou shouldst remember him? What is Adam's boast, that a shroud
7 shall dry one? Thou hast placed him only a little below the angels, removing
8 him with glory and honour, and bidding him rule over the works of thy hands.
9 Thou hast put them all under his dominion, the sheep and the flocks, and the
10 I will leave feeding: the hawk in the sky, and the fish in the sea, that feed up the
11 sea is praise: O LORD, our Maker, how the majesty of thy name fills all the earth!

PSALM 9

(To the choir-master: To the sound of the song, Hail, Father.)

A psalm. Of David.)

1 **L**ORD, I give thee all the thanks of my heart, recounting thy wonderful doings;
2 lifted and triumphant as thou, I will sing praises to thy name, O God most
3 high: See how my enemies were hushed, how they that had made away at the night

^a Verse of the Father's words used as their self-testimony are of great religious significance, thus, as the new nature of the Father, are easily remembered.

of death? Then have given me wisdom and experienced my power, then are there
 on the waves, seeing power there. Then have checked the heathen in their
 course, then have brought the wicked to nothing, making not their name for all
 time. Spent is the enemy's power, destroyed is everything vain, the memory of
 them has died with the fall of their cross. But the Lord shakes for ever on the
 throne of judgment he has prepared, will judge the world rightly, will create
 my righteousness for me. The Lord is a stronghold to the oppressed, a stronghold in
 at time of need. Those who acknowledge thy name, Lord, can trust thee, never
 are they brought that had recourse to thee.

Sing, then, to the Lord, who dwells in Zion, tell the wonders of his great deeds, to
 how he, the avenger of blood, care for the afflicted, does not forget them while
 they cry to him. Have pity on me, Lord, for I have all that I suffer as my master¹ as
 heathen. Show what shall ever come on him the gate of death, to provide for
 praise in the gate of the living Lord, to speak in the living power. The heathen
 have been caught in their own deadly snares, their feet have been caught in the
 very nets they had laid, now it will be seen how the Lord defends the right, how
 the wicked observe their own making. In the place of death the wicked must
 creep, heathen that have no thought of God. He does not forget the heathen,
 to quite time will come, the patience of the afflicted will not go for nothing. Right
 is right, Lord, let not heathen strength prevail, let the heathen stand upon their
 trial before thee. In the heathen, too, did thy nation, and heathen are not that.

Lord, why does thou wait for us? In days of affliction, why does thou make it
 us wait? The heathen of the oppressed have made them, as triumphant in the
 rebellion that has corrupted them, as proud of his wicked and educated, still
 adding men, blaspheming and despising the Lord. God there is time to punish
 us, the heathen think in his pride, and make that through his rule, right, as he
 goes on perverting, he makes the laws from his mind, and makes light of his
 statutes. Foolish men, he thinks, cannot shake his uncorrupted statutes. His
 words are laden with curses, and rebukes, and death, his tongue is a workhouse
 of deception and mischief. Anointed he has of the village poor, to all enemies
 he has who never wronged him, his eyes are continually on his prey, like a lion
 as he lies, he watches from his hiding-place, to surprise his delinquent foe, safe
 is the net. So he catches him in the pit, sends there howling and sobbing, till
 the prey falls by his snare. Woe and he thinks to himself, God has forgotten
 to show it, God will turn his face away and see nothing.

O Lord God, break thyself, tell us thy hand, do not forget the heathen. Why
 is the enemy allowed to defy God, to think he will never expect punishment? For
 in such time come it, then have eyes for misery and distress, and with safe claim
 make thy heathen. The heathen are set on the east has died, to that only the
 opiate looks for rescue. Heats down the power of the wicked oppressor, punish
 his ill-doing, and let him be seen no more. The Lord will reign for ever and ever,
 if make just, the heathen, will perish from the land he loves. The right of the
 delinquent has found salvation, then will lead them and bring courage to their
 hearts, will give justice to the heathen and the persecuted, never may shall
 make himself feared no longer.

PSALM 10

(To the chief-musician. Of David.)

MY trust is in the Lord, how is it that you say to your heart, I escape, I am
 mightiest against, to the full-staff? I escape the nets that have caught their
 feet, have come safely in the quiver, to shoot from their hiding-places at me.

- 4 unoffending heart, they have thrown down all their backs back, who hope, now,
for that just mercy?
- 5 To you the Lord as his holy shrine, the same Lord whose throne is in heaven,
whose eye watches, whose glance can appoint, the deeds of men? Remount to
heaven, to reach stars high, and the friends of wrong-doing are his enemies.
- 6 Suddenly his weapons run down upon the offenders, burning, ready, and swift-
action, and smothering mist, such as the drought he lowers the thorn. The Lord is
just, and will not let the deeds he loves, since his upright soul shall envy his
justice.

PSALM 18

(To the choir-masters. Over the notes. A psalm. Of David.)

- 1 **L**ORD, come to my rescue, pity is thine, in a hard world, you know how gritty
I am. Show but exchange empty forms of speech with his neighbours, every-
where I like hearts and trustworthy lips. Those treacherous lips, that tongue with
high-sounding phrases, Lord, cut the words of those! With one weapon, they
say, we can do great things, we fight our great friends to us, we even are master.
Now, says the Lord, I will punish myself, on behalf of the helpers who go to do
good, of the poor who cry out to him. I will war down the violence they long
for. The promises of the Lord are true words, his mercy that is tested on the
mountain, the circle of earth grows round-climb raised. The Lord, then, will watch
over us, and keep us even safe from these evil days.
- 2 But how the wicked come and go all around us, how they rise in pressure
the face round of me!

PSALM 19

(To the choir-masters. A psalm. Of David.)

- 1 **L**ORD, now I will go all unaccompanied, now thy help will be turned away
I from me! Each day brings a fresh load of care, each day weighs my heavy mood
2 to ever be free of my enemies? Look upon me, O Lord my God, and know
3 to me, give light to those eyes, before they close in death, do not let my enemies
claim the victory, my persecutors triumph over my fall! I can myself on thy
mercy, when my sin has been found of others guilty, sing in praise of the Lord,
my liberator.

PSALM 20

(To the choir-masters. Of David.)

- T**here is no God above us, in the final thought of nations' hands, warped
I across everywhere and everywhere! There is no assistance man among them,
2 The Lord helps Jerusalem because it is the seat of unity, it has appeared that reflects,
3 and makes God its aim; then yet, all have joined the work and satisfied against
4 him an intended man it confers to be found. When, can they have nothing all
those traffickers in answers, who find themselves for on the people of mercy, as
5 if it were best for those strong, and some beside the Lord's hand! What a
wonder of his assistance there, when the Lord calls deeper of the secret? Really
6 you thought to never the forsaken, says the Lord in his refuge? Oh, the strength
down over him, Israel's deliverance! They of glory for Jacob, they of David's
triumph, when the Lord rescues the fortress of his own people.

PSALM 14

(A psalm Of David.)

What is it, Lord, that will make us know in thy tabernacle, not on the mountain where thy sanctuary is? Therefore guide us steps without stumbling, and give us all their days, not without fear in all better purposes, who without our intention were, never chosen a friend, or chosen a neighbor. He shows the righteous, keeping his covenant for ever as thou didst, and as now, giving what may, to his pledged word; teach without delay, and when we begin to conclude the sentence. His love is love will stand firm for ever.

PSALM 15

(A psalm Of David.)

Keep me safe, Lord, I put my trust in thee. The Lord, whom I own as my God, confirms that he has in all my good. There are faithful souls in this land of us, sometimes doubt he gives us in daily companionship. What do they do not say up their own of sorrow, that make themselves to show pain? But with those will I pour out the blood of my sin, I will not take forbidden names on my lips. No, it is the Lord I thank for my grace, the Lord who fills my cup, there, and as often, will accept my righteousness too. Perhaps it seems were good to my fellow, welcome the Lord's choice!

Directed by the Lord, who reveals you into the night my inward thoughts, always me. Always I can keep the Lord without sight, always he is in my right hand, to make me stand firm. Glad and many are I, heart and soul of me, my body, too, shall rest in confidence: that thou wilt not let us go and in the place of death, to allow thy faithful servants to see redemption. There will there be the way of life, make us full of pleasure in thy presence, at thy right hand we delight that will endure for ever.

PSALM 16

(A psalm Of David.)

I rest, in thy rest compass give me, do not spare my cry for aid. Listen to the cry of those they see no weakness; lips that make us. As thy righteous: and I will be saved, waiting thy coming. What thou shalt my heart, showing me in the darkness to see me and by fire, that will find no weakness in me. Never have thou lips been led away by man's and woman's, will to the Lord's power thy words will save me too. Will in thy path my steps were wisely placed, my feet did not stumble.

And now I cry to thee, the God who has heard me, turn thy ear towards me, and listen to my plea. Thy mercy, thy equal mercy show, none ever could be satisfied at thy right hand in me. Praise me as thou wouldst the apple of thy eye, my eye like no other the desire of thy wings, will show the end-thou who wrap me.

But how my enemies shall show my weakness, their hearts shall be grieved, as to heart as thou wilt! How now thou surely tread about as in me, as they wish to show opportunity to bring me down. Never had a less sought me, as in the old day, a young lion that went halting in its sin.

Some say will, Lord, forsake him and show him to the ground, have thy sword, and now sit down the old man, save thy hand, to rescue me from this.

hanks of moral men. Moral men indeed, that have all their pictures here as
 1 easily where flowers they do, easily with streams from the stars, as that their
 2 children, the, live in abundance, and have riches for ever long to enjoy. As for
 3 us, I will come with upright heart into thy presence, and when they glory down,
 I shall be well content.

PSALM 17

(To the chief-musician. Of David, the servant of the Lord. His address to the
 Lord the words of this song, as the Scripture God delivered him from the hand
 of Saul, and from the hands of all his enemies, as follows.)

1 Sing, I will love thee, Lord, my only defender? The Lord is my rock, fortress,
 2 my stronghold, my refuge to God, my hiding place, I flee for safety, as in my
 3 shield, my weapon of deliverance, my refuge. Praised be the Lord! When I awake
 4 he is there, I am secure from my enemies. All about me surround the waters of death,
 5 deep below the precious sels, as deep as the great had caught me in its web,
 6 death snare had snapp'd my feet. Give ear to the Lord, in my affliction, and
 7 word of response to my God, and he, from his sanctuary, listened to my voice;
 the complaint I made before him found a hearing.

8 Such thoughts, thought not death, the very foundations of the hills quaked
 9 and quaked at his anger. 10 The fiery anger that bursteth from his mouth and
 11 scorcheth, blinding made to flame. He hath known every, and came down on earth,
 12 with a dash cloud at his feet. He came, clouds moved, burst up on the wings
 13 of the wind, descended as darkness, wrapped with black curtains and deep
 14 as night. Then, while rods were blasted at the brightness of his count, the Lord
 15 sent his lightning from heaven, the more high he he voice he heard. How they
 16 scattered, while he rolled down his arrows on them, how they fell in confusion
 17 before the vigils of his lightning! The sun had come to light, the very founda-
 18 tions of the world were laid bare, when they didst shatter them, Lord, when
 19 thou didst blow upon them with the breath of thy anger. Then he smother'd down
 20 in flames, might hold of me, ground me down that dust, swept me from
 21 in confusion and loss, from the monster that held me at their mercy. One day,
 22 when they found me at every turn? For the Lord roared by me, and brought me
 out into freedom, among the great I am exalted me.

23 So, for my righteousness, the Lord will requite me, as he sees me righteous in
 24 me, he would make right. Have I not kept my words the Lord's praise? Have I not
 25 been ever true to my God? His law of his, but I have kept it before thy eyes, as
 26 not be laid upon me have I refused, ever faithful to his promises, ever watchful
 27 to keep myself clear of guile, ever faithful, ever patient in sin, the Lord has
 28 requited me. Letting me with those great those who love thee, with the loyal keep
 29 me, none at least the pure of heart shall find thee, the enemy none will over-
 30 come. To humble join thou wilt bring down the proud, with their laughter
 31 to break, thou wilt bring down to earth. It is thou, Lord, that bringest the king of
 32 my house will humbling, shaketh on the darkness about me, O my God. In thy
 strength I will engage a host of the enemy, as my God's strength thou deliverest
 33 me.

34 Such is my God, rewarded in his dealings, his promises are like sweet oil
 35 as the day, he is the sure defence of all who trust in him. Who but the Lord is
 36 God? What other refuge can there be, except our God? It is he that girds me with
 37 strength, he will go on, my way unobscured. He makes me victorious as the
 38 lion, and gives me the freedom of the hills; these hands, through him, are skilled
 39 as hands, they will not be weak for my love of freedom. Thy saving power, Lord,

as my defender, thy right hand supports me; thy tender arm frames me. Though it does, my steps are unswerving as I go, my heel never falters. I can overcome as the mountain I pursue, and never turn back till I have made an end of them. I can bear down as their towers, and lay them down as my foot. Their powder is as dust under a warrior's strength, whatever power challenges me, thou dost subdue before me, putting my enemies to flight, and throwing all their might into confusion. Loudly they cry out to the Lord, burst of oak, but he makes us away as in their rage. I can crush them as paper, shreds that which the wind blows away, as I can trample them down like snow from the heights.

For was it enough, of domestic heads to rule me? would should be my name, as are others should pay me homage, quick to do my bidding. How when they at once, the clamours, cease shouting out of their strongholds, walls of chalk, in orange hollows! Glorious (wonderful) Lord who is my refuge, praised be the God as who delivers me! It is thou, my God, that brought me hither, that hasten as peoples to my will, that save me from the snare of my enemies. So that I am as high above the roofs of their assembly, proud against their violence. Then, Lord, as I will give thee thanks in the hearing of all the nations, singing in praise of thy name. Thine thy mercy grows to the King thou hast anointed, to David, and David's line for ever.

PSALM 18

(To the chief-music. A psalm. Of David.)

How the stars proclaim God's glory, how the vault of heaven brags like **S**urroundingly! Each day returns us subject to the sun, each night gives us to the stars its evidence of knowledge: as ever, an array of shades that does not make itself heard. All their entrance the array laid, all their message reaches the ends of the world. In them, he has made proof for the sun, which comes out as a full-grown man from the east, and under him come great waves who see the track before him. There, as one end of heaven, is no morning-place, and as people realize in the night none can escape his bounding beam.

The Lord's justice lies, how it brings the soul back to life, the Lord's method: impossible devices, how they make the simple beautiful. How plain are the duties which the Lord requires, the reason of man's being kept alive is the commandment the Lord gives, the replenishment of man's eye? How simple a thing is this as fear of the Lord, which is hunting for every how answering us the events which the Lord makes, one and all giving proof of their justice? All these are more as precious than gold, than a hoard of pure gold, sweeter than the honey, dropping from its comb. My desire I, thy servant, how, observing them how judicious! And if yet, who knows his own frailties? If I have sinned unwittingly, do thou forgive me. Keep me over thy own sceptre, do thou guide, as long as this does not look as distant me, I will yet be without fault, I will yet be conscious of the great me. Bring it round to my lips, every thought in my heart, what thou wouldst have me be, O Lord, my defender, my redeemer!

PSALM 19

(To the chief-music. A psalm. Of David.)

Thou Lord have to them as thy name of men, the power of Jacob's God be thy protection! May he send thee not from his holy place, work over them, there as on mount Zion, may he remember all thy offerings, and find answer as thy home-

1 **W**retched! How he grieve that what thy heart desires, across thy hopes such diffi-
culty. So many we rejoice as they deliverance, filled in the name of the Lord our
2 God, standards that he greatness proper. Shall I doubt that this Lord protects
the King he has anointed, will listen so here from his sanctuary at Zion? Is not
3 his right hand raised to level? Let others talk of justice and discern, our refuge
4 is the name of our Lord our God. Scandalous and false they, while we stand fast
in thy love Lord. O Lord, save the King, and hear us in the hour when we call upon
thee

PSALM 31

(To the choir-masters. A psalm. Of David.)

1 **W**HEN may the King rejoice, Lord, in thy protection, will not be enough to
2 thy saving power? Have a work in his heart has there deepened, when a
power in his lips demand. What happy eagerly thou dost meet him on his way,
3 dost set a crown of pure gold on his head. Praise be for this! Long continuance
4 of life reign thou dost grant him, to live rejoicing all the end of time! Great is the
renew thy protection has won for him, glory and high honour thou hast made
5 his. An everlasting monument of thy goodness, constructed by the name of thy
6 Name, to stand firm, resting in the Lord's love of the most High is this
man.
7 Aye, but thy enemies—they shall feel thy power; the righteous will not know
8 their malice significant. As thy Name, they will withdraw away the great in the
9 day, enticed away by the Lord's anger, burnt up in its flames. Then will sit
in the land of their bonds, their name will reach from the world of men. See how
10 all their false designs against thee, all their plots come to nothing! Then will
say, thou, have in thy love to save their souls!
11 Stand High above us, Lord, in thy protecting strength, the King, our pride
shall be of thy protection.

PSALM 31

(To the choir-masters. A psalm. Of David.)

1 **M**Y God, my God, why have thou forsaken me? Loudly I call, but my prayer
2 cannot reach thee. There does not answer, my God, when I cry out in the
3 day and night, thou dost not heed. There are those some the law, dwellers in the
4 holy place, Israel's ancient home. It was in days that our fathers trusted, and
5 thou dost reveal that thou by delivering them; thou dost to them, and rescue
6 many as needed be released of such great distress. But I, poor wretch, have an
7 abundant life, I am a byword to all, the laughing-stock of the nation. All those
8 who mock sight of me fill as mocking, mocking our sinners, while they see their
9 heads as mine. He answered himself to the Lord, why does my God come
10 to his enemies, and not his servants' hand?
11 What hand but thou dost me out from my mother's womb? What else was
12 thy refuge when I long in the womb? From the hour of my birth, thou art my
13 guardian, since I left my mother's womb, thou art my God. Therefore now and now,
14 when trouble is deep or heavily round me, when I have need to help me. My
15 enemies may be round, pushed about as a herd of swine, moving as bulls from their
16 stall, as might a lion threaten me with its paw, roaring for its prey. I am upset as with
17 reeds, all my bones are of pain, my liver melted as molten wax within me,
18 perished is my strength, like clay in the wheel, and my tongue sticks fast in my
19 mouth, thou hast laid me in the dust, in the. Pressing about me like a pack of

days, these wicked conspiracy hedges me so they have men hidden in my hands and feet: I can never my hands use by ones, and they stand there watching me, as gazing at me in triumph. They divide my words among them, and hiss for my goings-on. Then, Lord, do not stand at a distance, if thou wiltst aid me, come to speedily to my aid. Only till it hit me, ere that down the sword, from the power is of these days, rescue me from the very mouth of the lion, the very horns of the wild ones that have brought me thus low.

Then I will praise the thy wonders in thy brethren, when thy people gather, as I will also in singing thy praise. Praise the Lord, all you that are his worshippers, to honour to him from the sons of Jacob, overcome to him from Israel's race! He is his own comfort or slighted the appeal of the fragments, yet turned his face away from me, my cry he hath did not go unheeded. Take what I owe thee, my song is of praise before a great assembly. I will pay my vows to the Lord in the sight of his worshippers, the poor shall see now, and have their fill, those who look for to the Lord will cry out in praise of him, stretched he will tears eternally! The is burning desire in earth will insatiate themselves of the Lord, and never look to him, all the sons of the barbers will working better than to the Lord, saying to himself, the whole world's homage is his due. How shall they worship, but only, is that are laid to rest in the earth, even from their dust they shall arise, is too, is shall live on in his presence, and begot children to serve him, those to a house you shall speak of the Lord's name, there is a man that must yet be born shall tell the story of his faithfulness, that what the Lord did.

PSALM 20

(A psalm. Of David.)

THE Lord is my shepherd, how can I lack anything? He gives me a refuge: 1
I place where there is green pasture, leads me out to the cool water's brink, 2
refreshed and content. As in knowest pledged, by sure paths he leads me, such 3
be the ruler about my path, that I fear none while he is with me, thy rod, the 4
scepter is my comfort. Evermore my feet walk, while thou dost spread a banquet 5
for me, richly thou dost make my head with oil, well filled my cup. All my life 6
thy loving favour pursue: may through the long years the Lord's house shall 7
be my dwelling-place.

PSALM 21

(Of David. A psalm.)

THE Lord answer such, and all earth's blessing, the second world, and all its 1
inhabitant. Who else has look it out from the sea, pressed it on the pillars 2
around?

Who shall depict the sorceries of the Lord, and appear in the assembly? The 1
puzzled is not, the great is heavy that who never set his heart on lying tales, to 2
swear treacherously to his neighbours. His is answer a blessing from the Lord, 3
every from God, he give deliverer: he the man loved that will rejoice, will praise 4
in the presence of the God of Jacob.

Strong back, strong right, yet, much higher, unsundered game, to let the King 1
come to triumph! Who is the great King? Who has the Lord, mighty and strong, 2
the Lord mighty as Israel? Strong back, strong, higher yet, much higher, un- 3
sundered game, to let the King come to triumph! Who is the great King? It is to 4
the Lord of Armies that comes here on his way triumphant.

PSALM 36

(Of David.)

1 **A**ss, my heart goes out to thee, O Lord: my God. Thine was the trust I have in
 2 **A**ss, let not my enemies boast of my downfall. Can any that trust in thee be
 3 disappointed, as they are disappointed who lightly boast their wealth? Do not my
 4 eyes, Lord, as thou wilt, reach into thy own palace. How let thy truth guide me and
 5 teach me, O God my deliverer, my shielding hope. Forget not, Lord, thy pity, thy
 6 goodness of long ago. Give heed me now to the awe and faithfulness of thy power,
 7 as thou dost mercifully of me, as thou, Lord, art ever gracious. How precious is the
 8 Lord, how faithful, guiding our strayed feet back to the path! He has seen how he
 9 will guide the humble, in his own path the humble he will guide. Justice is the
 10 keeping of covenant and willpower, and the Lord's dealings will be ever precious,
 11 ever faithful with thee. Gladly let thy goodness of my sin, for thy righteousness is
 12 mine, my private sin.
 13 Let's not fear that the Lord, when path is shown he looks on anger. Much
 14 say he shall turn of his hands and so his hand leave them. He straighten the Lord
 15 of us, as great his covenant, to his true worshippers. On the Lord I fix my eyes
 16 as straightly, trusting him to save my soul from the snare. For me, Lord, justice
 17 is mine as righteousness and before. Quot my heart of its truth, deliver me from
 18 my distress. Before and before, I thank the Lord, to me thou be merciful.
 19 It has been many are my foes, and how great is the pride they bear me. Take
 20 my soul into thy keeping, thou art my refuge, do not let me be disappointed of my
 21 trust in thee. Uprightness and purity be my shield, as I will proudly, Lord
 22 as for thy help. When will thou deliver Israel, my God, from all his enemies?

PSALM 36

(Of David.)

1 **L**ord, be thou my judge, have I not guided my steps clear of wrong? Have I
 2 **L**earned of the Lord, only to stumble on my path? Tell me, Lord, put me to
 3 the proof, test my inward desire and thought. Ever I keep thy words in mind,
 4 ever the faithfulness thou art constant. I have not consorted with false men,
 5 as I intend in plotting evil. I have despised the company of the violent, as thou
 6 as all my own with desire. With the pure in heart I will walk my heart clean, and
 7 take my place among them in thy place. thou making thy paths known, telling
 8 the story of all thy wonderful deeds. How well, Lord, I love the house where thou
 9 dwellst, the house of the glory. Lord, never again sin and let not with the
 10 wicked, this life among the blood-thirsty. hands are raised with guide, paths
 11 as thou leading to a trust. It is thou as guide my steps clear of wrong, deliver me
 12 as thy mercy. On earth ground my feet are set where his people gather I will rise
 13 in blessing the Lord's name.

PSALM 36

(Of David.)

1 **L**ord is my light and my deliverance; whom have I to fear? The Lord
 2 **L**ighting over my life, whom shall I hold as dread? Surely the evil-doers sleep
 3 about me, as if they would tear me to pieces, surely my enemies threaten me,
 4 as if as over they stretch and fall. Though a whole host were ranged against me,

my heart would be unduly thankful as would must should thou art not, still
I would not lose my confidence. One request I have ever made of the Lord, let
me sleep or walk, or dwell in the Lord's house my whole life long, seeking comfort
in the Lord's goodness, passing at his temple. In his mercy thou hast taken me, in
the narrow doors of his mercy thou hast taken me, in his mercy thou hast taken me
high yet, my head was high above the common place amongst me. I will make
an offering of triumphant songs in that tabernacle of his, singing and praising the
Lord.

Listen to my voice, Lord, when I cry to thee; hear and spare. Thou art my
haven's port, I have eyes only to thee, I long, Lord, for thy presence. Do not
take thy face, do not turn away from thy servant in anger, but give me still thy
aid; do not forsake me, do not neglect me, O God, my deliverer. Father and
mother may neglect me, but the Lord takes me into his care. Lord, thou art the
way thou hast chosen for me, guide me into the new path, lest as I am with
sinners, do not give me over to the will of my oppressors, when thou wastest me
and set me up to shame me, because my sinners against me. My faith is, I will put
my trust in the Lord's goodness. What patiently for the Lord to help thou art here, to
and let thy heart take comfort, wait patiently for the Lord.

PSALM 87

(Of David)

Thou art, my Lord, my refuge, I cry aloud, do not leave me, my unbelief
I speak to thee, as I am so better than a dead man, seeking to the grave. Listen
Lord, to my plea as I call upon thee, as I raise my hands in prayer towards thy
holy temple. Do not measure me, with the wicked, before thy judgment-seat,
with men who walk in iniquity, men who talk of peace without righteousness, while
their hearts are full of guile. For them, the counsel of their own acts, their
own evil ways, as they did, he is done to them, as they very well expect. Of the
Lord's eyes, the Lord's ways, they seek no end, nor he shall, nor be weary.

Rejoice in the Lord's name, my plea is heard, the Lord is my strength and
shield. Trusting in him, I shall rejoice, there is triumph in my heart, on my
lips the song of praise. The Lord delivers his own people, preserve the king he
has anointed. Lord, may thy people, like thy own chosen ones, be their hope,
happy, exultant in thy arms, upholding them.

PSALM 88

(A psalm. Of David.)

O God, make your offering to the Lord, an offering to the Lord of honour
and glory, an offering to the Lord of the glory that befits his name; worship
the Lord, in holy vessels beloved. The voice of the Lord is heard over the waters,
when the glorious God commands, the Lord, commanding over restless waters, the
Lord's voice as his power, the Lord's voice as his energy. The Lord's voice, that
breaks the clouds, the Lord breaks the nature of Lebanon, holy Lebanon; and
Sion; high as a hill, high as a hill, high as a hill. The Lord's voice, that
breaks the clouds, the Lord's voice, that the wilderness made; the Lord, making the
wilderness of Canaan. The Lord's voice was the east-west a-sounding, strikes the
deep Sion's base. Meanwhile, in his sanctuary, there is no sound but only of his
glory. Out of a raging flood, the Lord makes a dwelling-place, the Lord and we
thanked as a king for ever. And the Lord will give strength to his people; the
Lord will give his people his own blessing of peace.

PSALM 30

(A psalm. A hymn for the feast of the temple's dedication. Of David.)

1 **P**RAISE to thee, Lord, thou hast taken me under thy protection, and hast led
 2 my enemies of mine with. I cried out to the Lord, my God, and thou didst
 3 grant me recovery. So shalt thou bring me back, Lord, from the place of shadows,
 4 and thou art from the very edge of the grave. Sing praise to the Lord, thou, daughter
 5 of Sion, for thou hast made such chastelions. For a moment hath his anger, for a life
 6 time his love, because he has the grace of a night, and yet comes in the morning.
 7 I, too, had thought, as thou of mine, Nothing can shake me now, such power
 8 and state, Lord, had thy mercy granted me. Then thou shalt turn thy face away
 9 from me, and I was in peace go down. Lord, I was full to play with thee, my
 10 eyes God for pity. How will it come then to take my life? I can but go down into
 11 the pit, and will thou then give thanks to thee, or acknowledge, there, thy faith-
 12 fulness? Lament, Lord, and weep, Lord, for thy self before me. With thee, thou
 13 shalt turn my weeping into dancing, thou hast washed the neck-locks I wore, and
 14 a girdle art about me with gladness. To sing thou shalt never tire of singing praise,
 15 O Lord, my God, I will give thanks to thee for ever.

PSALM 30

(To the choir-music. A psalm. Of David.)

1 **T**O thee, O Lord, I seek for refuge, never let me be ashamed of my trust, to thy
 2 faithful care, deliver me. Grant me confidence, and make haste to rescue me
 3 my deliverance, my stronghold of deliverance, to save me from peril. Thou dost
 4 strengthen, and defend me, thou, for thy own honour, dost guide and rescue me
 5 by thy goodness, I shall escape from the snare that has hidden in my path. Inev-
 6 itable have I committed my spirit, thou, God ever faithful, will claim me for thy-
 7 self. Let faith possess thee by the wisdom of this psalm, for me, no refuge has the
 8 Lord. I will triumph and rest in thy mercy, as we shall then give my weakness,
 9 and save me when I was hard pressed, before the enemy's will could close around
 10 me, for upon thee I rest my feet.
 11 And now, Lord, have compassion on my distress, because thou hast showed my
 12 eyes, thou art strong, soul and body. My life is all glad, my years are but a day
 13 for thy mercy, my strength still strong, my frame is weak. Openly my love
 14 shall be, even to my neighbours. I am a thing of mine, my friends are
 15 content, and the passer-by shall see my misery. I am lost in misery, like a dead
 16 man, discarded have I been for thee. On every side shall thy whispering come
 17 to my ear, peril of sound, so powerful the conspiracy that thence my life
 18 And still, Lord, my love is that in me shall, will I say, There are my God, my
 19 face is in thy hand, save me from the enemy's power, turn me from my perilous
 20 if thou art the servant, now turn, and deliver me in thy mercy. Lord, do not let
 21 me play in vain. Scatter the wicked of their feasts, beat them down, dispersed
 22 upon the sky, let them tell my done misdeeds like, that speak maliciously
 23 of the innocent in the days of their pain and sorrow.
 24 What enemies of mine shall, Lord, dost thou, now up for the men who
 25 fear thee, answering their confidence for all the world to see. Thy presence is a
 26 sanctuary, to hide them away from the world's notice, thy inheritance a refuge
 27 from his enemy's distress. Blessed be the Lord, the weakness in his mercy, as strong
 28 as the wall of his protection. I thought, how should, that thy wonderful care had been
 29 sight of me, but I cried out to thee, and thou thou shalt deliver me from my sin.

Love the Lord, you who worship him, the Lord keeps faith with his servants, is
and repays the hopes of the pious above measure. Take heart, keep high your
strength, all you who wait patiently for the Lord.

PSALM 31
(Of David. A psalm.)

pitiable are they who have their backs dropped, their congregations broken
Aching, blessed is the man who is not guilty at the Lord's reckoning, the heart
that looks up to you. While I kept my true spirit, everywhere I went sighing, as
winded my bones away, lowest down day and night by the charcoals, and my
strength dried, false is the aid-covenant lost. As lost I made my transgression
before you then, and hid my sin up longer. Pious of name, said I, I have confidence
in the Lord, and with that, have-bless trust the guilt of my sin. Let every devoted
soul, then, turn to this as proper when hard come trouble: run the floods never
so high, they shall have no power to reach it. There are my hiding-places, when
I am run breast-wards, of triumph are all about me, and there my deliverance.

Frank, let me recount that, grace for thee the path the feet should tread; let
my praise be words ever then. Do not be like the horse and the mule, manes
creatures which will not come near thee unless their eyes be turned by bait and
bridle. Again and upon the water must feed the king he who trusts in the Lord
daily: neither has money all around him. Just souls, be glad, and rejoice in the
Lord, ever (now, make your trust in him.

PSALM 32

THANKS, just souls, to the Lord, ever thank, it is given to praise him. Give
thanks to the Lord with the violin-music, praise him with a harp of ten strings.
For this let a new song be sung, give him of your love, spread the harp loudly.
The Lord's word is true, he is faithful in all his dealings. Faithfulness he loves,
and the just stand, the whole earth confesses with the Lord's goodness. It was
the Lord's word that made the heavens, the fount of his lips that people them,
he it is who covers up the waters of the sea as in a vessel, measures up all its
waves. Let the whole earth hold the Lord in awe, let all the inhabitants of the
world stand in awe of him, he spoke, and they were made, he gave his command,
and their frame was fashioned. As the Lord's thinking is man's purpose come
to nothing, a people's designs are utterly false (no man designs stand) here for ever,
protection after generation, he will show and reveal.

Showed the nations that calls the Lord its own God, the people he has chosen
are to be his? Looking down from heaven, he watches all around, he discerns
place has the wicked-world in view. In foolishness each man's nature, and weight of
the action of each. There is no protection for things as powerful as these, the
weapons of destruction passing, nor shall human being show the mastery, from
strength that cannot win. It is the Lord, watching over them who fear him and
are just in his mercy, that will protect them (now, will feed them as flocks of his).
Fervently we wait for the Lord's help, he is our strength and our shield. Let him
our hearts find abundant, in his holy name we wait. Lord, let thy mercy
run upon us, who put all our confidence in thee.

PSALM 33

(Of David, when he signed music in the court of Ahimelech, as that Ahimelech was his king, and he escaped.)

- 1 **AT** all times I will bless the Lord; his praise shall be as my lips continually.
 2 **ALL** of my breathing to the Lord, I mean my soul, heart, soul, and reins. Come,
 3 sing the Lord's praise with me, let us sing his name together. But I am sick to
 4 the Lord, and that is knowing that he will deliver me from all my iniquity. Ever
 5 look to him, and ye have great happiness, least it be about the downcast look.
 6 Freedoms folk may well call on the Lord, and give his way, and be rescued from
 7 all their afflictions. Question of those who love the Lord, his angel encamps at
 8 their side, and brings deliverance. How precious the Lord is! Trust and prove it,
 9 blessed is the man that leans to open to him. It is the poor, his chosen servants,
 10 to trust the Lord, come who has left none go wanting. Surely do the poor that
 11 they hunger and weep, knowing they lack not their food or him.
 12 **KNOW**, then, my children, what the fear of the Lord is, come and listen to my
 13 teaching. Long life, and prosperous days, who would have them for the asking?
 14 **IMPROVED** is, keep the tongue clear of harm, and the lips free from every weapon
 15 of evil word. Shout of evil words alone, but under the good, his praise be all day
 16 to open and close. On the upright the Lord's eye ever looks, fellowship his ear are
 17 close to their pleading. Forasmuch as he desireth for the wrong-doers, he will catch
 18 if make their name vanish from the earth. Blessed by the cry of the innocent, the
 19 Lord sees them free from all their afflictions. No more is he or present before, is
 20 ready to defend the hearted sinner. Though a hundred heads be in the waters,
 21 the Lord will bring him safely through them all. Under the Lord's keeping, every
 22 is safe of his is safe, not one of them shall suffer harm. Walking blameless in his way,
 23 seeking, the number of mercies will bear these possibilities.
 24 **THE** Lord will strike his enemies at his own, they go unperceived that put their
 trust in him.

PSALM 34

(Of David):

- TO** me, against my grief, shake the number who run to arms against me,
 1 **TRAMP** target and shield, horse and man in my distress. With peace I have, for
 2 the way I praise my goodness, whisper in my heart, I am here to save thee. For
 3 my mortal enemies, shame and disappointment, for my ill-wishers and all, I
 4 trust and appear. Still before the Lord, with the angel of the Lord to come
 5 them, brought and rescued on their way, with the angel of the Lord in power.
 6 **WISDOM** they have proved their own for me, wisdom they have dug the word
 7 in me; now for wisdom shows marvelous things, there are no secrets, their own
 8 I have made them? More to marvel at the Lord, to know of his and he brings me,
 9 this to the cry of my whole being. There is none like thee, Lord, who also rescue
 10 the afflicted from the hand of oppressor, the poor, the destitute, from his oppressor.
 11 **SEE** how joyful wisdom have come toward, to comfort me and change of
 12 in which I know nothing. Now they have raised my sinners with cruelty, and left
 13 me homeless? That was, when those were only when did I stand back? Not
 14 in my way, especially I kept thee, passed from my heart's depths. I went my way
 15 as if, in one that means for brother or friend, bowed such grief, as one that
 16 beneath a mother's love. And now it was my turn to stand under her mother's throne,
 17 what did they? Gladly they met, and plotted to attack me wherever, then at me

without ceasing. I loved and needed you, yearning for you as bread. Lord, is not that look on unbelonging still? Will you leave my life at the mercy of those passing times? Lay me low in peace and thank you before the multitude that is thrashing thy wheat. No more the lens of triumph in the eye of poster uncharitable to you, that wondrously made me!

In all their whispering, were a word of yours they will still be plotting against us the Lord's chosen. But here they stop and stare at me, saying out, Joy, joy that we should have lived to see this! Then too, Lord, that word is, do not grieve us by it in silence, Lord, do not shaming me. Beise thyself and take my part, give me to gently rebuke, my Lord and my God. As thou art just, O Lord my God, give us thy sword for us, never let them triumph over me, never let them think, All as thou wilt, and boast that they have made a prey of me. Disgrace them, fill us them with confusion, the men who delight in thy weakness, every thing they shame and self-reproach, the enemies that triumph over me. Joy and gladness is to be thine, who applied our anointed: Praise to the Lord! In their cry, the Lord who defend his servants. And all day long, for thy love everlasting, thy tongue is that make known thy power.

PSALM 35

(The 1st stanza: Of David, the Lord's servant.)

DEEP in his heart the secret keeps the whispering of evil, and loses sight of the face of God. Thence burst forth the thought that his message go unheeded, none so repented. He would to his lips but is cold and dead, none a subtle thought, a kindly deed. He has made plotting mischief, and leads himself in every evil course, never weary of wrongdoing.

Lord, thy mercy is high as heaven, thy fidelity seems motion in the clouds; thy justice stands firm as the everlasting hills, the salvation of thy chosen is deep as the depth. Lord, thou dost give protection to man and beast, as well as thy chosen stars, under the shadow of thine wings the frail children of earth will find confidence. With thy rich store thou wilt reward them, but their death sleep at thy footstool of righteousness. In thee is the source of all life, thy brightness will break as an ear open like dawn. Fill us thy mercy dwell with them who acknowledge thee, thy living with upright hearts, do not suffer the proud to triumph in me, the wicked to despise me. For when a fall comes the wrong-doers, how they are cast down on earth, and can keep their feet no more!

PSALM 36

(Of David.)

AS thou art just, Lord, when the wicked thence, how shall they carry the lot of Arid doom? They will come like the grass, like the green, but wither away. No compass is there to the Lord and do goodness on thy land, and take thy own, all thy keeping based on the Lord, so he will give thee what thy heart desires. Commit thy life to the Lord, and trust in him, he will prosper thee, making thy beauty clear with thy, the justice of thy cause bright as the sun at noon. Should I and poster, as the Lord's mercy look down, never turning from the man that has his own way, and thence by misery. But thy righteousness, high thy goodness, do not let thyself into an evil mood, the evil-minded will be disappointed, and go down woe, that wait for the Lord, succor them. Perhaps yet a little, and thy name will be more so many, then will praise be more to God here, while praise is mine as the Lord's love, enjoying great peace.

Guarding his mouth with care, the wrong-doers plot against the righteous, and is

cannot see his own evil coming, but the Lord sees it, and laughs at his sinning.
 14 How they draw the sword, how they bend the bow, their arrows, so bring pain
 as if helping poverty, as smiting the upright: arrows that will pierce their own
 as thorns, bows that will break as green: innocence, all consumed, for the better or
 if the wicked in their abundance, never fully the strength of their arms, and said the
 as Lord has the joy in his keeping. Justly the Lord watches over the lives of the
 as righteous: they will hold their heads for ever, undisturbed by adversity, as born
 as of heaven and certain. Quietly will you come to an end, like the spring's glory
 as they will die, the Lord's arrows, which pierce his sinners. Let the terror forever,
 as and never again, will the good ones will be a generous group: was the Lord's
 as listening, and the Lord is there, his face is bright. Man's first speed from, if the Lord
 as is with him to prosper his journey. An impious/fool never fail, with the Lord's
 as hand with. Now work is past, and I have grown old, yet never did I see the good
 as that forsake, as his children begging their bread: will he break without cause,
 as and man call down blessings on his poverty. Willst so more, rather do good,
 as and be at rest eventually, the Lord is very just, and will not abandon his faithful
 as servants. From the corner, happens better state of the evil-doer, but these will
 as help their land, and live on as always as me

16 Right eternal as the great man's life, well weighed are all his workings: his
 as rage never fails, because the law of God order is his house. Because he is with,
 as in glory against the life of the sinners: but the Lord will never leave him in
 as that power, never that him guilty when he is helpless. Then the Lord, and
 as follow the path he has chosen, so as will we that up as presence of thy hand, and
 as there will live to see the wicked every as mine. Until presently, I see the evil-
 as doer shamed light as the branching cedar, then, when I passed by, he was there
 as no longer, and I looked as now as that him. Wherever there and innocent
 as in those will, he that lives presently will have a tree behind him, while sinners are
 as as good and every one, and their presence never happens. When affliction comes,
 as the Lord is the refuge and defence of the innocent, the Lord will do and deliver
 as things, peace and justice there from the power of wickedness, because they put
 as their trust in him

PSALM 37

(A psalm of David. For a memorial.)

1 Trust ye not in your strength, Lord, nor thy vengeance: thy chariotmen, nor thy confidants:
 2 Trust! Thy arrows pierce me, thy hand presses me hard, thy spear has drawn
 as away all health from my body, never a bone sound in it, as garments are my skin.
 3 My own wrong-doing witness high above me, keeps me as one into a heavy burden.
 4 My sinners' anger will exalt, with my own folly as mine. Reason down, bowed
 5 as in the earth, I go mourning all day long, my whole frame aches, my whole body
 6 distressed, vapours, as-crushed, I press down in the weariness of my heart. Then,
 7 O Lord, hear on all my prayers, as complaint of mine escapes thee: render up
 as heart, pour my sorrows, like very lights that shine as my eyes as mine as longer.
 8 Friends and neighbours their trust as keep these chariotmen: I doomed mine,
 9 as old companions shun me. All-where they gudge me life until thy wrath show
 as me, sinners and with mine, reflectively show rather than against me. And I, all
 as in the world, am shut to their chariot, death before my eyes, mine the as leading
 as me, and the tongue that wears as-delusion. O where, Lord, my hope was set, show,
 12 O Lord my God, still leave to me. Such as the prayer I make, do not let my
 as sinners triumph over me, boast of my downfall. Full full will I sing, every
 as to thank my name. I am ever ready to praise my guilt, ever suppose ever my sin,
 13 Oppressed, show justice will prevail, so ready that law as a judge as show

body, awaiting good with me, and for the long nights of my sleep waiting to me. Do not tell me, O Lord my God, do not frighten me, because of my defence, O Lord, my only refuge.

PSALM 38

(To the choir-master, Melchior. A psalm. Of David.)

IT was my sin that I was watchful, and never was my tongue silent, but when I was in the presence of sinners, I kept my mouth guarded, dumb and passive, I kept my feet from the indulgent easy track, and my heart burned within me, the fire kindled by my thoughts, so that at last I kept silence no longer.

Lord, wait me of my sin, and how slow my steps are, teach me to know my own insufficiency. See how slow has returned my year with a brief span, how my life is passing as the morning! Nay, what is my year living but a breath that passes? Truly man would be like a shadow, made like vapour vanishing by a sound of pipes, when he cannot tell the wallows the swelling of time! What hope does it mine, Lord? In thee alone I trust. Clear me of that manifold guilt which makes me the laughing-stock of fools, impeded and accomplishing, so because I know that my salvation comes from thee, spare me this punishment, I trust under thy powerful hand. When thou dost chastise man to punish his sin, so good is all he loves, so false work had framed it wrong, a brand that passes, and so more. Listen, Lord, to my prayer, let my cry reach thy hearing, and my tears will answer. What am I in thy sight but a poor thing, a weakling, as all my fathers were? Thy throne, when, give me some breath of comfort, before I go away and am known no more.

PSALM 39

(To the choir-master. Of David. A psalm.)

DETERMINED I waited for the Lord's help, and at last he turned his look to me, my words may be trusted to my plea, and ere ye are out of a deadly sin, when the sin had settled deep, and gave me a foothold as the rock, with him ground to dust. He has framed a new music to my lips, a song of praise to our God, to fill all the world by both corners, and with them as the Lord. Happy is the man whose spirit is calm before, who shows the rites of strange gods, the lust of him. O Lord my God, how long is the story of thy marvellous deeds? What ever can this child? How should I tell the tale of those wonders, part of wonderings? No marvel, an offering was thy demand, enough that thou hast given me as thy ready to taste. Thou hast not found any pleasure in burnings done, as sacrifice for sin. So thou, I said, I am coming to fulfil what is written of me, when the book has recorded. In thy will, O my God, is all my desire, to carry out that law of thine which is written in my heart. And I told the story of thy great dealings before I go through, to witness, Lord, that I do not need my lips. Thy own dealings are to secret within ever in my heart, I know of thy secret power, proclaim the mercy, that faithfulness of thine for all to hear us.

Lord, do not withhold thy pity from me, thy mercy and kindness that have ever been my shield. I am born with evil, past numbering, temptation by my sin, thy fill my prospect, creation as the lust in my heart, my courage that me. Drive, Lord, to see me from, Lord, give heed and help. Graciousness and do not be slow, who by their sin against my life, may they sink away covered with confusion, who were proud, now up-downfall. Joy, my father say, thanksgiving let them stand, their hopes befall. Rejoicing and triumph be all the world that look to thee, Praise to the Lord, will ever be their song, who now long for thy aid.

- 11 I am helpless, so destitute, and the Lord is concerned for me! There are my champions and my refuge, do not forget, my God, do not forget on this way.

PSALM 43

(To the choir-master: A psalm. Of David.)

1 **D**estitute is that man who takes thought for the poor and the destitute, the Lord will keep him safe in time of trouble. The Lord will rescue every time, and give him long life and happiness on earth, and health for evermore of that earth. The Lord will sustain him when he has had-enough, none at all to build in his lifetime.

2 Lord how many on me, in my prayer, long looking to a wall that has ruined & spoiled thee. Already my enemies trust me; How long, they ask, ere he will die. I and his name be forgotten? When one means to trust me, he comes with words & tricks, his heart full of malice, ready to go on and plot against me. There they & stand, my enemies, making of me in whispers, deriding heart. Here is a true paper & I trust on him, he will leave his bed so soon. Why, for very good I trusted good, my own enemies trust, who shared my bread, has turned his back to keep me up. Lord, save money on me, give me back health, and let me requite them! Food is of thy favour, my enemies are troubled of their triumph, thou dost belittle my weakness, strengthen with thine hands, me from thy presence.

3 Hark to the Lord God of David, from the beginning is the end of mine, Amen, Amen.

PSALM 41

(To the choir-master: A psalm. Of the sons of Asaph.)

1 **O** Lord, my whole soul longs for thee, as a deer for running water: my whole soul: Give to the God, the living God, shall I never again make my pilgrimage & visit God's presence? Morning and evening, my heart still of heart Daily I visit & come to the altar, Where is thy God now? Memories come back to the joy, making the heart how soon I would sit with the chosen, leaving the way to God's house, until seas of joy and strengthening, and all the noise of joyous & song, in their still darkness? With thee never be at peace? What the God's help, I will not cease to cry out in thankfulness, My champion and my God.

2 In my soul mind I will think of thee, here in the land of Jordan and Hermon, & here on Mount Sion. One depth under waters is hidden and the risk of the floods that nation, were other wars, than their own overtake thee. Would he be like thee who did with his mercy, what pains would I suffer evoking to the Lord God who is life for me! There are my stronghold, I cry out to him still, that thou never thought the end! Must I go mourning, with enemies pressing to me heart, moved to the corner-quest of my presence? What is thy God now? & that, on them still darkness? With thee never be at peace? What the God's help, I will not cease to cry out in thankfulness, My champion and my God.

PSALM 42

1 **O** Lord, how many on me, in my prayer, long looking to a rock that breaks no piece & does not bring a sorrowful for and-cry. Thou, O God, art all my strength, why hast thou cast me off? Must I go mourning, with enemies pressing me heart? The light of thy presence, the brightness of thy presence, for thou to my sorrow, keeping me safe to thy holy presence, to the unknown where thou dwellest. & There I will go up to the altar of God, the gate of righteousness beginning, there are

my own God, with the lamp I light my path. *Lord, set these small droplets?* 1
 With those never to be parted? What for God's help, I will not cease to cry out in 2
 thankfulness. My dispenser and my God.

PSALM 43

(To the choir-master. Of the sons of Gion. A psalm.)

O God, the tide has come to our aid—have our own helpers told us—of the 3
 great things thou hast done in their time, so long ago, at our thy power they 4
 gave them a home by making out the heathen, crushing and dispossessing nations 5
 to make room for them. It was not by their own strength that our refuge won the 6
 land, it was our thou who enough that brought them down, it was thy work on 7
 thy land, thy strength, thy faith shows upon them, in proof of thy power. I rise 8
 up as King, as God, now dost, who dost not deliver me from? Through 9
 thee we raised our enemies, under the protection we crushed their castles.
 Not in my bow I trusted, not in my sword I looked for safety, since it was to 10
 save us from our enemies, and cover their heads with confusion. In God was 11
 our our boat, his name we praise unceasingly.

And now! Now, O God, thou hast deserted us, and put us to shame, by refus- 12
 ing to go into battle with our armies. Thou dost put us to flight before our 13
 enemies, our enemies pursue us as they will. Thou hast made us like sheep 14
 sold for flesh, scattered here and there among the heathen, thou hast scattered 15
 among thy people without profit, making us rich enemies for thy love. Thou hast 16
 turned us into a laughing-stock for our neighbours, mocked and derided by all 17
 who dwell around us, all the heathen make a sport of us, and deride us from their 18
 seats of power. But my dispenser comfort me, my strength is armed with 19
 truth, so I have nothing but approach and meeting, not shame but honour, even 20
 our persecutors.

All this has come upon us, and it was we that we had despised thee. We have 21
 not been subject to thy command, we withhold our hearts from thee, that we 22
 should let our souls wander away from thy path. And all the while thou wouldst 23
 bring us low, against us every side, darkness hanging over us. If we had thou 24
 given the name of our own God, and spread out our hands to people to the gods 25
 of the alien, would not be know of it? He can read the secrets of men's hearts. 26
 No, it is for thy sake that we have done as every nation, reckoned no longer than 27
 sheep marked down for slaughter. Beak itself, Look, why dost thou sleep as 28
 Jordan, do not trouble us from thy power for ever. Now open thou mine eye 29
 to this song, without a thought for our need and our affliction! Our guide is blessed 30
 in the day, for thou, we cannot but marvel from the ground. Arise, Lord, and 31
 help us in thy mercy, thou art for thy own.

PSALM 43

(To the choir-master, Melody, The Lilies. To the sons of Gion. A psalm. A 1
 lament.)

JOYFUL the thoughts that well up from my heart, the King's heart for my 2
 theme, my tongue flows readily as the pen of a swift writer. What is more than 3
 moral beauty, the lips overflow with gracious utterance, the language God has 4
 granted thee can never fail. God as thy word as the sun, give honour, and 5
 thyself with all thy majesty and all thy beauty, rule us triumphantly, in the name 6
 of truthfulness and justice. Dread caused the very night shall give thee, no sleep 7
 are thy armies, striking nations to thy will, dawning the hosts of the king 8

1 Praise him. Thy throne, O God, endures for ever and ever, the scepter of thy
 2 royalty is a rod that rules true. Thou hast been a fortress to right, as money to
 3 wrong, and God, thy own God, has given thee an action to bring thee forth
 4 beyond any of thy fellows. Thy persons are covered with splendor, and above, and
 5 within, from every palace there are horns sounding in thy houses. Daughters of
 6 kings come out to meet thee, at thy right hand stands the queen, as Cyprus gold
 7 is weighed. (Listen, my daughters, and consider my words attentively, then art to
 8 be kept, hallowed, the very nations, and the house of the fathers. thy strength,
 9 now, is all for the king's delight, he is the Lord, and worship belongs to him.)
 10 The people of Tyre, now, will have his presence as being, the richest of its income
 11 as will be courting thy lovers. She comes, the princess, all this to me, her robe of
 12 a golden cloth, a robe of rich embroidery, to meet the King. The students of her
 13 as great follow her into the presence, all rejoicing, all triumphing, as they enter the
 14 or king's palace! They shall have more worship of thy own fathers, and doubt a world
 15 is between them for their domains. When thou hast, make it is to keep thy name
 16 in remembrance; age after age, nations will do thee honors.

PSALM 45

(To the choir-master. To the sons of Core. Maledy: The Virgin. A song.)

1 **G**OD is our refuge and stronghold, overflows and he has brought us in the hour
 2 of God's aid. Nations as to be afraid, though earth should quake about us, and she
 3 shall be carried away into the depths of the sea. See how his women rags and ears,
 4 have the idols tremble before his sight! The Lord of hosts is with us, the God
 5 of Jacob is our refuge.
 6 For the way of God, enriched with flowing waters, is the chosen sanctuary of
 7 the most High. God dwells within her, and she shall not move; with breast of
 8 I Aaron he will give her deliverance. Nations may be as counsel, and thence come,
 9 earth shall sing before his voice; for the Lord of hosts is with us, the God of
 10 Jacob is our refuge. Come now, and see God's sign, his marvels are done on
 11 earth, how he puts us and so war all over the world, the horn shamed, the
 12 horns shamed, the shields burst as shod. War quickly, and you shall have
 13 proof that I am God, shaking empire among the nations, shaking empire over
 14 the world. The Lord of hosts is with us, the God of Jacob is our refuge.

PSALM 46

(To the choir-master. Of the sons of Core. A psalm.)

1 **L**IFT your heads, all you nations, as splendor, nations praise God with awe
 2 of God's power. The Lord is high above us, and worthy of dread, he is the great
 3 and ruler of all the earth. He has raised the nations as our will, from the God-
 4 2 like at our feet, shamed us by his own power, Jacob the son the well beloved
 5 of God goes up, that are the cities of victory, the Lord giving us, finally the conqueror
 6 of all. A psalm, a psalm for our God, a psalm, a psalm for our King! God is
 7 King of all the earth, around the horns of power! God rages over the heathen,
 8 and who are shamed in his name. The rulers of the nations know in their hearts
 9 that worship Abraham's God; a God is high, he has all earth's power for his
 10 name.

PSALM 47

(A song. A psalm. Of the sons of Core.)

1 **T**HE Lord is great, great beyond us has done, great as the city where he, the God,
 2 dwells. His since the peak of his holy mountain, the peak of the whole world,

and the very pole of earth, mount Sion, the city of the great King: Within those walls, God has joined himself a sure defense. They, hear the songs of the earth have made common song, and sung them in song! At the sight of her all men of brightness, and confession, and glory: her high hill of Zion, reaching to the gates of a nation in trust, not seen merely as coast-guard ships like the east wind. Here, as the city of the Lord of hosts, the city of our own God, we have praised the high king with us, that God exults in her for all eternity declared in thy temple, we give thanks for our deliverance. O God, whenever thy name is known on earth, thy praise is told, ever given in thy dwelling: well may it be told of Sion forever, will say the new songs of Zion forever, at the desire which thou, Lord, hast expressed. With stone like, make the sound of harpings, and sound the sounding of drums, much will the children that are here, put all to thy stronghold as towers, then give the word to the new generation. Such is the God, who is our God far away and near, our Shepherd eternally.

PSALM 48

(To the choir-master. Of the sons of Cori. A psalm.)

LORD, you sustain her and earth, let all the world give thanks, your deeds are made known, strength of a dwelling here, more so evermore reputation, and reward, with the king's words, things of deep import.

What need have I to be afraid as troubled times, when nations drag my heels and invasion me, leaders of men who trust in their own strength, and boast of their great power? He can not deliver himself from his human lot, saying a nation's pride to God, we praise the end of a man's road, never will the means be his to pushing his days eternally and escape death. Thus it is, when men die, all but people from people no less their riches will go as others, and the grave will be their everlasting home. Age after age, they will live no more, under the fields their race called their own. Soon is man's enjoyment of earthly goods, much is his with the best of men, and he is no better than they.

Just now, she remains the softest field and of the men that love life is there deep in the world beneath, hidden his deep, with death for their in deepest, the best for their morning rose, then their stage before, the grave for at moment. But my life God will rescue from the power of that lower darkness, as a life that death acceptance with him. Do not be disturbed, then, when a man of power rich, and there is no end to his household's magnificence, he cannot take it all that with him when he dies, magnificence will not follow him to the grave. While life lasts, he can himself happy. Most that will carry my horses, but when he will be made one with the host of hostations, never again to see the light. Soon is a man's shadow enjoyment of earthly goods, much is his with the best of men, and he is no better than they.

PSALM 49

IT is the Lord God that speaks his message goes out to all the earth, from the Lord's ear to its ending. One of him, as perfect beauty, God raises, revealed, if he will keep silent no longer. Before him poor a singing bird, there is a shouting again spread about him. So, there no high, he makes known and earth to whom that judgment pronounced on his people. Most in my presence say a faithful servant, who knows my counsel will work meritorious. The inheritance of mine promise from man, God who is our judge.

1 Listen, my people, to these words of mine, heave, heave, to the protection
2 I make them, I, the God whose name is God. I do not find fault with them nor
3 the morning, why, all day long they burnt-offerings smoke before me. But the
4 gifts I accept are not cattle from the sick, or heathen from the pitiful. I can
5 certainly carry out laws in the forest, desolate countries, and the desert that occupy
6 them. There is no law there as before, justice was under anarchy, but I know
7 it all. If I cut through, I will not complain of it to them, it will increase of such
8 and all that earth increases. Wouldn't there have been no fault-finding, and death due
9 to blood of goats? The sacrifice that best offers to God is a sacrifice of praise, so
10 will those perform the vows to the most High. So, when there shall be due no kind
11 of tribute, I will deliver them when there shall appear me as their saviour.
12 But then, to the sinner, God speaks: How is it that there shall repeat my voice,
13 and listen to me, and heed of my command with them, and then, all the while,
14 have no love for the acceptance of my ways, making every morning of mine in the
15 world? Shall there not be tribulation the most who choose the path, to sleep in the
16 net with the adders. Make well as long they live, and my tongue is a ready
17 organ of death, there will be there no teachers, speaking out of the mouth,
18 teaching the way of wisdom's son. Such were the ways, and should I make no sign?
19 Should I be that while I am with as them? Mark in the report, there is the under-
20 stand more plain as stone. Thank well on this, you that anger God, as his hand
21 will fall suddenly, and there will be no delivering you. He knows the truth,
22 who often are a sacrifice of justice the night, and you shall see the living power
23 of God.

PSALM 59

1 (To the shem-mann. A psalm. Of David. when the prophet Nathan came to
2 rebuke him for his adultery with Bathsheba.)

1 Have mercy on me, O God, as there are your sins as many, in the darkness
2 of my disposition, like out the record of my misdeeds. Wash me clean,
3 cleanse me, from my guilt, purge me of my sin, the guilt which I deeply deserve.
4 Judge, O Lord, who is saved out to my right. Thus only my sin have offended
5 it is the will I have discovered my sinning was darkness, and will when thou
6 givest word that last night on thy side. For indeed, I was born in sin, guilt was
7 with me already when my mother conceived me. But thou art a lover of faithful-
8 ties, and now, deep in my heart, thy truth has discovered me. Thy spirit is
9 with a word of grace, and I shall be doing wicked, I shall be when thou wert,
10 doing and me of good words and rejoicing, and the body that sin in the dark-
11 ness shall with pain.
12 Turn thy eye away from my sin, blot out the record of my guilt. My God,
13 being a clean heart to birth within me, truthfulness and life, ease life, and my tongue.
14 Do not disdain me from thy presence, do not take thy holy spirit away from me,
15 give me back the comfort of thy saving grace, and strengthen me in goodness
16 as righteousness. So will I teach the wicked to follow thy path, sinners shall come back
17 to the sinner. My God, my divine Redeemer, save me from the guilt of blood-
18 shed. That tongue shall boast of thy mercy. O Lord, there will upon my lips,
19 and my tongue shall tell of thy praise. Thou hast no need for sacrifice, heathen-
20 offerings, if I brought them, thou wouldst refuse, here, O God, in my sacrifice,
21 a broken spirit, a heart that is humbled and contrite thou, O God, will answer
22 in justice. Lord, as thy grace have and prosperity in them, so that the walls of Jerusalem
23 stand very firm again. Thus indeed thou wilt make pleasure in wisdom, justice,
24 to gift and burnt offerings, there shall be thanksgiving, will be laid upon thy altar.

PSALM 51

(To the choir-master. A psalm. Of David, when Doeg, the Edomite, came and told Saul, David was in Ahimelech's house.)

WHAT shall mine ears hear, mine eyes behold, in the power of David? How many
 will thou send thy heart on mischief, thy words are more-edged, and thou
 wastest. Cruelty, never kindness, is thy end; wrong, never honest speech. Will
 thy false lips love the word that brings men to ruin. And will not God destroy
 dishonesty, root thereof, drive thee from thy house, all thy stock in iniquity
 living with thee? How can thou will wicked, and wresting, and trust him then,
 He made for the man who would have some of God's help, but relied on his own
 of sinners, and found his strength in iniquity? And if thou like a fruitful olive-
 tree in the house of my God, I will erect the ever in his divine mercy. I will give
 thee eternal thanks for all thou hast done, and know, as men should ever know,
 of thy name, the Father of my company.

PSALM 51

(To the choir-master. The Melody, Mahala. A psalm. Of David.)

THERE is no God shows us, in the food thought of wicked hearts. Whipped
 tongues everywhere and harmful lives, there is not an innocent man among them.
 God looks down from heaven at the race of men, so that one soul that reflects,
 and goes in search of him; but no, all have sinned the mark and rebelled against
 him, no innocent man is worthy to be found. When, can they learn nothing, all
 these teachers in iniquity, who feel themselves fit on this people of mine, as if
 it were based for their ending, and never (revive God's name)! What wonder if
 their tongues then, when they have no cover for food? Where are the lips that
 betrayed their mouth? God has scattered them those far and wide, forgotten or his
 enemies must ever be. Oh, may I see long deliverance to Israel! Day of plagues
 for the Jacob, day of Israel's triumph, when God makes the fortunes of his own
 people.

PSALM 51

(To the choir-master. For stringed instruments. A psalm. Of David, when the men of Beth-lehem told Saul that David was in hiding among them.)

LORD, by the stress of thy name deliver me, in thy sovereign power great be
 thy name, give a hearing, Lord, to my plea; let me speak, and know that art
 hearing. Scolded thou hast sent against me, driven from that group, can life itself
 wait on thought of God to check them. Ah, how God is bent to help me, the Lord
 has my safety in his keeping. Let the Jews revile my persecutors ever faithful
 to thy word, do thou smother them. So will I surely offer thee thanks, and
 praise thy name, Lord, as long as I exist ever by, who thou has delivered me from
 all peril, and let me see the downfall of my enemies!

PSALM 51

(To the choir-master. For stringed instruments. A psalm. Of David.)

GIVE malice to my people, O God! do not spare the sin of mine; how
 great great shall. No one I find in my distress, answer ever by the best and
 cry of golden incense, whose malice upon would compass my ruin. My

- 1 heart is full of thinking thoughts, the fear of God's wrath over me, something
 2 not turned, I see points closing round me. Had I but wings, I say, as a dove
 3 I too would fly away and find rest? The world I live, the wilderness should be
 4 my shelter, as I might find speedy refuge from the whirlwind and the storm.
 5 6 Think them deep, Lord, in mine, long darkness into them descend. Do I not
 7 see, clearly, violence and unright in the city? Day and night they make the
 8 sound of it in walls, and all the while there is wrong and oppression in the heart of
 9 10 it. On treacherous hearts cruelty and cunning walk even in its streets. Had some
 11 power decried me, I could have borne it patiently, some open ill-wisher, I could
 12 have placated myself from his words. But then, my second self, my familiar
 13 friend! How pleasant was the companionship we shared, then and I, how strongly
 14 we walked as fellow pilgrims to the house of God! May death overtake them,
 15 may the stones smother them up close, their houses, their hearts so tainted with
 16 17 evil.
 18 But I will tell upon God, and the Lord will hear, call it wrong and moon
 19 and upon I will cry aloud and make my plea known, he will not be deaf to my
 20 appeal. He will see my soul's pain, will rescue me from death, when many sins
 21 are past upon me. He, the God who supports heaven and earth, will rescue me, will
 22 bring down his Name's change of heart, answer the fear of God: not me but will
 23 raise up men to bring, break his pledged word. Smooth as butter their lips,
 24 when their hearts are all locked, soft as oil their speech, yet never was down
 25 moved or doubly
 26 27 Can the leaders of the same upon the Lord, and he will punish them, never
 28 will he let them flourish, let increase of them be. These, O God, thou wilt take
 29 in spite of ruler the blood-shedder, the uncleaner, will survive not half their days,
 30 but I, Lord, will put my trust in thee

PSALM 37

(To the chief-singer, Melody: Yehoi Negin. Of David. A psalm. When the Philistines had been at their hands at Gath.)

- 1 **H**ear mercy on me, O God, downrightness answers by man's cruel oppres-
 2 sion, evensness thy intentions toward me seeing them, as many things are to do
 3 me upon me. In that, the most high, I will put my trust when evil overtake
 4 me. I claim God's promise, my trust is in God, no mortal threat can harm me.
 5 Because they trouble me, have no thought too for my vengeance: vengeance is
 6 mine, waiting my steps as they plot against my life! O God, requite them
 7 according, crush on the Goliath in thy anger. My wrongdoing life was known
 8 as thou, no one of mine has done thee dishonest wrong as. Can cry upon as thou,
 9 10 had my enemies let down back, shall I denounce God as an enemy? I claim God's
 11 promise, my trust is in God, mortal threat cannot harm me. The very which
 12 thou denounce from me, O God, my enemies of justice shall fall, has thou my
 13 speech say. My heart every part, my feet from every step! And shall I not enjoy
 14 God's blessing, while the light of life is with me?

PSALM 38

(To the chief-singer: Melody: Do not destroy. Of David. A psalm. When he took refuge from David in a cave.)

- 1 **H**ear mercy on me, O God, have mercy on me, here is a soul that puts its
 2 trust in thee, I will take refuge under the shadow of thy wings, till the enemy
 3 pass by. I will cry out to the most high God, the God who has ever helped

and, may he send his angels from heaven to deliver me, and bring confusion on my
oppressors, his wrath, his righteousness be my speed? Praise among him I, that
largely the earth's flesh, here we know such that best deeper than upon us
spread, compare deep as my mind. O God, mount high above the heavens, till
thy glory overshadow the whole earth. See when thou have had a place for my
foot, to bring me low, how a pit in my path, may it be their own undoing? A voice
hence, my God, a lower tone to thy serving the song, its music are for thee? Wield
all my skill, voice, action of body and soul, there shall find me waiting, so will
I give thee thanks, Lord, for all the world to hear it, sing praise while the
Gentiles loose, of thy mercy, high in heaven, look, of thy righteousness, thou dwellest
in the clouds. O God, mount high above the heavens, till thy glory overshadow
the whole earth.

PSALM 55

(To the chief-musician. Melody. Do not destroy. Of David. A psalm.)

Not all are they honest words you utter? And you, common folk, do you
change your words? See how you drive temptation in your hearts, shut out to
the land nothing but opposition! Reason that left the world only to go to-morrow,
compare and lose their wisdom here! They are venomous as serpents,
in the way that turns a deaf ear, and will not listen to the snake-charmer's music,
distant player though he be. My God, break these great things, Lord, shatter
their jaws, coming in the jaws of lions. Like spit water let them run to waste,
shoot away like harmless arrows, such are nothing, the snail's way, pause
like the untimely birth that can never see the light of the sun. Clouds under the night-
wind scatter away, when powder put will waste the dust. The innocent man will
triumph at the sight of their punishment, as he dips his hands in the blood of the
wicked; None enough, men will say, innocent how it reward, none enough, if
there is a God who grants justice here on earth.

PSALM 56

(To the chief-musician. Melody. Do not destroy. Of David. A psalm. When David
had his house watched, so as to put him to death.)

Often deliver me from my enemies, rescue me from their snares, shew
their treacherous designs, shagreen deep for the blind. See how they plot
against my life, how strong is their confidence? Yet among, Lord, through my
shout or sound of music, unperceived, they walk to the snare. Beards they will, come
to my side and witness my wrongs. Lord of hosts, God of Israel, awake, a world
shaking, and shew the treacherous no profit. See how they come back at night-
fall, like yelping dogs, to paw at about the city? Tongues that boast, lips that rail,
as if some could hear them, and all the while they, Lord, make no light of them.
Yes, in whose esteem all the nations are as nothing. To thee I look, the God
who strengthen me, the God who watches over me, my God, and all my hope
of mercy.

Whether times old, may I triumph over my enemies. Swear thou down, my
God, before they among the mountains of my people be due power of thine
invincible and weak them, my enemies, my enemies! Down with the guilty
tongues, the fearful lips, let them own paths measure them, their outing and their
loss. Reason, reason be thy vengeance, overthrowing them, show them that
there is a God who deliverance justify, rule over the narrow roads of the earth. Such
times they at nightfall, like yelping dogs, and paw at about the city, he and waste

they will come in search of their prey, and stand with eyes wide open as they go out at night. And I, not long, will be proclaiming thy goodness, will be triumphing in the mercy that thou shewest me, thou, my stronghold and my refuge in my hour of need. To thee I will sing, O God who strengthenest me, the God who deliverest me, my God, and all my hope of mercy.

PSALM 39

(To the choir-master. Melody: Lily of the Lane. A psalm. Of David. To be sung to the harp.) **T**his was when he searched against the Synagogue of Nazareth and Syria, and took to his way hence, followed the way of Simeon in the Valley of Aish, under thousand of them.

1 **T**hree long, O God, have thou downward us, and answered our answer in flight,
2 thy weak hope, and bring us back to our own. Heal the wounds of the hand
3 thou hast shaken and torn, smother the lightning smoulder still. Heavy the burden
4 thou dost lay on us, such a deluge thou dost heap on us as none can count
5 and. We have thou here set up a standard to rally the faithful servants, and to
6 protect them from the soldiers' fury, now bring aid to the men thou lovest, give
7 us proper arms, and lift thy right hand to save.

1 God's word came to us down his mountains. In triumph I will divide up Sichern,
2 and parcel out the valley of Tarn, to me I'll lead, to me Massan's bridge, Ephraim
3 is my father, Jude the staff I bear. Now Achor, too, shall be my charge ever
4 mine. I will claim my rights, I will lead the Philistines away in triumph. Such
5 was the mercy, but now what if to lead me on my march against the Syrians, who
6 is to be that an entrance for me into Sichern, mine dove, O God, have deliverance, and
7 it will not go any further with our sword? It is done that man deliver us from peril,
8 safe in the hope of man. Only through God can we fight successfully, only he can
9 triumph our enemies in the dust.

PSALM 40

(To the choir-master. For stringed instruments. Of David.)

1 **L**isten, Lord, to the cry of appeal, do not let my prayer go unnoticed, though
2 low be from the ends of the earth that I call upon thee. When my heart overgrows
3 me, thou wilt not let high my cry be lost, thou wilt bring me up, mine, my God
4 does, my strong tower against the assault of my enemies. Oh let me dwell for
5 ever in thy tabernacle, let me take refuge under the shelter of thy wings! Lord,
6 thou hast listened to my prayer, a chorale thou hast given me when thy name
7 is held in awe. Year upon year do thou add to the king's reign, while generations
8 come and go, may his life still last. For ever may he reign under God's throne,
9 be mercy and righteousness for his name. Gladly I will sing thy praises, thy love
10 thy power my own.

PSALM 41

(To the choir-master. Melody: Elishah. A psalm. Of David.)

1 **N**ow not has thy soul but in God's hands, when I look the difference. I have
2 no other stronghold, no other deliverer but him, who in his goodness, I trust
3 me deeply still. Shall not mine my enemies sing me for their weakness, and
4 crying loudly in triumph will mine lips be exultation, because mine enemies
5 would not delude me, surely have thou speak me false, but ever with a curse in

these hours. Yet even now, my soul, throw itself on God's hands, all my trust
is in him. He is my stronghold and my defence, my protection, holding me stand-
ing. God is all my defence and all my trust; my rock-fortress, my refuge
is in God. Therefore, put over your arms to him, and by the language of your heart
praise him, God is our defence.

Must it be hitherto a prison, in Asher's sons there is no trust, high in the mountains
they sit, weighed all together and before them a breach. Put your faith in salva-
tion, no more, have no more of pleasure; set your feet on a morning cry
of woe. The man, but since I have heard God's voice of warning, all power is
in God's. To them, Lord, mercy belongs; there will repay every man the reward of
all his doings.

PSALM 42

(A psalm Of David. This was when he was in the desert of Judah.)

Once, thou art my God, how eager my quest for thee, body silent and soul
longing for thee, like reeds parched wilderness, where rivers is dried. So
in thy holy place, I contemplate thee, ready for the consolation of thy goodness.
My prayer. To thee thy fortress draws to me thus life itself, my songs of praise are
as thou art withheld. So, all my life long, I will bless thee, holding up my hands
in honour of thy name: my heart filled, as well some rich feast, my mouth in
happy words, singing thy praise. My thoughts shall go out to thee as dawn, as
I lie awake remembering thee, and the protection thou hast given me. Gladly
I take shelter under thy wings, thou dost so close, thou art up by thy powerful
hand. In vain do my enemies plot against my life, none to be exulted up in the
countryside of earth, a prey to the wind, carried far abroad. The living shall triumph
in God's protection, blessed as they are ever blessed who take their refuge in his
name: sinners shall fall on the highest mountain craves.

PSALM 43

(To the choir-master. A psalm Of David.)

Once, thou art my prayer when I grieve with thee, save me from the domain of
my mortal foe. Thou art deliver me from the company of malice, thy
clime of tri-sons; the tongue that would like a sharpened sword, the
poisoned words aimed at me, like arrows. Fearfully they speak the innocent
counsels, from a safe stronghold, they wound him. His soul plunged in in-
tollable misery, plotting to lay waste the sea, none that they will be satisfied.
With what can they knock their thoughts, planning treason double dyed? Let the
thoughts of men's heart be done as they will, yet God has answers, yes, to save
their souls, and the secrets to deal done, all their conspiracy plots shall fail.
Fearfully the soldiers shake their heads, yet-sinners every one, who but will
in nothing God's power, who then will prosper his great work? How can men will prosper
and yet their trust in the Lord, upright hearts will not tremble, no, no.

PSALM 44

(To the choir-master. A psalm Of David. A song.)

Once, thou shalt yet have grace to face, no star in the void be paid, heart
of people. To thee all mankind must look, the garden, weighed down by its
richness all thou dost give. Blessed the men on whom thy choice falls, whom

1 does not seem to dwell with others in thy own domain? Will these haunts meet love of
2 thy house, with awe of thy holy temple. Wondered the wonders thou shalt show
3 when at evening thou dost hear us, O God our Saviour, as the sounds of earth, far
4 over the sea, at that we hope. What power such thou shalt be thy strength
5 the mountains round thee, thou dost take the raging of the sea, raging un-
6 broken, ay, and the tumult of angry nations. Thy power shall come as the
7 world's end, all the hosts of heaven and earth with awe. And now thou
8 hast brought us to this land of ours, but wasted and greatly searched us, deep
9 have the channels whence thy doves primitive groups us freely. Long have thou
10 done pour us in, watering the future, lowering the clouds, multiplying the grain.
11 Thy bounty is in that comes the year, when thy feet have passed, the station of
12 thy glory done. Now through the desert pasture, all the fountains are gaily
13 and, forth through the fields, and the valleys shall sing in song, the shout of joy
4 everywhere, everywhere the home of peace.

PSALM 40

(To the choir-master. A song. A psalm.)

1 For the whole world long looking on God's presence, long praise to his name,
2 Long looking on the glory! Cry out to thee, What dost, Lord, thy awe inspired
3 How great is that might of thine, which makes the mountains change before thee!
4 Let the whole earth worship thee, sing of thee, sing praise to thy name. Come
5 now, and see what God does, how wonderful he is in his dealings with human
6 kind, how he saves the one from death, and how soon comes a storm day-dawn, when
7 he raises in his mercy. In that power of his he saves the poor, and has eyes for
8 what the Gentiles do, for Gentiles shall have their praise. Bless the name of our
9 God, you Gentiles, who are round his throne.
10 God's will is we should love yet, he does not suffer our steps to falter. Yes,
11 Lord, thou hast put us in the world, raised us as men and given us the day, but we
12 were a mass, and bowed our backs with sinning, while human sinners were on
13 down, our way led through fire and water, yet in the end thou hast granted us
14 relief. Now, I come into thy house with burnt-offerings, to pay thee all the more.
15 When thy love turned, this month has turned, when Gentiles come against us. The
16 burnt-offerings of sheep shall be chosen, and the sacrifice of man's flesh, bullocks and
17 as given shall be thy worship. Come and give us, all you who worship God, while I
18 or tell of the great wonder he has shown me, how his voice of mine shall not be lost,
19 in this danger did him become. Would God knew to me, if my heart were set on
20 nothing! And God has listened to me, given loud shout-ery for me. Blessed
21 be God, who does not refuse my prayer, does not withhold his mercy from me.

PSALM 40

(To the choir-master. For changed instruments. A psalm. A song.)

1 **M**ay God be wonderful to us, and show us, may he grant us the favour of his
2 name. Make known thy will, O God, while as earth, make known among all
3 nations thy saving power. Shout to thee, O God, from the nations, shout from
4 all the world! The Gentiles, too, may praise and be glad, a whole world shall
5 thy judgments, and the Gentiles, too, sing on earth thy sovereignty. Shout
6 to thee, O God, from the nations, shout from all the world! The Lord has
7 yielded us human, such praise God, our own God, affords. God grant us ever
8 his loving, and may make, his will make, his love command.

PSALM 67

(To the choir-singers. Of David. A psalm. A song.)

Let God bless himself, surely must his foes be punished, those who've taken
 1
 delight before his coming. Wreck the temple as God's presence at the temple
 2
 vanishes, as was made at the time. While the just keep holiday and account at the
 3
 sight of him, glad and content. Sing, then, in God's house, praise his name with
 4
 a psalm, a royal process through the wilderness for the God whose name is 'Joy'.
 5
 'Example to his presence, he is a father to the orphan, and gives the widow
 6
 refuge, this God who dwells apart in holiness. This is the God who sends a
 7
 host for the nation, makes the captive to a land of plenty, heave come but the
 8
 victors in his 2 chariots at the wilderness.

O God, when thou shalt go forth at the head of thy people, on that royal pro-
 9
 cess of thine through the desert, how the earth shall bow the knee before in God's
 10
 coming, how even Sinai shall: when the God of Israel comes! And on this day is
 our last, O God, thou shalt come abundantly, all parched is he, and thou
 dost today is well! Future rest of thy own folk, and shouldst thou not make it
 11
 hasten previous here, O God, for thy possession!

Thou hast come from the Lord, good news bring on a multitude of 1-4
 12
 having the lungs, moved their again, they have left their spoils for his enemies: is
 13
 our way: across them shall we tread on a dove's feathers, never gold to this is
 on a dove's wings and give, all the while, going quiet across the sheep-folds!
 14
 Where had the stores in Edom, when the Lord put hands to rest.

Israel's hills are high, Israel's hills are rugged, meet you raise your eyes, rugged is
 15
 hills, towards God's mountain, and every knee bow! The mountain where God
 16
 comes and will ever live to death, the where God comes, with chariot horses-
 17
 able for his enemy thousands upon thousands, come from Sinai to this his sanc-
 18
 tuary. Thou dost move up on high, thou dost capture thy spoil, and wilt come (it
 19
 is the nation, will they or no, greater leaders must have the Lord God for their
 20
 neighbour. Blessed be the Lord now and ever, the God who saves our burdens, is
 21
 and was us the victory. O God is a God of deliverance, find is a Lord who is
 22
 save from peril of death, that will raise the heads of his enemies, come the
 23
 proud lords of the men who lay in wait in their wickedness. I will confess my 24
 people, the Lord says, I will rescue them in their land, from Sinai, from the
 shore of the high sea. From the head of thy enemies will issue thy fleet, even a 25
 lord that follows that he shall lack his prey. Thou comest, O God, a man for all
 26
 of eyes, he comes, my God and my king, to give his sanctuary. Before him go the 27
 flames, and the lightning follows, while the winds play on their turbulent between.
 28
 Give praise to the Lord God as thou advance towards, come of Israel! Hail to Sin-
 29
 ai, ruler of the nations, that marches on the sea, here are the altars of
 30
 Jude with the company, chariots, too, from Edom, that have from
 31
 Nephthali.

When they praise, O God, shall the nations praise, praise thy own uttermost in
 32
 strong us, so heavenly temple as Jerusalem, long shall songs give before thee. 33
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- 12 the unsundered horizon, and there he stood in a house of thunder. Thy house is God, the God whose splendour runs over Israel, who holds dominion high in among the clouds. Awe dwells about him in the holy place! The God of Israel gives his people strength and courage, blessed be God!

PSALM 48

(To the choir-masters. Midway. The Lilies. Of David.)

- 1 O God, were they not here the waters above you, shoulder-high? I see him now who sits in the deep waters, with his garment making his feet wet, and when
2 his feet touch the mire of the deep, he is to be feared by the storm. How can my heart
3 with-stand words for him, my eyes with watching him? The storm is in my God.
4 Countless is the faith in my heart, my eyes are my witness, I can be no doubter the
5 oppressor that wrong me. Should I make account to him, I, the poor, rebuked
6 him? O God, thou hast set my feet free, no fault of mine is hidden from thy
7 sight. Hear me, Lord of hosts, shall all tongues of men bring shame to those who
8 trust in thee, shall men boast of looking for aid to thee, the God of Israel? It is
9 for thy sake that I have not with reproach, that I have not been troubled with con-
10 fusion, as I stand among my own footmen, a stranger in my own nation's chari-
11 ties. Who is not ashamed for the honour of thy house that thou hast made, who is not
12 ashamed against thee, the approach I have?
13 What more could I do? I have been afraid before thee by flowing, and that, too,
14 was water for the living truly. I feared as a weaver, and they make my word of
15 me. Mine is the smallest place when men, the thousands make a ring of me now
16 there then. To thee, Lord, I make my prayer, never man more needed thy good
17 will. Listen to me, O God, full of mercy as thou art, looked on thou art in thy
18 presence of aid. Have me from among in the multitude that thou thy enemies,
19 from the day when they surround me, for me are laid under the flood, and
20 bowed up in the depths, and the wolf's mouth close about me. Listen to me, Lord,
21 of thy goodness mercy, look down upon me in the abundance of thy pity: do not
22 turn thy face away from thy servant at the time of trouble, give a speedy answer
23 to my prayer. Ever art thou in my distress, and your deliverance, deliver me, as
24 I have prayed by my enemies. Lord, thou knowest how they oppress me, how I
25 think with shame thou art: how many are my persecutors. Hand-to-hand with
26 them come, I give away, looking round for pity, where pity is none, for comfort,
27 where there is no comfort or to be found. They give strength to me, and when I was
28 almost they give me courage to death. Let their time be turned into a trap, a net
29 to catch them and their, over the thicket of briers, over the halting line. Pour
30 out thy wrath upon them, let them be overthrown by the rule of thy vengeance,
31 let their dwelling-place be destroyed, their name for ever obliterated. Who is as
32 they persecute? A man clearly afflicted by thee, how was my heart in thee, and
33 as thou have added to it. Do thou add pain to pain in their reckoning; let their
34 sin serve them thy vengeance, let their sinners be blotted out from the record of
35 the living, and never be named among the just.
36 See how forsaken I am, and how distressed? Let thy help, O God, rescue me,
37 I will sing in praise of God's name, herald it generally, a voice prophetic know-
38 led, this, to the Lord that my young children, for all my passion of love and
39 in love. How is a sight to make the afflicted rejoice in their own's spirit as their
40 in praise to God. The Lord knows the group of the darkness he does not forget
41 in the servants in their chains. To him be praise from thy, earth and sea, and from
42 all the creatures that move about them. God will grant deliverance to Zion, the

times of Jude will run from these rooms, sheltered now and held firmly in possession, as his ransom for the men that serve him, a home for all true lovers of his or mine.

PSALM 68

(To the chief-singer. Of David. A commemorative.)

DIMM, O God, to set me free: Lord, make haste to help me— Disappear: **1**
 Dimm, get dimm in the black, the chimney who give against my tale? Puffed **2**
 let them go their way, that refuse meet my deliverance: shall arise in confusion, **3**
 that curved over me to land? Triumphing my be shame, who long for thee, **4**
 Praise to the Lord, be over these men, who look eagerly now for thy return, **5**
 There were no helpers and doubting my God, help me: There get my champion **6**
 and my deliverance, Lord, do not delay thy coming.

PSALM 70

THO thou, O God, I trust for ever; may I never be disappointed? Rescue and **1**
 deliver me, sheltered as thou art, based on my cry for succour. Let me find **2**
 in thee a refuge, a refuge of defence, I have no other stronghold, no other **3**
 refuge, but thee— Rescue me, Lord, from the power of the wicked, from the **4**
 grasp of lawlessness and oppression: show, my God and Saviour, the hope and **5**
 confidence of my youth. Thou hast upheld me from birth, thou hast guarded me **6**
 even since I left my mother's womb, even as thou wast my trust: Mine trust is not **7**
 set as a strange person, to signal the promise thou hast given me. And even **8**
 mine praise shall be my lips, my tongue: shall thy glory.

Do not cast me off now, in my old age; shew thy strength thou, do not show **1**
 derision me. A man thou wast me for anxious eyes and sighs, thy sceptre is **2**
 sceptre, and whisp'ers, God has abandoned him, now is the time to overturn and **3**
 make him, no one can bring him worse now. O God, do not keep thy silence if **4**
 thou may hasten, my God, to assist. Defend thou plea against my life, and bring it **5**
 to standing, over my ill-wishers with confusion and shame.

Will still I hope me, trusting thou over more and more. Say so, say so, there is **1**
 yet shall all of thy faithfulness, of thy saving power, and kind as aid to them, **2**
 thy chosen vessel, thy faithful justice, Lord, produce. It is thou, O God, **3**
 that hast inspired me ever since the days of my youth, and said I am bound **4**
 telling the tale of thy wonders. O God, do not tell me, now when I am old is **5**
 and grey-headed, till I have made known the power of thy power to thee, to all **6**
 the generations that will follow: that faithfulness of thine which creates up, O **7**
 God, in the heavens, so mightily made manifest. There is more, but that, O God, **8**
 more like thee. Ah, how often thou hast brokened me with terror: troubled thou to **9**
 still thou, trouble mine, and give me back life, and bring me up again from the **10**
 very depths of the earth. Lift my head high, then back, and comfort me. So true is **11**
 so true thou, and shall I not give thee thanks with psalm-songs, praise thee on the **12**
 harp, O God, the Holy One of Israel? Gladly thou wilt sing of thee, thou lover, in **13**
 which thou art my deliverance. Say so, say so, I will repeat the story of thy **14**
 faithfulness, what thou wilt, what confusion, on the men who sought to wrong **15**

PSALM 73

(Of Asaph.)

- 1 **G**od is the king, O God, thy throne shall be judgment; the scepter of a
 2 throne, they be thy feet, as thou art just, thy law gives thy people right counsel,
 3 and as thy path, righteous. Such the bearing his scepter shall cast, peace on every
 4 mountain, justice on every hill-side. Peace and rest he will bring over the bound-
 5 less, perfect the children of the poor, and crush the oppressor. Asaph is one of
 6 those be that writers, hardly as the man that sleeps on the sensitive grass, as the
 7 doers that water the earth. Justice in his days shall stand, and the lineage
 8 of justice, and may those days last, all the more others no more.
 9 From sea to sea, from the great river to the ends of earth, his way shall reach
 10 In his justice rebels shall break the laws, all his enemies will be brought by the
 11 day, gifts shall flow in from the lands of Sennar and the children of Sennar from
 12 the lands of Arabia and of Saba, all kings shall bring their homage, all
 13 nations shall bow. He will give the poor justice when they cry to him, justice
 14 will, with some of his kind, them, in their need and helplessness, they shall have
 15 his compassion. Thus shall he will take with his keeping, set them free from the
 16 chains of misery and of oppression, crush revenge their blood. Long life shall be his,
 17 and paid him Asaph shall be given long years will pay for him continually, them
 18 his name forever. The land that have good crops of corn, high up the hill sides,
 19 reaching into the words of Lebanon, shall multiply its children like grass on the
 20 ground. For now let his name be used as blessing, a name to exult while the sun
 21 gives light, in him all the tribes of the earth shall be exulted, all the nations shall
 22 adore him.
 23 **Glory** be the Lord God of Israel, who does wonderful deeds as thou dost,
 24 and thank be ever let his glorious name, all the earth shall be filled with his
 25 glory, Amen, Amen.

PSALM 73

(A psalm. Of Asaph.)

- 1 **W**hy betray God thine, who doles beauty, to the night, in the past
 2 of thine? Yet I was near losing my foothold, till the ground sink under my
 3 eyes, such loss-burden had I at seeing the good fortune of sinners that defy his
 4 law, for them, never a pump built by and such that breaks them. Not broken to
 5 their man's common lot of trouble, the plagues which afflict houses that will
 6 pass them by. No wonder if such things do them like a sickness, if they sleep,
 7 like the clothes, their wrong-doing. From those purposed house who make
 8 pretence, what else wrongs are brought? Ever passing, ever talking maliciously,
 9 dreamed on high they preach against, such thence their reason, and their
 10 like tale was outward as truth.
 11 **Fortitude** the man of my own race took me, to see their damning life's way on
 12 the hill, O God, they will be aware of that! Does the poor High house of all
 13 their power? Look on those sinners, how they live as princes, how they can be good-
 14 ness? Why then, thought I, is it so ungranted that I have inquiry from men, and
 15 explain my hands from as purveyors of wrong, still, all the while, I am plagued
 16 by it, and no morning comes but my tormenting is renewed. Was I to share their
 17 thought? Nay, that were to put the whole company of my children in the wrong.
 18 I set myself to read the bible, but it proved a hard reading, still I braced myself

to God's sanctuary, and considered, there, what location of each man at last.
The truth is, those are making a slippery path for their feet, ready to plunge them in as many as a instant they are falling, as a storm of brutes rained and gave.
And then, Lord, that rose up and broke each all their arrogance, as a morning sun for dawn.

What if our mind was full of bitterness, what if I was played to the heart? I was in all darkness, I was all ignorance, standing there like a horse blind as they in presence. Yet even then as at my side, even helped me by my right hand. There is to guide me with thy counsel, there to welcome me into glory at last. What is she does began hold for me, her light? What claim for me has earth, here at thy side? Then judge, the earthly long of man must come to an end, will God be my love's sympathy, surely my advantage. Let those others say he, it will defeat thy name, but we all those who break their work with thee. I know is no other comfort but clinging to God, putting my trust in the Lord, my Master, within the gates of royal Zion I will be the herald of thy praise.

PSALM 75

(A psalm. Of Asaph.)

One, last then, slippers discarded? Sleep of the own pasturing, now
One led the firm of thy vengeance? Behold those of the company thou hast gathered, long ago of the before thou hast shown to be thy own domain, of ancient days, where thou hast thy dwelling-place. Make them thy steps, where all is made inaccessible, see what have thy wonders here wrought in the holy place, how that make has kept in thy very presence, setting up an emblem for a trophy of conquest. How else flow, like woodmen in the forest, they have piled their axes, brought it down, with pitch and mallet, in the ground. They have set fire to thy sanctuary, railed the dwelling-place of thy glory in the dust. They think to destroy us like one man, sweep away every shout of God in the land. Our own emblem are nowhere to be seen, there are no prophets left here, none can tell how long thy name endure. O that, shall our enemy stand as unshakably, it shall blasphemy still defy thy name? Why does thou withhold thy hand? That right hand of thine, must it always be hid in thy bosom?

Mine is a King who reigned before time was, how on earth he was the name is no bring deliverance. What power has thou could master the shifting sea, speak is the power of the mighty beneath its waters, shatter Leviathan's power, and give him up as prey to the sea-monster? Thou dost open up fountains and streams of water, thou, too, makest the swollen rivers run dry. There is the day, that the night, thou and not we of thy appointment: thou hast laid all the breadth of earth, under the sunless, made the end of the year.

What shall we do, when thy women trust thee, and as their malice is set the name of Lord in defiance? Must the dove be the vulture's prey? Is he established, but for thee, with thee love is quarrelsome? Perhaps thou of thy covenant, therefore appointest him, to walk openly through the fields. Do not let the hunter go away disappointed, teach the poor and the helpless to call thy name. Hence depart, O that, to make the own name, do not forget the square which wicked men laid at thee, day after day. do not overlook them, the atmosphere of the ocean, the ever growing darkness that here defies thee.

PSALM 74

(To the choir-masters. Melody: Do not Destroy. A psalm. Of Asaph. A song.)

1 **W**hen praise dies, O God, and, praising thee, fall upon thy name, tell the story
 2 of thy wonderful deeds. When the time is ripe, I will judge wrongly, such
 3 praise to fit full, and all that dwell on it, I shall support withal. Hated no more,
 4 I cry on the whole, Avenge your pride, in the transgression, would they meet
 5 themselves against the most High, best defence is God? Look east, look west,
 6 I will find you nothing, no help comes from the desert, or the high hills. It is
 7 God who rules all, humbling one man and exalting another. In the Lord's hand
 8 seems a full way of spread wings, he holds it in man's light, that never ceases it
 9 in the deep, nations everywhere upon break down. Whomsoever will I triumph,
 10 is singing praise to the God of Jacob, none to crush the pride of every nation,
 11 and none high the courage of the jar.

PSALM 75

(To the choir-masters. For changed instruments. A psalm. Of Asaph. A song.)

1 **I**t is in Jude God makes himself known, as Israel that his name is exalted.
 2 Abner, at Bethan, he makes his abode, dwells in Zion. It was there he broke the
 3 mother's collars, broke shield, and sword, and harp away. How pitiless was
 4 thy dwelling, over the overlooking hills? How severe, solid of their purpose,
 5 they sleep their long sleep, lay there, no hand stirring, the warriors in their pride
 6 lay there, chamber and bedroom, overthrown, God of Jacob, at thy word of
 7 rebuke.
 8 Who can resist thee, or forbide, or sudden is thy anger? Loud rings in horns
 9 in the desert thou utterest, such wonders and in silence. When God moves himself
 10 to remove his enemies, giving nations to those who are trusted on earth. No
 11 measure named, those shall do that become, so that the spread remnants of Canaan
 12 shall sleep holiday. To the Lord your God in verse he made and great, long gifts
 13 in them every who to God, the worlds, for it is thy work the height of praise, heard
 14 among all the kings of the earth.

PSALM 76

(To the choir-masters. Melody: Mishnah. Of Asaph. A psalm.)

1 **A**fter to my God in loud appeal, a cry to my God, as was he hearing? To the
 2 Lord I look whose doings come upon me in his presence I lift up my hands
 3 and the darkness, never weary, good because there is no wearying. O God
 4 I trouble me, yet nothing told, of God I know, yet over them-headed. Shoutest
 5 that thoughts hold me yet bewildered and dumb. I reflect upon days long past,
 6 the uncounted years passes my mind, long meanings occupy my thoughts as
 7 a mystery, never will my mind be at rest. Can it be that God will always have us
 8 darkness, will never show us again his old kindness? Can his throne direct us
 9 no shepherd, his promise be no more eternal? Can God forget in his goodness, that
 10 is never more late to withhold his mercy? For now, I will repeat, this answer was
 11 received, the most High has showed the foolish of his dealings with men.
 12 To remember all the Lord has done, to recall those wonderful acts of time,
 13 to long over. To ponder over all thy doings, pass thy wonders as record. Thy
 14 is good, O God, is lodged above with holiness, what god is great as our God is

great. They came wonderful acts within the Desert, even to the Clouds from it
would make the people famous, by showing them to all from the people, the is
sons of Jacob and of Joseph. The waters were there, O God, the waters troubled it
at the sight of them, moved to their massive depths, how the waters roared, how
the clouds rolled over, what waters from their midst? To and fro they were it
passed, they crashing thunder rolled, all off the world shook with the lightning. It
and the troubled earth shook. They way led through the sea, the deep-robe made to
a road for them, and none may recall the waters of the passage, whose voice, with it
Moans and Aches for thy shepherd, fulfil bring thy people out on their journey.

PSALM 77

A psalm Of Asaph.

LORD, my people, to the remembrance of mercy, do not turn a deaf ear to the
LORD'S voice. I speak to you with confidence for my spirit, and the riddle of
my age. It is a story often heard, with heaven crying out, have not our fathers
told it to us? And shall we keep it back from these children, from the generation
which follows? Speak us of God's power, of his great power, of the wonderful
deeds he did. He gave Jacob a rule to live by, formed his heart a law, com-
manding me fathers to stand on the margin, so that a new generation might
learn as ours would be born to ride their place, and much it so their eyes were
shut them. They were to put their trust in God, ever remembering his divine
 dealings with them, ever loyal to his commands. They were not to be like their
 fathers, a faithless and defiant band, a generation of false vows, of a spirit that
 broke faith with God.

So it was that the sons of Reuben, how he heard, were turned in the day of
 trouble. They were false to God's covenant, refused to follow his law, so if they
 had forgotten all his wonders, all those wonderful deeds which they had witnessed.
 Had you their fathers seen wonders enough in Egypt, on the plains of Egypt,
 when he parted the sea to let them pass through it, making us waters stand firm
 as a mound of earth, when he led them with a cloud by day, with flaming fire at
 night? He parted the earth, too, in the desert, and turned their thirst
 as if from water deep pool, leading the very stones into rivers, all fountains
 gushed from them, streams as rivers.

And still they went on offending him, these in the wilderness, rebelling against
 the man Moses, challenging God in their thoughts to give them the food they
 desired for. Suddenly they asked, Can God spread a table for us in the wilderness?
 Then, he smote the rock, and made water flow from it, all the people sat in food,
 he let our be given bread too, and provided meat for his people? All this the Lord
 he heard, and his indignation blazed out, his burning fire Jacob had led, his fury
 most broke on Israel. When, had they no faith in God, no trust as his power
 was? He laid his command upon the clouds above them, gave open the doors
 of heaven, and made down manna for them to eat. The word of heaven was he
 sent to them, man should eat the food of angels, and as their meat should be
 supplied abundantly. Then, he commanded heaven and from the sky, he sent the
 sign of the manna rain, making down meat as there thick as dirt, birds on the
 wing, plentiful as the sea-weed. How these very camp at night, their about their
 tents, and they eat, and drank their fill. All they asked, he granted them, even now,
 as their evening was satisfied, how while the food was yet in their mouths, God's
 anger against them reached us heights, and drew their hostility, brought them
 low, all the flower of Israel.

Yet, with all this, they continued to offend him; all his wonderful deeds left

to them: *Qualifiers* will. And even he took away their lives instantly, instead of ten days to be still. When he threatened them with death, they would surely offer to him, but their need of God was more, they would remind themselves that it was to God who had protected them, his slaughter power that had delivered them, so that still their work lying life, they were being taught that spoke to him, their hopes were not over to him, no longer taught them to be careless. Yet, such

is his mercy, he would not punish their faith, and spare them from destruction, against and upon he worked his righteousness, so his vengeance would not give place. He would not forget that they were flesh and blood, so better than a breath or of which, that passed by and never returns. How often the dream now done as a vision appears him, how often, in these references, they defied his anger? Always new challenges to God's justice, new intentions against the Holy One of Israel.

4. The story repeats all he did for them, that day when he set them free from the grip of their oppressor, all those wonders among the stars of Egypt, those promises in the place of Tana, when he named all their enemies, all their enemies as one flesh, so that they would not break? He sent his fire, to them now, deep in a killing destruction to them, gave all their harvest over to the cannibals, their villages to the lions, sent fire on their villages, from on their assembly times, so let the land here as they with their words, the lightning with their words. His is his anger loose on them in all his righteousness what rage, what fury, what wrath, so in the angels of destruction thronged about them? So, the way made sure that his vengeance, he took, took of their lives, destroyed even their words in the present time, so great destruction came to Egypt, so the first days of justice in all the dwellings of them, he would not. Then, like a shepherd, he set his own people as their way, led them, he was back, through the wilderness, passed as them in safety, then from all others, while she was closed over them always. So he brought them to that holy land of his, the mountain where he took, with his own right hand for this, so he drove on the leaders of their army, passed over the land as them by his, to such his own substance, finding the cities of Israel dead where the location had death before them.

5. Then were the men who defied the most high God, and rebelled against him, so would not observe his justice, transgressed away and tooka back with him as their as fathers had done, like a lion they played the angry lion, made monstrous claims, so to deny his anger, denied images, to speak his feelings. The Lord heard the at hand of it, and looked with anger, and Israel away in those years, he looked his at aftermath in his, that aftermath where over he death among men. Pondered, now, in the enemy's hands, the act that is statue of his strength and majesty, so he would have his people as the mercy of the recent, finding his own substance as those young men did the dream, and the mothers were so angry, their power led by the sword, and never a vision led to mean his death.

6. Then suddenly, like a man that wakes up from sleep, the same manner that at lay, all now, burned with wine, the Lord arose himself, the vision he watched as he lay named as his, burned them for ever with himself. But he followed, now, to make his dwelling with Joseph, it was not the title of Ephraim he would as chosen, he chose the city of Judea, and the hill of Zion, there to transfer his time, so And there he built his sanctuary, impossible as justice to earth, his own way to changing kingdom. He chose Israel, now, for his strong, made him away from a burning the sleep, made him there all following the same that was in right, and so he the shepherd of Jacob's sons, his own people, of Israel, his own dream, His was the land here that should send them, he the skilled hand that should be their guide.

PSALM 78

(A psalm. Of Asaph.)

O LORD, the heathen have broken into thy sanctuary, they have profaned thy temple, thy sanctuary, and left Jerusalem in ruins. They have thrown the corners of thy sanctuary on food all the lands of heathen, wild beasts prey on the corners of the post, blood has flowed like water on every side of Jerusalem, and there was none to bury the dead. What a triumph was due for the nations that dwell around us, how have our neighbours mocked and derided us? LORD, when we always raise thy vengeance, when thy passion anger will have remembered? How can the iniquities of their eyes the nations then do not acknowledge thee, as the heathen that perish under thy wrath, we know they have made Jacob their prey, and left his dwelling-place in ruins? Forget the long-suffering of our sins, and have in mercy to our sins, never was good to ever so thin.

O God, our Saviour, help us, deliver us, LORD, for the glory of thy name, pardon our sins for the sake of thy own mercies! Blot the heathen's ill, What has become of their God? Blot our eyes never raise thy vengeance upon the Gentiles, that open vengeance does not rise for thy servants' blood? Could not the growing of the sycamore reach thy pasture? Thy arm has not been to strengthen them nor made deliver us, a man himself is his. How can men that are without law the signs of our neighbours, for all the world, LORD, which they have put upon them, and us, thy own people, sheep of thy pasture, will give thee thanks for ever, to thee, from sea to sea, from the east to the west, for every of thy powers.

PSALM 79

(To the choir-singers. Melody: The Lily of the Last. Of Asaph. A psalm.)

GODS vengeance, thou that art the gods of heathen, they blaspheme Joseph with a shepherd's crook. Thou who art victor of all the Canaanites, turned thyself to Egyptus, Benjamin, and Manasse, when thy vengeance strength, and come to our aid. O God, remember to our wrong under upon us, and we shall find deliverance. LORD God of hosts, will thou always turn away an anger from thy servants' prayer, daily with thee allow us, for food, for drink, only the food measure of our heart? Thou hast made us a covered place in our neighbours, sycamore wood as our shelterment. O God of hosts, rescue us to our wrong under upon us, and we shall find deliverance. Long ago, thou didst bring a vine out of Egypt, rooting it out the bushes to plant in home: thou didst prepare the way for its spreading, so and it took root where upon Jacob planted it, filled the whole land. How it grew! It shadowed the hills, how the cedars, densely tall, were overtopped by its branches! It spread out its tendrils to the sea, its shoots as far as the great river. Why is it that as these days thou hast levelled us well, for every passer-by to see as of old times? See how the wild have ravaged us, how is given pasture to every beast that is found. That of hosts, when thou shalt, look down from heaven, look to this vine, thy people to thy care. Remove the stock which thy own hand has planted, burn down that by its char decay, and remove for thee. Drench by in thy fire for the man that has it cut it down and burned it. Thy chosen friends, a man by their turning, and in turning the stars, O let thy hand protect them still! Nevertheless we will never forget thee, give us help, and we will live only to praise thy name. LORD God of hosts, rescue us to our wrong under upon us, and we shall find deliverance.

PSALM 82

(To the choirmaster: Melody: The Waggoner, Of Asaph.)

1 **R**emember, ye all, ye knowers of the God who sits my right hand with glories in the
2 God of Asaph: Ring pathway, and tambour, beat the harp, solemnly standing,
and the voices! A new season, and a full moon, blow the trumpet loud, to give
your thanks! Dearly demanded is of Israel, the God of Asaph has decreed it, made
it a law for Asaph, gave the day he left Egypt, and joined the harp to sing, to
3 ye singers whenever the message came to me: I have saved his shoulder of the
4 burden, freed his hands from the slavery of the hand! Each afternoon I thought,
when thou dost cry out to me in thy misery, give thee sentence under a canopy
of glass, and tread thou in the Waters of Salvation.
5 Give heed, my people, to the warning of mine, Israel, wouldn't thou but heed!
Thus, as an strange woman had a home with thee, never let thy knees be bowed
to an alien God: am not I the Lord thy God, I, who rescued thee from Egypt
at Ophi the north side, and thou shalt have thy lot. So I spoke, but my people
did not all heed, Israel was an unheeding, till I was fain to give them hand
to leave this pit, let them follow their own desires. Ah, if my people did but
be heed to me! Oth Israel but take me for their guide! How lightly, then, would
I bring their enemies low, mine enemies persecutors! The very men that were
near the Lord's temple would be coming in his den, such, for ever, should be
it their destiny. Israel should have full use of what is beneath them, and heavy
dropping from the rock as their heart's content.

PSALM 83

(A psalm Of Asaph.)

1 **G**OD, when he stands, the Ruler of all, among the rulers assembled, comes
2 Downward to pronounce judgment on the rulers themselves: With you never
I miss punishing justice, uprooting the cause of the wicked! Come, give witness
to the petty and the friendly, the right to the afflicted and the strong: to you
need and poverty look for deliverance, rescue them from the hand of wickedness.
3 But no, ignorant and unrepenting, they grasp their way in darkness, no how
wouldst we the price of earth! Gods you are, I would have declared it, forward
I declare, every one of you, of the most high, yet the chosen of earth do abuse you,
4 you shall tell men the tale of human prisons. Better silent, Lord, being the mouth
to judgment, all the nations are thy own domain.

PSALM 84

(A song. A psalm Of Asaph.)

1 **B**ut about, Lord, no longer: O God, do not keep still now, do not hold back
2 Down! What marvel saying thy enemies how their nation lifts its head! Surely
they put against the people, and pass the rule of the most abundant in thy keeping.
3 Come, they whisper, let us put us next to their company, so that the very name
4 of Israel will be remembered no more. All are agreed, all alike are clasped as one:
5 delivery upon thee! here Hittites like occupied, there Israel, Moab, too, and
6 the Agarians, Chelub, Ammon and Amalek, the Philistines, and the folk that
7 dwell at Tyre: Even Asaph has made enemies eager with thee, leads her self
to their children of Love

Do ye then what thou doest to Midian, to Shem and Jethi at the house of 10
 Orion, the man who-died at Esher, round them like dung on the ground? May 11
 their priests die as Ork-hunt, and Zeth, near the doors of Zober and Shuman,
 be the doors of all their chiefdoms. And did they think to make God's doors 12
 justify their guilt? My God, send them stumbling this way and that, thy horns, 14
 his streets before the road! See how the fire burns up the forest, how its flames 15
 scorch the mountain-side! So let the fury of thy wrath scorch them, thy fury burning 16
 them. Let their cheeks blush crimson with shame, Let's till they come to see 17
 for thy fireway, smoldering and burning for them for ever, the great for them for 18
 smoldered and brought to nothing. All they, too, know the meaning of Jere's name, 19
 acknowledge thee as the most high God, the Overlord of earth.

PSALM 11

(To the choir-master Melchir The Wreathman. Of the sons of Gion. A psalm.)

Lord of hosts, how I love thy dwelling-place! For the courts of the Lord's 2
 houses, my soul burns with longing. The living God at his name my heart, my 3
 whole being thrills with joy. Where else should the quiver find a home, the 4
 bow a rest for its hand, but in thy place, Lord of hosts, my King and my God? 5
 How blessed, Lord, are those who dwell in thy house! They will be ever praising 6
 thee. How blessed is the man who finds his strength in thee! Where there are 7
 hearts set on polytheism, the packed ranks turn into a women's camp at their 8
 coming, awe-struck by the beauty of becoming mine. So, at each stage reinforced, 9
 they will reach Zion, and have sight there of the God who is above all gods.

Lord of hosts, how in my prayer God of hosts, great are my sufferings! God, 10
 ever our protector, do not despise us now, look favourably upon him whom 11
 thou hast anointed! Willingly would I give a thousand of my days for one spent 12
 in thy court! Willingly would I bar the threshold of my God's house, so I might 13
 dwell no more in the abode of sinners! Do not be envious, do not be proud on, the 14
 Lord God has broken, has broken to pieces. To whom then he will never return 15
 his favour. Lord of hosts, blessed is the man who puts his confidence in thee. 16

PSALM 54

(To the choir-master. Of the sons of Gion. A psalm.)

Woe me! My sins, Lord, thou hast granted to this land of mine, sending 2
 my Jacob's servants, pursuing my people's soul, hurrying away the record of 3
 their sins, all they might confess, thy house thyself has forgotten! And now, God, 4
 of our deliverance, do thou rescue us; no longer let us see thy face. Wouldn't 5
 thou always be indulgent with us? Must thy punishment smoulder on, age after 6
 age? Woe me! never return, O God, and give back life, to restore the spirit 7
 of thy people? Show us thy mercy, Lord, great as thy deliverance! 8

Let not love, now, in the name of the Lord God, it is a message of peace 9
 he sends to his people, in his loyal servants, that come back, now, with all their 10
 heart to him. For us, his worshippers, deliverance is close at hand as this 11
 land of mine, the divine glory is to find a home. See, where mercy and faithful- 12
 it sets meet in one, how peace and power are united in one witness! Faithfulness 13
 grows up out of the earth, and lovefulness, wisdom looks down. The Lord, now, 14
 will grant to his thinking, to make our land paid in harvest, justice will go on 15
 before him, deliverance follow when his feet tread.

PSALM 87

(A psalm. Of David.)

1 **T**hink thy ear, Lord, and listen to me among high places and my word: Forasmuch
as I have dedicated to thyself, O Lord, a covenant of those that put their trust in thee.
2 In thee, my own God, have mercy, O Lord, forasmuch I placed myself, con-
fessing thy service's love. Ours heart thou speakest, Lord, to thee: Who is as thou and
a King, Lord, as thou art, who as thou art as many as all who praise thee? There is
a blessing, O Lord, in my proper time in my place: when I say out to thee in a
place of some greatness, resting on thy salvation. There is none like thee, Lord,
among the gods, none can do as thou dost. Lord, all the nations thou hast made
in earth shall praise and worship thee, knowing thy name, as great thou art, as
marvelous in thy doings, thou who alone art God.

3 Guide me, Lord, thy own way, thy faithful ones my steps, for all my heart's
direction is toward for thy name. O Lord my God, with all my heart I will
praise thee, eternally hold thy name as incense: for the greatness of thy mercy
thou hast showed me, as keeping me from the lowest depths of hell. And
now, O God, our how wonderful thou have us upon thee, how thou dost con-
sider our weakness and lift, with us thought of thee to remain till the day, Lord,
art a Lord of mercy and pity, patient, full of compassion, true to thy promise:
thou hast kept me and be merciful to me, O Lord, with thy strength and, now when
I am alone have me in thy service: Show me some token of thy favour: for my
quickness and strength, how thou, Lord, dost help me, how thou, Lord, dost con-
sider me.

PSALM 88

(Of the sons of Gion. A psalm. A song.)

1 **H**ere was building under the high hills, the Lord loves him with some
of those who other men in Israel. How high a house, O Lord, is made for
thee, Zion: (it is as high as the hills of Egypt, of Babylon, now, among the nations)
Phoenicia, Tyre, Sidon, all men shall praise in these high places. There
was our house, the people shall see, that did not take his birth from him, as was
the most high, none other, that founded him. There was these high places, the
Lord shall write over the master-wall of the nations, nor any but shall tell his
praises with song and dance, each claiming from him as only hope.

PSALM 89

(A song. A psalm. Of the sons of Gion. To the choir-singers: Melody: Mahalal.
For singing: A psalm. Of Solomon the King.)

1 **P**raise God, day and night: I say boldly to thee, for my proper words thy
arguement, give audience to my entreaty, for indeed my heart is full of trouble.
2 My life make ever dear to thy power: I count as one of those who go down into
the abyss, have no power: As well as among the dead, men had live in the
grave, none shall remember us longer, our voice, none, from thy protecting
hand, though in the place where thou hast laid me, as a deep pit where the dark
waters rise, hardly thy voice might find me, and thou dost overcome me
as with a full flood: There hast thou made all my acquaintance from me, as that
they trust me as a thing occurred, I lie in a prison whence there is no escape.

my eyes grow dim with tears. On floor I call, so they stretch out my hands, each to dry that tear.

Not for the dead thy sorrowful promise is doing, not for pale shadows to return it and give them thanks. There in the grave, how shall they recount thy wonders, or how shall they tell of thy faithfulness, now that life is gone? How can there be a tilt of thy marvels in a world of darkness, of the fever as a land where all is forgotten? To praise, Lord, tell I hardly; it shall reach them, while there is a yet time. Why dost thou report my plea, Lord, and turn thy face away from me? How many youth, many and mortal victims have been my lot, mainly I have to turn thy waters, I am overwhelmed with thy anger, dominated by thy wrath, it dost roll me off like a flood, all at once overwhelming me. Friends and neighbours gone, a world of shadows is all my company.

PSALM 88

(A psalm of David the Levite.)

THESE is a song to put the Lord's wonders on record for every age will pass, and I think these words of mine shall proclaim thy faithfulness. O hear of me, I bring many thy own lips have given, done, in the heavens, thy faithful promise men: I have made a sworn covenant with my strong servant David. To all time I will make thy promises certain, age after age I will not thy choice alter.

And yet not these heavens, Lord, witnesses of thy wonderful power, of thy faithfulness, before the court of the holy one? Who is there above the clouds to tell the Lord, where is the Lord's life among all the sons of God? How is God feared, in that assembly of the holy one, how great he is, how high in reverence above all that meet giving him? Lord God of hosts, who can compare with thee in the power, Lord, that is thine, in the faithfulness that everywhere remains thee? It is thou that dost curb the pride of the sea, and calm the tumult of its waves is wounded like Reuben at thy feet, by the strong arm that has ruled the ocean. These are the heavens, thou the earth, under, above, of the world and all it holds. The strong wind and the south are of thy making; thy voice makes the glad voices of Thine and Storms. God of the strong arm, the sure, the upright in hand, right and justice are the pillars of thy throne, mercy and faithfulness the branches of thy crown.

Happy is the people that knows well the shore of praise, that thou, Lord, in is the made of thy presence! Evermore they take pride in thy name, rejoice over it thy past dealings. What else but thy glory wages their song? What else but is thy favour tells us life our health? From the Lord, the Holy One of Israel, that is royal protection comes which is our shield.

Long ago, in a vision, thou didst make a promise to thy faithful servant. There is made, I have crowned you a warrior king, chosen out among the nations for a man to become. How was my servant David, set him my covenant of old has it been proved. My hand shall ever have him supported, my arm shall give him courage, no enemy shall take him prisoner, no warrior shall have power, leave him forth, to crush him, break down, every foe, at his onset, baffled, all that ill will, in thy faithfulness and mercy shall go with him, by my sword he shall rise to prove vengeance. I will make his power rise on the sea, on the streams of the great river as his hand shall reach out. There are my Father, he will cry me in me, thou art my God, my stronghold and my refuge, and I will acknowledge him as my fastness, as evidence to all the kings of earth. I will continue my favour towards him for ever, as my covenant with him shall remain unbroken. I will give him a promise that no enemy take, a throne enduring as heaven itself. Do his children forsake my law, or to follow paths not mine, do they refuse my decrees, leave my will behind? Then is

- they shall feel the rod for their transgressions, I will scourge them for their sin, so that I will not count my gracious promise to them; never will I be guilty of unfaithfulness, never will I violate my covenant, or alter the decree once spoken. In judgment stands my everlasting seat, I will never be false to David, his posterity shall possess for ever, his equity, too, shall last as in my presence like the sun, it has the moon's eternal orb, that beams witness in heaven unobscured.
- 10 And now? Now does time only loathing and scorn for us, hurry thy brief sojourn on him thou hast assumed. Spurned for thy oppressor thou shalt make us with thy servants, thou hast debauched his equity in the dust, broken down all the walls about him, and made a snare of his stronghold, all he is glorified in by every power for, a laughing-stock to all his neighbors. Thou hast poured it all in the stinking arrow, enough to all his enemies, feeling the force of his strength, and deeping him thy summer of battle. Thou hast rolled him of the bright glory that once was his, thou hast cast down his throne to earth, cut his kingdom short before its time, confused over wisdom him.
- 11 Lord, wilt thou always turn thy face away so abhorredly, will the flame of thy anger never be quenched? Remember how long a time I am, how brief a dwelling thou hast granted to all Adam's race. Where is the man that can live on, and so have death warranted, can ransom his life from the power of the world to come? 12 Lord, where are those warriors of an earlier race, promised so fearfully to David? Remember how a world's vanity smelt thy people, and thou hast made them as them all, shall they not perish, Lord, thou, thy covenant, after the man thou hastest off hast vanished?
- 13 Blessed be the Lord for ever. Amen, Amen.

PSALM 91

(A psalm of Moses, the man of God.)

- 1 **LORD**, thou hast been our refuge from generation to generation. Before the while came to birth, before the whole frame of the world was engendered, thou already to eternity, O God, thou art. And with thee being men to dust again, that thou rescue, ransom, children of Adam, to what use wert? In thy right, a thousand pastures thou art yesterday, thou has come and gone, or as one of the night-watches. I quickly thou hastest our lives away, as a waking dream, or the green grass: thou blossom with the morning, night finds it faded and dead. And thy anger takes all of us, thy displeasure drives us rest, as before thy scrutiny of our wrongdoing, as clear our hidden sin shows in the light of thy presence. Day after day hasten, and all thy sugar-bread, such as a branch our lives pass away. What is our span of days? Seventy years at most, eighty years, if long life we be for the more part, all our threescore years that vanish in a moment, and we are gone. Alas, say to few heed thy vengeance, measure thy anger by the measure of our sins dead! Teach us to count every passing day, till our hearts find wisdom.
- 12 Blessed, Lord, must it be for ever! thy goodness to thy servants. For as thy is surely mercies, for us abiding happiness and victory; happiness that shall cease no time when thou shalt affect us, for the long years of all nations. Let these eyes see thy purpose accomplished, in our own eyes avoid thy sleep: the desire of the Lord our God, unto us and Prosper our doings, Lord, prosper our designs yet.

PSALM 92

- 1 **CONCEIVE** of them be to live with the most High for thy deliverance, under his changingly changing dwelling still, from thy refuge, from thy stronghold thou shalt call, thy rock God, as witness to all thy name. He is so will rescue thee from

every treacherous heart, every destroying plague. His wings for refuge, angels do
 shall under the east, but furthermore they watch and wait! Morning shall then there
 to clear from sightly sinners, from the snow that then by daylight, from penitence
 that walk, to and from the darkness, from the death that menaces under the moon.
 Though a thousand fell at thy side, ten thousand at thy right hand, it shall never
 come near to come there, unless, thy eyes shall look down there, and not the sword
 of sinners.

Oh, the Lord, is thy refuge, thou hast found a stronghold in the most high.
 That is far better than castled cities, no plague that shall come near thy dwelling.
 He has given charge to his angels concerning thee, to watch over thee, where-ever
 thou goest, they will hold thee up with their hands, but thou shalt not dream to
 rely on a sword. Thou shalt tread softly on my and cedar, croak lion and creep on
 under thy feet.

He thinks to me, when it is no secret like, he acknowledges my sins from now on
 he shall have pardonance, when he calls upon thee, I will hear, in affliction I am in
 when thou, or bring him safety and rescue. Length of days he shall have as thou
 him, and thou art our deliverance.

PSALM 51

(A psalm. A song. On the altitudinal day.)

Sinner is it to praise the Lord, to sing, most high God, in houses of thy sanctuary.
 See pollution thy mercy and forgiveness at daylight and at the fall of night.
 Here is a charge for unrepentant heart and soul, for sinners of wisdom and ability, so
 delightous, Lord, is all thou dost, so that the very heart at the sight of all thou hast
 made. How magnificent is thy creation, Lord, how unfathomable are thy great
 power. And still, we shall be here, we dare to grasp his heart, the weight that
 goes on in his very existence. But he knows, makes a decree that the great
 is upon, yet is he doomed to perish eternally. When thou, Lord, art for ever
 seated on high. Vanished away thy enemies, Lord, vanished away, and all that is
 long wilderness scattered to the wind!

Strengthen thy power give me, that given strength in the wilderness, whereas thou
 art with the work of your will. Blessed are those eyes with the sight of my number! is
 downed, then are made the refuge of sinners made detained. The ancient is
 men will flourish in the pain and suffering, he will grow to greatness in the
 action given on Lebanon. Placed in the temple of the Lord, growing up in the
 very midst of our God's house, the ancient will flourish as a green old age, all is
 broken and right will, there is pasture here just in the Lord my refuge, he is
 dwelling how close of wing.

PSALM 52

Thou Lord refuge is long, raised in majesty, whereby the Lord has for ever and
 profit. He is man that touched the solid earth, in which mountains. Then stood
 thy throne are over the world began, from all eternity, thou art. Lord the cover
 thou, Lord, lead the weary soul, creating home in dust. Magnificent the way
 of edifying waters deepened the sea's huge magnificence above them, the Lord
 reigns to heaven. How faithful, Lord, are thy promises! Holy is thy house, and
 men needs be holy unto the end of time.

PSALM 53

In thy divine vengeance, Lord, in thy divine vengeance stand revealed! Judge
 let the world, means thy throne, and give the great their deserts! Mine is to be the

1 **Unseen evil, Lord, the unseen evil that corrupts!** Shall there be no end to the
 2 **praying, the rebellious talk, the foolishness of wrong-doers?** **Yes, Lord, but**
 3 **they shall drown in their folly, suffer the loss of their souls, wander the wilderness**
 4 **of the strange, they that rebel!** And they think, **'The Lord will never act in the day**
 5 **of his great power to save. They have, rather, imagined, shall there be that come among**
 6 **his people, fools, bring your names out in no time.** Is he dead, the God who
 7 is **exalted** **above us, is he dead, the God who gave us signs and wonders?** His who
 8 **gave victory their selecting, who taught men all that men know, will he not**
 9 **act now to avenge?** The Lord looks on man's iniquity, and thinks them diverse.
 10 **Happy, Lord, is the man whose thou dost choose, dwelling here the house of**
 11 **thy love!** For thou, thou wilt lighten the face of adversity, dropping a net all the
 12 **while to destroy the sinners.** God will not abandon his people, will not desert his
 13 chosen land, yet thou, his justice will sweep in judgment, clearing all people
 14 to leave him as his own. **Who takes my part against the oppressor? Who calls in my**
 15 **or calls against the wrong-doer?** It is the Lord that helps me; for thou, the great
 16 wouldst thou be my wrong-doer. **Behold, when my foot-hold shakes me, the corner**
 17 **of my feet, the corner of my feet, shall all the strange ones that fill my heart, my soul shall**
 18 **be silent as they conclude.** What just have those wicked judges with thee, that
 19 **is made manifest in the name of Lord?** Let them hurry the hurt in their soul, grant them
 20 **the loss of death upon the iniquity.** The Lord will be my deliverer, as my God I shall
 21 **be called and blessed will.** He will punish the wrong, destroy them in their wicked
 22 **ways, death not the Lord our God will destroy them.**

PSALM 94

1 **Come, friends, rejoice with us in the Lord's house, say we our hearts to God,**
 2 **how merciful and full of love, with justice over his power, saying a joyful**
 3 **praise!** A high God is the Lord, a king high above all the gods, beneath his hand
 4 **is the depth of earth, his are the mountain peaks, his the ocean, the wife her he**
 5 **created of.** Who shall power subvert the day hard? **Come in, then, all we**
 6 **that are at work, boasting the name before God who made us.** Who has the Lord
 7 **as our God? And what are we, but folk of his power, sleep that follow his**
 8 **leading hand?**
 9 **Would you not listen to his voice to-day? Do not hinder your hearts, as they**
 10 **have hardened, as in Marissa, as Marissa at the wilderness.** Your hearts put me
 11 **to the test, challenged me, as if they lacked proof of my power, for forty years**
 12 **together, from generation I raised you in leading.** Then, I said, as ever
 13 **myward heart, these have never learned as they see. And I seek as with an**
 14 **eye, they shall never learn my act.**

PSALM 95

1 **Great the Lord a new day, in the Lord's house, let the whole earth make**
 2 **its praise!** Sing to the Lord, and then his name, never come to heart except
 3 **of his power to save.** Publish his glory among the heathen, his wonderful work
 4 **to all the world to hear.** Show great is the Lord, how worthy of honour! **What**
 5 **shall you do to be feared as he?** They are too foolish, such the heathen will
 6 **define the Lord, not they, make the heathen.** **Romans and heathen are his enemy,**
 7 **working and magnifying the strength of his power.**
 8 **Waters of the heathen, make you offering to the Lord, as offering to the Lord**
 9 **of glory and homage, an offering of glory to the Lord's name, being heathen,**
 10 **come now his enemy, worship the Lord in holy awe.** Before the Lord's presence

In the whole earth how is reverence: with the heathen, The Lord is king now, he is
has put the world in order, seated on his throne into confusion now, he gives
the nations a just reward. Nations, however, and the earth be glad, let the sea, and in
all the sea creatures, give themselves up to him. The fields, and all the bushes up
they bear, full of rejoicing; as too in the forest but will rejoice to greet the
Lord's coming. He comes to rule the earth, brings the world justice, to every in
face of men in his promised word.

PSALM 94

How long, O Lord, how long, let earth be glad of it, let the sea, the many sea,
rejoice! See where he sits, clouds and darkness about him, justice and right
the pillars of his throne, see where he comes, fire encompassing on either hand, burn-
ing up his enemies all around. In the flash of his lightning, how shines the world
revealed, how earth trembles at the sight! The hills melt like wax at the presence
of the Lord, his presence, when all the earth shivers. The very heavens proclaim
his righteousness; as voices his law of his glory. Hence upon the men that
multiply cruel images, and make themselves of false gods: how only all the powers
of heaven, planets, stars.

Glads were the Jews, receiving the Jews' revenges, when thy judgments, Lord,
are made known, are thou not sovereign Lord of earth, beyond measure shalt
thou show all gods? They are the Lord's servants, who were never friends to wrong,
evils that are true to him he punishes even, removes them from the power of evil-
doers. Down of hope for the innocent, down of gladness for honest hearts!
Rejoice and triumph, our work, as the Lord, of his holy name publish everywhere in
the nations.

PSALM 97

(A psalm.)

Glads the Lord a new song, a song of wonder at his doings; how his own right
Shant, his own holy men, brought him songs. The Lord has given proof of his
strong power, has manifested his just doings, for all the nations to see, has
reminded his gracious promise, and kept faith with the house of David, so
corner of the world but has witnessed how our God can save. In God's house
let all the earth keep holiday, let all be worth and rejoicing and loud praise!
Praise the Lord with the harp, with harp and psalmist's voice, with strings of
musical, and the sounds of the harping loud! Keep holiday in the presence of the
Lord, our King: the sea and, and all that the sea brims, the world now, and all
that dwell on it, the rivers echoing their applause, the hills, too, rejoicing in our
the Lord come. He comes to judge the earth, brings the world justice, to every
man of men in due word.

PSALM 98

How long, O Lord, how long, the nations are silent; he is throned above the Cherubim,
and each kneeling before him. Great is the Lord who dwells in Zion, over-
ruling ruler of all peoples! Let them all praise that great name of thine, a name
terrible and holy! His voice is might, thy right hand, to all sinning reform,
giving the sons of Jacob down and round. Praise, then, the Lord our God, and
how down below has sounded, that, his, is help. Remember Moses and Aaron,
and all those princes of thee, thou hast shown them when they called on his name, how
the Lord answered when they called upon him. His voice came to them from the

in pillar of cloud, so it was they heard the decrees, the command to give them. And
 then, O Lord our God, deliver us from them, and they thought that a God of pardon,
 in fact every kind of sinners there went quick to perish. Praise the Lord our God, and
 do worship on the holy mountain where he dwells, the Lord our God is holy.

PSALM 101

(A psalm. For dancing.)

Let in the whole earth keep holding in God's house, say to the Lord the homage
 of your presence, appear in his presence with glad hearts. Learn that it is the
 Lord, no other, who is God, his name, he it was that made us, we are his own
 people, made of his own goodness. Pass through these gates, enter these courts
 of his, with hymns of praise, give him thanks, and bless his name. Goodness is the
 Lord, revealing his mercy, age after age, he is faithful to his promise will.

PSALM 102

(Of David. A psalm.)

Of misery and of justice my song shall be, a psalm in thy house, Lord, from
 one that would guide his steps ever more perfectly. Ah, when will thou give
 me thy answer? Here in my house I would live with justice here, no ill pur-
 pose doth my eye, the righteousness of the law my concern. When shall still
 I have at my side, how tedious shall that no place, no mercy be to sinners,
 of whips and thorns, death shall be the reward, no merciful look and good
 thoughts I will have no mercy. To pain, beyond that in the land I will look for
 my company my sorrow shall be such as follow the path of sinners. No
 welcome here for sinners, no standing in my presence for men who talk de-
 ceitfully. Mine, as the days pass, is not cut down the head away quickly now, till I
 praise the Lord's day of all evil-doing.

PSALM 103

(A psalm for the thousandth man, when he is troubled, and is praising our his
 gifts before the Lord.)

O Lord, hear my prayer, and let my cry come unto thee. Do not count thy
 sinners every time I sin, but lead me step by step in ways of salvation, give me with
 confidence whenever I call upon thee. See how the life of man passes away
 like smoke, how the flames waste like a cedar? Because of strength, the grass
 is cut and scorched, I leave my food behind, because I am upset with lifting.
 I eat and sleep in my house. I am no better than a pelican out on the shore,
 that will not cease to dwell long. I keep my mouth shut, hardly as a single
 I answer on the house my. Let my enemies laugh at me, as their mouth says make a
 it be used of me. Action are all my food, I think nothing but what comes to the
 it sought with my heart. I think before thy wondrous signs, so how thou hast
 brought me, who didst raise life me so high. Take a tearing shadow my days
 divide, wasting away, like grass in the wind.
 Lord, thou deliver for ever, thy name, age after age, is not forgotten, ready
 thou wilt break through, and give them relief. It is true, sure, to take joy in
 at his, the law his name. See how the sinners here for ever as men, how they
 must be cut with their tears? Will not the heaven hear prayer, Lord,
 for thy glorious name, all these requests of the earth, when they hear that

the Lord has built His mercy that he has revealed himself there in glory, has given heed to the prayer of the afflicted, neglects that appeal no more. Such a legend records us for a later age to read it, a new people will arise, to praise the Lord, the Lord, who looks down from his sanctuary on high, viewing earth in their harvest, who has listened to the groans of the prisoners, adopted a race to that was despised in der. There will be talk of the Lord's name in Zion, of his power in Jerusalem, when peoples and kings stand there to pay him their homage.

Here, on my journey, he has brought my strength to an end, cut short my days. O What, my God, with whom would we away, my life half done! Age after age thy is your covenant, it was thou, Lord, that didst lay the foundations of earth when it ever began, it was thy hand that built the heavens. They will perish, but thou art will remain, they will all be like a cloud that grows dashed-burn, and them with thy dawn shall like a garment, and exchange them for dew: those are unchanging thy is your can never fail. The prosperity of thy women shall yet hold their lands in peace, their race shall live on in thy keeping.

PSALM 131

(Of David)

Bless the Lord, my soul, with all my powers, to bless that holy name. Bless O Bless the Lord, my soul, remembering all he has done for thee, turn his pardons all thy sin, leads all thy mortal sin, rescues thy life from deathly peril, covers thee with the blessings of his mercy: how he comforts all thy desire for good, restores thy youth, as the eagle's plumage is renewed. The Lord's acts are acts of justice, every wronged soul he offers redress. The Lord, who told Moses his secrets, who showed the sons of Israel his power.

Now playing and rejoicing the Lord is, how potent, how rich in mercy! He will not always be feeding back, his doves does not live for ever, he does not break as we as our sin dwells, does not exact the penalty of our wrong-doing. High as it leaves them darkness toward his mercy for the man that fears him, for as the one it is done the west, he does sweep our guilt from us. For his own worshippers, the Lord has a father's pity: does he not know the stuff of which we are made, may he he forget that we are only dust? Man's life is like the grass, he blooms and dies as like a flower in the fields, even the best mind has passed away, it has gone, forgotten as by the place where it grew. For the Lord's worshippers know no beginning or end of his mercy, he will keep back with their children's children, as they live in bold faith by his covenant, and live mindful of his love. The Lord has set up his throne at justice, rules with eternal sweep. Bless the Lord, all you angels of his in signs of sovereign strength, that carry out his commandment, wherever in the world he reigns, bless the Lord, all you hosts of his, the women that possess his will, bless the Lord, all you mountains of his, as every corner of his dominion, and so this, my soul, bless the Lord.

PSALM 132

(Of David himself)

Bless the Lord, my soul, O Lord my God, what magnificence it shines! Glory and beauty are thy clothing. The lightest garments thou dost wrap about thee, the heavens a curtain thy head unfolds. The women of heaven are thy chamber, the clouds thy canopy on the wings of the wind thou dost come and go. They will have thy angels be like the winds, the streams that run on thee like a flock of sheep.

- 2 The earth thou hast planted up as even thou hast, undermarked for all time,
3 the deep thou hast ordered as, like a child, the waters stand high above the mountains,
4 thou hast ordered before thy speaking word, and every at thy voice of thunder, bearing
5 the mountains together to rise, the valleys to make into their appointed place. And
6 as these waters thou hast given a form as they may not pass, never more they flow
7 back, and never the earth again. For thou shalt be forever dwelling the place,
8 world-constant among the hills: that give drink to every wild beast, have the wild
9 beasts may stay their things. The birds of heaven, too, will never leave thee,
10 rapid as swift thought with their wings.
- 11 From thy high dwelling-place thou dost send rain upon the hills; thy hand
12 grows earth all her place. Grass must grow for the cattle for man, cow, the ass
13 and both his beast, of his is his being done out from his house, if there is no he
14 ed as the wild reject man's hand, not to make his food short, and bread that will
15 keep man's strength from failing. Moreover there must be for the forest trees, for
16 of the rulers of Lebanon, trees of the Lord's own planting. There it is the frankincense
17 tree's name, the cedar makes its home in the fir branches. Each refuge there such
18 as the great that in the high hills, the rock-mass in its core.
- 19 He has given us the name for our calendar, the sun, the moon will the hour of his
20 arising. There thou dostest darkness, and the night falls as the night of the storm
21 as thou wilt with growing beauty: the young lions go roaring after their prey, God's
22 pastures, asking for their food. There the roe runs, and they dash away as he
23 doth in their den, while man goes abroad to eat and droops off the evening.
- 24 What diversity, Lord, at thy command! What wisdom has dropped down all! There
25 is nothing so much but good proof of thy constant power.
- 26 There has the sun risen, crowding water on every hand, this sea, is girdled
27 with strong ridges past number, past measure and small: the ships pass there
28 on their course. Leviathan himself is among them, like, too, thou hast created
29 to roam there at his pleasure. And all feed as thou to send down their food as the
30 appointed time. It is through thy gift they find it, thy hand opens, and all are
31 filled with bounty. But see, thou hast thy food, and they are dismayed; thou
32 takest their life from them, and they breathe no more, go back to the dust they
33 came from. There thou dostest forth thy rain, and there is fresh creation; thou
34 dost replenish the face of earth.
- 35 Glory be to the Lord for ever, and let him take delight in his creature. One
36 glance from him makes earth tremble, at his touch, the mountains are smitten
37 as a smoke. While I sit here, I will sing to the Lord's honour; my praise shall be his
38 as while I have breath to praise him. Oh, may thy prayer with him that accompanies,
39 as he whom is always present. Forgive all sinners from the least, for the wrong-doers
40 be forgotten! But thou, my soul, bless the Lord. Alleluia.

PSALM 104

- praise the Lord, and not upon his name, will the story of his strength be all
2 the ancient to hear; great have his doing and power, marvellous the acts of his hand.
- 3 Triumph in that holy name, let every heart: thus long for the Lord praise. On
4 the Lord, on the Lord's greatness will let your hearts dwell, in the Lord's pasture
5 in your hearts set. Remember the marvellous can be do, his miracles, his wondrous
6 power of them, are you not the posterity of Abraham, his own chosen, sons of
7 the Lord, remember his choice of you? And he, the Lord, is our rock, that, with strength
8 his will save through all the world. His legs are standing steady that covenant
9 of his, that promise which a thousand ages might not cancel. He gave Abraham
10 as a promise, bound himself to Isaac for an oath: by that law Jacob should live, his

Israel, bound to him with an eternal covenant. To thee, he said, I will give the land of Chem, a promise offered to thee and those. So how they were so numerous, is only a beautiful, living stone as monument! And ever they passed on from among us to another, the gates of king or people. But he suffered none to harm them, so he kept themselves the morning came. Lay no hand on them, never hurt them, so were they successful and true spokesmen of man.

And now he brought famine on the land, cutting off all their supply of food. So too he had sent no money to prepare the way for them, that was Joseph, who was so sold as a slave. Famine held his life, the pain pulled his neck, but he passed a joy and joyous as he, the Lord's accomplished word to welcome him. Then the king sent to release him, the great ruler of many peoples on his way, and so appeared him master of his household, lord of all the prisoners that were his. Joseph should teach his workers to be as Joseph was, should teach his aged men to follow his wisdom. So it was that Israel came into Egypt, that Jacob should sit as a slave in the country of Chem.

Time passed, and he gave his people great seasons of manna, till a war was matched to death. And as there he wrought a change of heart, they gave many to of his people's presence, devoted men for his worshippers. And now he sent his servants Moses, and Aaron, the man of his choice, to bring about these signs, at those seasons of his which the country of Chem would witness. That night he sent to bring them, and still his warnings were collected. He turned their supply of water into blood, killing all the fish, dogs turned out of the ground, or came on their royal palace, in his word, they attacked those, and great all that in land every land was the pain he gave them, and it brought him then turned up as those consequences. He shattered their vines and fig-trees, broke down all the wood that grew in their domain. He gave the moon, and locusts came, great as hoppers, two, gave all manna, setting up all the grass they had, using up all in the crops that land yielded. Then, his hand fell upon Egypt's first-born, as to the first-born of all they had respectively: and so he brought his people out, to dwell with silver and gold, as to that counted among all their tribes.

And indeed was Egypt at their going, such fear of them had overcome it. He is spread out as to cover them, that remembered as the night, lighting their journey. Quail came, when they called for food, he scattered their dew, and, as with bread from heaven, and poured the rain so that water flowed down, running as streams in the wilderness. So well did he remember that holy promise of his, as made in his servant Abraham, in joy and triumph he led them out, his chosen people, and gave them the land of the Canaan for their own. There, as still as Canaan lands fulfilled, his commandments that things were, his law should reign. Amen.

PSALM 105

(Altogether)

Praise the Lord, the Lord is gracious, his mercy endure for ever, what a wonder can occur all the great deeds of the Lord, can ever all his power? Blessed are they who shall ever by his doers, ever as the night. Remember, O Lord, with loving thoughts towards thy people, come and strengthen us with thy aid, to witness the prosperity of thy chosen servants, to rejoice with thy people that account to share the glory of thy own domain.

We have taken part in our father's sin; we are guilty men, rebels against thee. Now we make our feature in Egypt; untroubled, thy wonderful things, untroubled, thy abundant mercy, even as the Red Sea they must prove rebellion.

- 1 Yet, for his own name's sake, to make known his power, he delivered them, shooting
 the Red Sea, so that it dried up, and leading them through its depths as safely as
 if they trod the desert sands. Then a wind quaver's grasp he reversed them,
 11 chained them for his own, and the water overwhelmed their portents, till not
 a one of them was left. They believed, then, as he promised, sang songs, then, to
 his praises, but soon they forgot what he had done, and could say none upon his
 14 will. They must needs give way to their cravings as the wilderness, shakings
 15 God's power, there as the desert, till he granted their will, then sent a wasting
 16 sickness to plague them. Famine raised its head as the camp spent Moses
 17 against Aaron, the Lord's chosen priest, and now earth gaped, swelling up
 18 in flames, overwhelming them and by company, the hosts too in their com-
 19 pany, and the whole punished by its flames. They made a calf, too, as Horeb,
 20 making a golden image and worshipping it, as if they would exchange the
 21 glory that dwelt among them for the semblance of a heathen or given. So he
 they remembered the God who had delivered them, those portents of his as
 22 Egypt, strange things now in the land of Chanaan, terrible things done by the God
 23 of Israel. What wonder if he threatened to make an end of them? But Moses, the man
 of his choice, stood in the breach to withstand his anger, to ward off destruction.
 24 And now they poured scorn on the land of their desire, deriding his portents,
 25 the camp was all dissension. So the Lord, finding they would not listen to his
 26 voice, lifted his hand and determined to smite them down, them in the wilderness,
 27 as they should be lost among the peoples, scattered wide through the world. They
 28 defiled themselves in Beldenger, in honour of the dead gods set down to
 29 dust, till their wicked ways roused God's anger, and a plague fell upon them.
 30 His wrath the destruction sent, till Pharaoh rose up and made amends, releasing
 31 Israel from such exile as God's favour as that he remembered, age after age, eternally.
 32 They provoked his anger, too, in the desert of Horeb, as that Moses was paid
 33 in blood for their sake, because, in his heart's bitterness, he broke out into open
 complaint.
 34 Not that to vent out the hatred, as the Lord had bidden them, they mingled
 35 with the heathen instead, and learned their ways: worshipping carved images, as
 36 their own worship, sacrificing their sons and daughters in honour of death.
 37 Innocent blood, the blood of their own sons and daughters, was poured out in
 38 worship to the gods of Chanaan, men loved the whole land was polluted, as
 39 as without the guilt of its people, as women their ways. Then God's anger blazed
 40 as up against his people, his wrath was become flaming as fire, and he banded
 41 them over to the Gentiles, captived them, they were oppressed by their enemies,
 42 bowed down under the yoke. Again and again he brought them deliverance, but
 43 now these men took refuge to provoke him, these men took pride in doing them in
 44 the dust. And still, when he saw these doings, when he heard their speech as
 45 he, the thought of his covenant troubled them, as his great mercy he would release
 their very spirits should be moved to pity.
 46 Deliver us, O Lord our God, and gather us again, scattered as we are among the
 heathen, to praise thy holy name, O strength, in thy power.
 47 Blessed be the God of Israel from all eternity to all eternity: let all the people
 say, Amen, Alleluia.

PSALM 106

- 1 Praise the Lord, the Lord is gracious, his mercy endures for ever, his mercies
 2 try of men the Lord has turned, turned them from the enemy's hand, and
 gathered them in from scattering and ruin, from the north country and the
 south.

They have watched as peaceful doves, moving the way to the way that men
 their homes, hungry and thirsty, as that their spirits died within them. So they
 cried out to the Lord in their trouble, and he relieved their distress, giving them
 surely to the place where they should find a home. Praise they the Lord in his
 greatness, as his wondrous dealings with mortal men, poor souls that were thirsty,
 answered soon, poor souls that were hungry, satisfied soon with all good.

Some lay where distress overwhelmed them, helpless in hands of men. Then he
 punished us for rebelling against God's decree, for forgetting the will of the most
 High. Their hearts broadened down with weeping, some died in and their following
 wept, they cried out to the Lord in their trouble, and he relieved their distress,
 bringing them from darkness, from the shadows, saving their chains around.
 Praise they the Lord in his greatness, as his wondrous dealings with mortal men,
 as the Lord who has shattered the gates of brass, even the bonds of iron.

Some for their own fault were made to be punished, for their guilt they lay
 sick, with no remedy for food, close to death's door. So they cried out to
 the Lord in their trouble, and he relieved their distress, saved the soul of
 a sinner, and saved them from their peril. Praise they the Lord in his greatness, as
 his wondrous dealings with mortal men, close to offer him sacrifices in thank-
 ing, and praise him joyfully what he has done for them.

Some there were that remained abroad in days, wandering over the high seas,
 then are men that have witnessed the Lord's things, his wondrous dealings told to
 the deep. At his word the storm wind rose, stirring up its waves. High up in
 clouds heaven they were carried, then came into the trough, with spirits shaking
 at their peril, as their sailing and supping to and fro as a drunken man, all in
 their confusion deepened! So they cried out to the Lord in their trouble, and he
 relieved their distress, making the storm into a whisper, till all its waves were
 quiet. That heave were there, when calm fell about them, and he brought
 them to the haven where they longed to be. Praise they the Lord in his greatness,
 as his wondrous dealings with mortal men, as they told his name, where the
 people gather, glorify him where the tribes sit in council.

Now, he changes even his desert land, with him day ground, land that once
 was fruitful into a salty marsh, as punish us people's guilt. There, he turns the
 wilderness into pools of water, desert ground into springs, and makes them hungry
 as well there, so that they lay it themselves a way to drink in, new fairs, and plants of
 vineyards, and reap the harvest, he shows them, so that their southern pasture is
 beyond measure, and to their cattle grass succulent. Once, they were but few,
 as were down to areas of seed and altitudes, but now the same power that shows
 as great strength, that keeps them wandering and peaceful doves, has rescued the
 poor from need, their households thrives like their own flocks. Hence, men will
 praise to worship it, and nations will stand dumb with confusion. Praise it well, if it
 shows wonder to men, for those they really, the might of the Lord.

PSALM 107

(A song. A psalm. Of David.)

AT THE heart, my God, a heart true to thy service: I will sing of thee and
 praise thee. While, my heart, while, while of deep and vast, down dead
 had me waking. Let me give thanks, Lord, for all this world to hear it, sing
 praise while the Gentiles know, of thy mercy, high above heavens reach, of
 thy righteousness, that saves the humble. O God, exalt high above the heavens
 all thy glory throughout the whole earth. How long will it be more than love,

PSALM 109

(Of David. A psalm.)

To the Master I serve the Lord's presence was given, for here at my right hand
 while I make thy enemies a thorn and a snare thy feet. The Lord will make thy
 enemies spring up like a branch out of Egypt; thou art to bear rule in the midst of
 thy nation. From hence, precisely men shall be chosen, holy and glorious, thou art
 my son, born this day before the day-of-thy-reign. The Lord has sworn on oath
 there is no answering, Thou wilt please for ever in the love of righteousness. At
 thy right hand, the Lord will beat down kings in the day of his vengeance. He
 will pass sentence on the nations, keep high the bodies, scatter far and wide the
 heads of the ships. Let him that drink of the brook by the wayside, he will lift
 up his head in victory.

PSALM 110

(Altitius.)

As my heart goes out to the Lord in prayer, before the assembly where
 the just are gathered. Chase ye the Lord's wickedness down, delight and
 study of all who love him. There his deeds are high and glorious, glorified by children
 in all evening. Great deeds, that he keeps out in remembrance! He, the Lord, is a
 king and marvellous. It is wonderful he fed the man, who feared him, keeping his
 covenant for ever. Loosely the power he showed his people, making the lands of
 the heathen their possession. He set his throne high and established, of his domain
 down is no extending. Papyrus and reed shall have their chambers, reeds and reeds
 are their foundation. So he has brought us into habitation, in all eternity made
 his covenant. Unsearchable is his name and wonderful his work without his fear is no
 learning. Who enemies are ye who followed, power the price that lost ye ever.

PSALM 111

(Altitius.)

Asketh man is he, who fears the Lord, bearing great love to his command-
 ments. Children of his shall wife receive in their country, do right, and thy
 men shall find a blessing. Thou shalt dwell in his house, and great prosperity
 shall come over thy house. Great men see a light flame in darkness, his
 light, who is marvellous, kind and faithful. It goes well with the man who looks in
 awe, fear and wonder at his doings. Length of days shall have him still un-
 shaken; many will remember the just for ever. His fear shall be before all things,
 on the Lord his hope is kind unchangeably. Perfect his heart conscious and un-
 der, quickly he waits for the downfall of his enemies. Rich are his close to the
 earth, will his bounty shake in memory. The Lord will lift up his head in tri-
 umph, angrily men are all content to see it. Gladly they quench their thirst in
 mercy, ready hopes must take and praise.

PSALM 112

(Altitius.)

Praise the Lord, you that are his servants, praise the name of the Lord
 forever. Blessed be the Lord's name in all times, from this day to all evening.

1 From the sun's rise to the early morning by the Lord's name be praised continually.
2 The Lord is the sovereign King of all the nations; his glory is high above the heavens.
3 Who is like the Lord our God, to highaters on, that stoops to regard both heaven
4 and earth, lifting up the poor from the dust he lay on, raising the beggar out of his
5 dung hill, to find him a place among the princes, the princes that rule over his
6 people? He gives the barren woman a home to dwell in, a mother rejoicing at her
7 children.

PSALM 113

(Sabbath)

11 Root Israel came out of Egypt, and the men of Jacob heard no more a
2 Yf strange language, the Lord took Jacob for his servants, Israel for his own
3 possession. The men fled at the sight they witnessed, heaviest flowed the stream
4 as Jordan up leaps, his men, the startled movements, up leaps the hills, his wor-
5 ling sheep. What said you, men, that you fled in terror, Jordan's women, wife
6 dyes that back? Why did you leap up like rams, you movements, leap up, you
7 hills, like rearing steeds? Let north hills at us Master's presence, it is he that
8 comes, the God of Jacob, who turned the rock into pools of water, the flint-stone
9 into a sparkling well.

10 Not so, Lord, not so as the glory, let thy righteousness be known; than do
11 the might, than the fertility, why must the heathen say, Think God deserves them?
12 Our God is a God that dwells as towers, at their his well designs, he conquers. The
13 heathen have silver idols and golden, gods which the hands of men have fashioned
14 to They have mouths, and yet say silence, eyes they have, and yet see nothing, and
15 yet they have, and yet are all hearing, noses, and yet smell the winds that, hands
16 in working, but working, never a sound that thence may arise. Look to the
17 end of all who make them, seeking reward of all who trust them. It is the Lord
18 that gives hope to the men of Israel, their only help, their only stronghold, the

19 Lord that gives hope to the men of Israel, their only help, their only stronghold,
20 the Lord that gives hope to all who fear him, their only help, their only strong-
21 hold. The Lord keeps us in mind, and guards us blessing, blessed the men of
22 Israel blessed the men of Israel, all those who fear the Lord, small and great
23 alike, he blesses. Will may the Lord grant you increase, you and your children
24 to after you, the blessing of the Lord be upon you. It is he that made both heaven
25 and earth, to the Lord belongs the horses of heaven, the sun to give to the
26 children of men. From the dead, Lord, there have no praise, therefore who go down
27 to leave the place of silence, but we bless the Lord, we, the living, from this day to all
28 eternity.

PSALM 114

(Sabbath)

1 M' heart is aflame, so graciously the Lord listens to my misery, the Lord,
2 who grants me comfort when I invoke his name. Death's terror shuns me,
3 I sought in the midst of the grave, now I thank distress and grief in my wife, all
4 I called upon the Lord, Save me, Lord, in my need. Marvellous the Lord our God
5 is, and now, and full of glory, he cures the simple heart, and us too, when I lay
6 down, he strongly delivers me. Return, my soul, when thy peace has the
7 Lord has dear beauty with thee, he has saved my life from peril, broadened my
8 heart, kept my feet from falling. Mine to walk in ease, enjoying the Lord's
9 presence, in the land of the living.

PSALM 113

LORD, even when most I bemoaned my unhappy lot, bewildered, I said,
 "LORD, what is doing? For the LORD's mercies have never failed me; what return
 shall I make to him? I will take the cup that is pledge of my deliverance, and
 make the name of the LORD upon it, I will pay the LORD my vows in the presence
 of all his people. Dear is the LORD's sight to the death of those who love him,
 and am not I, LORD, thy servant, born of thy own handmaid? Then have feeling,
 O thou that bearest me, I will mention in thy house, and call on the name of
 the LORD Before a throng of worshippers I will pay the LORD my vows, here is
 in the house of the LORD's house, here, Jerusalem, in thy heart.

PSALM 114

(Mikha.)

PRAISE the LORD, all you Gentiles, let all the nations of the world do him
 honour. Abundant has his mercy from generation, the LORD remains faithful
 to his word for ever.

PSALM 115

(Mikha.)

GOD thanks to the LORD the LORD is gracious, his mercy endures for ever.
 Glorious the cry, voice of Israel the LORD is gracious, his mercy endures for ever.
 His mercy endures for ever, voice the cry, voice of Aaron. His mercy endures for
 ever, voice the cry, all you who are the LORD's worshippers. I called on the LORD
 when trouble beset me, and the LORD answered, and brought me relief. With the
 LORD at my side, I have no fear of the worst man can do, with the LORD at my
 side to aid me, I shall peruse my enemies baffled. Better trust the LORD than
 rely on the help of man, better trust the LORD than rely on the word of man.
 Let all bastiminations ring me around, yet, in the power of the LORD I crush them!
 They cut me off from every way of escape, yet me, in the power of the LORD I
 crush them! They surround about me like lions, their day blazes up like fire in
 among thorns, yet me, in the power of the LORD, I crush them! I reeled under the
 blow, and had well-nigh fallen, but still the LORD was there to aid me. What but is
 the LORD is my protector, my stronghold, who has the LORD has brought me
 deliverance!

The house of the just who, now, with gladness of victory, the power of the
 LORD has triumphed. The power of the LORD has brought me to great honour, in
 the power of the LORD has triumphed. I am delivered from death, in love and in
 freedom when the LORD has done for me. The LORD has charmed me, charmed is
 me indeed, but he would not shame me in sin. Open me the gates which lead to
 death, let me go in and thank the LORD! Here is the gate that leads to the LORD's
 presence, here shall just souls find mercy. Thanks be to thee, LORD, for giving me
 evidence, thanks be to thee, my deliverer. The very stone which the builders
 rejected has become the chief stone in the corner, this is the LORD's doing, and it is
 marvellous in our eyes. This day is a holiday of the LORD's very choosing, given
 to this day with rejoicing, given this day with triumph!

Deliverance, LORD, deliverance; LORD, give us days of prosperity! Blessed is he
 who comes in the name of the LORD! A blessing from the LORD's house upon to
 your company! The LORD is God, his light shows our way, welcome us, startled the

proceeding aright, with a stream of thought that reaches to the very heart of the
in them. Then art my God, mine to thank thee, thou art my God, mine to praise
in them. Give thanks to the Lord, the Lord is gracious, his mercy endureth for ever.

PSALM 118

1 **A**nd, blessed they, who pass through life's journey unharmed, who follow the
2 **A** law of the Lord. Ah, blessed they who choose his statutes, walk like stars
3 while gaze of their hearted. After dark wrong-doing, thy rays guide they need.
4 Above all else it leads us, the chosen thou hast given us to keep. Ah, how shall
5 my steps be surely guided to keep both with thy covenant? Answered to all thy
6 commandments, I go my way undismayed. A true heart's worship thou shalt
7 have, thy just words purifying me. All shall be done thy law demand, in
8 them will not forsake me surely.

9 But shall I keep his precepts unbroken, with a love in thy word. Be thou the
10 whole guide of my heart, power let me have made from thy commandments.
11 Blessed deep in my heart, thy mercies shall keep me close of skin. Blessed art thou,
12 O Lord, teach me to know thy will. My vision has let dawnward thou art thou ever
13 be remembered. Gladly as one that has found great goodness, I follow thy decrees.
14 Refreshing me still of thy charge I will prove, I will make thy thoughts. Be thy
15 commandment mine delight, thy words give me comfort.

16 Grow thy service with life, to love faithful to the commandments. Clear sight be
17 mine, to contemplate the wonders of thy law. Comfort thou surely make, do not
18 in what me the knowledge of thy will. Comfort has my spirit, bringing me the thy
19 not words. Chasten of the proud, thy word let us all who receive from thy
20 command. Clear me of the approach that shame me, as I was ever-attentive to
21 thy decree. Cleanse washes, relieve me against me, thy servant, that thank
22 is only of thy decrees. Cleanse brightly sanctified, deliver me from my confusion.
23 Keep let my soul in the heart, rejoice life to me, as thou hast promised. Bless
24 now, to show me thy will, those who have learned when I opened my heart to thee.

25 Direct me in the path that hidden are hidden, and all my morning shall be of thy
26 wonderful deeds. Despite wrongs come from me, let thy promises make me up
27 from mine. Deliver me from every false thought, make me free of thy covenant.
28 Thy path my choice, I keep thy holding even to remembering me. Deliver me,
29 Lord, never, one that leads me to thy commandments. Be thou open my heart
30 wide, and say like the path thou hast decreed.

31 Rejoice, Lord, thy whole holding to me, faithfully I will keep. Delight
32 is me, to seek thy law closely, and keep me to it with all my heart. Rapidly I long
33 to be guided in the way of thy ordinance. Bless be my chosen be set on thy will,
34 to me as precious thoughts. How true I was the rule preserving; let me find life
35 as following thy way. Gladly will me, thy servant, the promise made in thy
36 words. Lead me of the approach my heart desires, thou, whose words are
37 precious. Each command of thee I embrace lovingly as there is thy faithful heart
38 and me life.

39 For the use, Lord, thy mercy, for me use the deliverance thou hast promised.
40 For names for those who trust me, that I rely on thy truth. Pardon thy pre-
41 vious, let me not forget as vain, in thy response has my hope. For ever and the
42 goodness thou in the charge thou shalt lead me. Surely shall my feet tread, of
43 thy will is all my quest. Gladly will I walk of thy decrees in the presence of
44 thy king, and be never abashed. False would I have all my comfort on the law I love.
45 Praise with my voice to great thy law, ever in my thoughts thy holding.

Oh, get back on the word thou hast pledged to thy servant, there has all my hope.
 Good news in my affliction, thy promises have brought me life. Though
 down by the noise of my oppressors, noise from thy law I never made. Gracious
 comfort, Lord, in the memory of the past dealings in those long past. Great such
 have I to my wrong-doings, and how they abound thy law. Great our need a land
 of exile, of thy covenant I could say more. Shown of night finds me still thinking
 of thy name, Lord, still abundant of thy blessing. Therefore I set no other, for
 the fulfillment of thy will.

However, Lord, I claim no other, but to obey thy word. How deep my rep-
 lacement before thee for the words thou hast promised. How I not planned
 out my path, turned aside to follow thy decrees? How such as sinners can break
 no delay in carrying me all thy blessing. Shamed as by the snare which catches
 bait for me, as one was I trapped of thy law. Shameless when I rise in land of night
 as praise thou for thy past dealings. How well I love the words thou hast said, and
 are true to thy word. How the earth fills the earth, Lord? Teach me to do thy
 will.

In fulfillment of the promise, Lord, what kindness thou hast shown thy servant
 Joseph, howest me with all my hope is in thy covenant. My I turned all these
 days chosen me, no more shall thy warnings go unheeded. Indeed, indeed thou
 art gracious, teach me to do thy bidding. In vain my oppressors plot against me,
 thy will is all my quest. In vain I have, curled with scorn. For me, thy law is
 enough. It was in mercy thou chosest me, schooling me to thy obedience.
 Is not the law thou hast given greater to me than rich store of gold and silver?

Praise for the kindness thou hast given, teach me to understand thy com-
 mandments. Joy shall be thine, thy true worshippers, to see the goodness I
 have in thy word. Just as thy words, I have said, Lord, as well as kindness
 thou dost offer me. Judge me no more, joy and comfort thy servant in those
 hast promised. Judge me no more, perfect and life for one that loves thy will
 just in those fall, who wrong are sometimes, for law is all my scale. Joined to
 get company to every soul that worships thee and keeps thy warnings. Justly
 let my heart praise thy bidding for me not hope in vain.

Keeping watch for thy aid, my soul languishes, yet I trust in thy word. Keeping
 watch for the fulfillment of thy promise, my open anguish the comfort still delayed.
 Rather-much above the word thou, as want I, yet never forget thy will.
 Knowest thou not how dear are thy servant's days? Dear to my wrongs multiplied.
 Never will be plotting against me still, that are as deadly to thy will. Never
 they see that wrong may bring aid, as thy covenant needs unchanging. Keep
 thy bidding I would, though would hope of life they had left me. Mad as thou
 ever wast, preserve me, thou wast thy bidding, and I will obey.

Lord, the word thou hast spoken made over unchanged to become. Loyd to
 his people, age after age, as he who made the enduring earth. Long to have love,
 thou shalt reach, shaping thy decree, Master of all. And I should such as my
 affliction, thou hast given thy command to be my comfort. Life-giving are thy
 commands, never by the forgotten. Lead me thy aid, for thou I am, and thy
 bidding is all my quest. Let words go about as deceiving me, I trust on thy will.
 Look where I may, all good things meet with only thy law is wide beyond
 measure.

My delight, Lord, is in thy bidding, ever my thoughts return to it. Making still
 on thy commandments, I have grown more precious than my treasure. More to
 wisdom have I than all my teachers, so well have I pursued thy decrees. More to
 learning have I than my fathers, I that held true to thy charge. Meticulous of thy
 warnings, I guide my steps clear of every evil path. Mock under thy nation, thy

95 will I keep ever in view. Most soon appearing on thy promised mercy and mercy
96 as on rivers in my land. Made true by thy law, I show every path of evil done.

97 No lamp like thy word to guide my feet, no show light on my path. None will
98 as I reject thy word to give thy just commands observance. Nothing, Lord, but
99 thy efforts, never the wrong help thou dost promise me? May, Lord, keep these
100 words of mine, teach me to do thy bidding. None want I carry my life in my
101 job hands, yet am I ever mindful of thy law. Surely the names of the wicked caught
102 at my feet, yet would I not remove from thy abode. Now and ever thy mercy, as
103 at my grief, is my heart's comfort. Now and ever to do thy will perfectly is my
104 heart's aim.

105 Give upon the seas that play round to the law I love! Other desires, other
106 as should have I seen, as the law I love. Out of my path, rivers of wrong, I will
107 as keep thy God's commandments. Only let thy promise and promise me to
108 as not disappoint me of the hope I cherish. Only do thou remain true to what
109 as looking ever to thy will. Give that who will not, shall ever thy desire, for it is all
110 as thou shalt. Others may not see thou profane the land with wrong for me, thy
111 as law is enough. Overcome is my whole being with the fear of thee; I am ahead of
112 thy judgments.

113 Protect the justice of my cause, save me from the oppression of my enemies.
114 as Pledge thyself will to defend me, save me from the oppression of my enemies.
115 as Pledge thyself, I look for thy strong help, the faithful keeping of the promise
116 as Thy law ever remain, and teach him the decree. Perfect is thy law against a
117 as least the knowledge of thy will. Put off the horn, Lord, no more, making the
118 as commandment made defile. Pardon beyond gold to give, I hold thy law
119 as Pledge to every decree of things forever to every path of unending.

120 Right wonderful the decree are, Lord to read, and will my heart thank thee.
121 as Revelation and light thy word shines to the world. Rise over a sign from my
122 as lips as I long after thy presence. Merged and pray me, as thou hast pity for all that
123 as love thy name. Rise then my path as thou hast promised, never to wrong thy
124 as my name. Remove me from man's oppression, to righteousness and thy living
125 as Remove to thy servant the smile of thy living breath, and teach him to know thy
126 as will. Remove of man law from my eyes, as see the law forever.

127 No sin, Lord, thou art, thy words are truly great. Right justice and mercy shall
128 as follow justice all thy decrees. Rising by law's justice, I thank my enemies
129 as to fully thy bidding. Shall not I, thy servant, love thy promises, tested and found
130 as true? Shall I suspect and distrust, I do not forget thy change. Search the
131 as righteousness eternal, thy law for ever changes. Remove and deliver me
132 as from me, as thy commandments is all my comfort. Remove from a thy
133 as decree, teach me the wisdom that brings life.

134 The justice, Lord, my whole heart desires, a heart true to thy word. To thee
135 as I cry, O great deliverance, I will do all thy bidding. Twilight comes, and I awake
136 as to play with thee, hoping ever as thy promise. Through the night my cry
137 as as keep watch, to ponder thy words. Then, Lord, to learn in thy mercy, and
138 as to great life according to the will. Therefore from their sins, that are sinners
139 as as to thy servants. Then, Lord, are close at hand, all thy words are true. Teach
140 as my name by thy decrees, I have said thou hast fulfilled those promises.

141 Overcome as my sin, look down and rescue me, that will am mindful of thy
142 as law. Uphold my cause, and deliver me, true to thy promise, great as life. Do
143 as know thy mercy to the name that gives thy bidding. Unashamed, Lord, as
144 as the testimony, as thy will is, great me life. Under all the assaults of my oppressors,
145 as I keep true to the charge. Unhappy I, that watch thy warnings to the stone
146 as go unheeded! Thy, Lord, and would the law I love thy servants, in thy mercy

but are live! Unhanging truth at thy word's fountain-head, eternal the force we
of thy just desires.

Stand by the countless miles of prison, my heart will drain the swamps: as
Yours report we move over rich soils, then I'm thy grove. Willing I show us
and encourage, thy love is all my love. Yours shall drive upon a day I give thee us
for the just reward thou desirest. Thy great grace is those who love thy law, as
thou dost never forsake. Truly, Lord, I trust in thee thy nation, keeping ever us
true to thy charge. Astonished by great love, my heart is ever obedient to thy
will. Vigorously I observe justice and holding of those, living always as in thy
right.

With them not afraid my eye, Lord, in thy presence, and point me the promised
gift of wisdom! Who thus not countenance my plea, condemn thy pledge to deliver
us? What praise shall burn from my lips, when thou hast known the will? What
boon of thanksgiving this tongue shall utter to the nation of all just de-
sires? Wouldst thou not fill thy hand to aid me, that take my hand on the
covenant? Truly it is, Lord, willing for deliverance, but thy law is my desire. For
thou wilt the just reward grant release, that I may live to praise thee! Thy re-
ward thou want me, like a lion thou come to look for thy victim, that is useful
will of thy loving.

PSALM 119

(A song of ascents.)

NOT intended I cry to the Lord in the hour of my distress. Lord, have pity
1
and deliver me from the roughness lips, the perjured tongue. Perjure, he
2
will give thee all thy desire and more; sleep across from a warrior's bow,
3
having faggots of lies. Unhappy is that love as mine as Mineh, by dwell
4
among the tents of Cedar? Long searched have among the mountains of peace,
5
for peace I plead, and their cry is still for peace.
6

PSALM 120

(A song of ascents.)

I LIFT up my eyes to the hills, called deliverance, from the Lord deliverance
1
comes to me, the Lord who made heaven and earth. Never will he who guards
2
thus allow thy foot to stumbling, never fall asleep as his post. Such a guard he
3
dared, one who is never weary, never sleeps. Is it the Lord that guards thee, the
4
Lord that stands at thy right hand to give thee shade. The sun's rays by day,
5
the moon's by night, shall burn as fire upon thee. The Lord will guard thee
6
from all evil, the Lord will protect thee as a sheep: the Lord will protect thy
7
journeys and thy home-coming, henceforth and for ever.

PSALM 121

(A song of ascents. Of David.)

WHAT need we, when I heard them saying, We will go (we the Lord's)
1
house? What thy gates, Jerusalem, our feet stand on here, Jerusalem, built
2
as a city should be built that is one in fellowship. These the nations seek, the Lord's
3
own tribes, to give praise, as Israel once bowed, to the Lord's name, that the
4
thou art we thy refuge, trusting in the name of David. Praise for all that
5
brings Jerusalem praise! May all who love thee dwell as one! Let there be peace
6
7

Within thy compass, O Lord, is thy stronghold! For thou art my fortress and my
 regular friends, grace is still my power for thee, remembering the love of the
 Lord our God, for thy goodness I glori-
 fy.

PSALM 121

(A song of ascent.)

U-
 p-
 I lift up my eyes, ever thou, who dwellest in the heavens. See how
 the eyes of servants are fixed on the help of thy goodness, the eyes of a soul
 on the hand of her deliverer! Our eyes, too, are fixed on the Lord our God, waiting
 for him to show mercy on us. Show mercy to us, Lord, have mercy on us, we
 have had our fill of man's devices. Our future can have no more to be the work
 of luxury, the devices of the proud.

PSALM 125

(A song of ascent. Of David.)

U-
 p-
 The Lord has set our feet on our safe, Israel may trust, of the Lord thou art
 a hope on our side when enemies have assailed us. It seemed as if they must have
 conquered us as up hills, so have they again disappointed us. It seemed as if the
 walls must have reeled us down, the eternal stones we almost drove us to the
 bottom that are so high. Pinned to the Lord, who has set her walls to guard them
 from every assault. Safe, like a bird secured from the hunter's snare, the snare is
 broken and we are safe! Such help is ours, the Lord's help, that made heaven
 and earth.

PSALM 126

(A song of ascent.)

T-
 he Lord who trust as the Lord we strong as mountain Zion itself, that surely
 is returned for ever. The hills rejoice forever, as the Lord returns his
 people, now and for ever. Because of the Lord! His anger shall praise men, his
 rule in it, like the just, too, might and their hands with gifts. Good faith, Lord,
 with the kindly, with the true-hearted. For this song may take praise the Lord
 will praise, as he punishes wrong-doers, but upon Israel there shall be peace.

PSALM 127

(A song of ascent.)

W-
 hat the Lord gives back thou, his bountiful arm, we walked like men in it
 in peace, in every month was laughter, my was no weary tongue. Among the
 nations themselves it was said, What does the Lord has done Great. For we
 indeed the Lord has shown us, and our hearts are rejoiced. Follow on, Lord,
 from our bondage, our wretched hope, Lord, his arms down weary-ness
 we need. The man who not sowing in time will reap, one day, with joy. Pleasant
 enough they go, but with seed no sowing were we, they will come back emptying,
 as they carry their sheaves with them.

PSALM 126

(A song of ascents. Of Solomon.)

WHEN is the broken's end, if the house is not of the Lord's building, surely the
guard keeps watch, if the city has not the Lord for its guardpost. Then, when
you should be safe before daybreak, and as we over your wake late into the night,
you whose trust is so hardly won, as it were in the flowers of sleep that let blossom the
corn be loved: Prolonged itself is the Lord's gift, the fruitful womb is a reward
that comes from him. Caves of the north, children are like arrows in a warrior's
hand. Happy, whose quiver is well filled with these, their cause will not be cut
into when they plead against their enemies at the gate.

PSALM 127

(A song of ascents.)

BLESSING there are, if there does live the Lord, and deliver his people: Thyself
Detail out what thy hands have tried to win, blessed there are, all good shall be
done: Thy wife shall be fruitful as a vine, as the heart of thy house, the children
round the table sturdy as olive-branches: Let a man serve the Lord, work in the
steading that rewards him: May the Lord who dwells in Zion bless thy harvest
thou art Jerusalem in prosperity all thy life long: Mayest thou live to see thy
children's children, and peace ending upon Israel.

PSALM 128

SHALL there they treat me with scorn from thy youth (for thus the Lord's heart),
Shall there they treat me with scorn from thy youth, but never once outnumber
me: I bent my back to the oppression, and long was the furrow ere the plough
turned: but the Lord proved fruitful, and cut the heads of tyrant enemies:
Let them be discomfited and scorned, all those enemies of mine: Let them be like the
strife as a brambles, that make these unharmed, never will they be grazed
at the reaper's hand, or fill the gleaner's house, no power thy willing, The Lord's
blessing on you, we bless you in the name of the Lord.

PSALM 129

(A song of ascents.)

OFT of the depths I cry to thee, O Lord: Misery, misery to my voice; let him
thy ear be attentive to the voice that calls on thee for justice: In thee, Lord,
will I keep record of our iniquities, Misery, who has strength to heal us: Ah, but
with thee there is forgiveness, be thy name ever blessed: I wait for the Lord, for
his word of promise my soul waits: patient as ever watchman, that looked for the
day: Patient as watchman at dawn, for the Lord himself waits, the Lord will
whose there is mercy, with whom is abundant power as mercy: He is it that
will ransom Israel from all his iniquities.

PSALM 130

(A song of ascents. Of David.)

1 **L**ORD, my heart is not lifted up, my eyes are raised from the earth; my soul
2 before me dwell on high things, no marvels that are beyond my reach. For
me witness that I keep my soul ever quiet, ever at peace. The thoughts of a child
3 as an eagle's heart, a child's thoughts were all my soul knew. Yet I have cried
in the Lord, merciful and the ever.

PSALM 131

(A song of ascents.)

1 **Y**ea David's testimony, Lord, let not his patient care be forgotten, the soul he
2 turned to the Lord, the soul he made to sing praise God of Jacob. Never will I come
tremble the roof of my house, no shock up gain the feet that as scepter for me,
3 never shall mine eyes have sleep, mine eyelids close, until I have found the Lord
a home, the great God of Jacob a dwelling-place. And now, O Bethana, we have
4 heard tidings of what we looked for, we have found it on the plain of Jazy; now
5 so to go into his dwelling, my reverence at his footstool! Up, Lord, and take pos-
6 session of thy resting-place, there and the ark which is place of thy glory! Let
thy priests go forth in the vestment of righteousness, thy faithful people cry aloud
with rejoicing.

7 **T**hird of thy servant David, and do not refuse audience to the song thou hast
8 composed. Never will the Lord be like to that invisible soul he created David.
9 I will wait as thy chosen hole of thy own body, if thy own hold fast to my asser-
10 tion, so the decree which I make known to them, they your too shall sing on
11 thy throne for ever. The Lord's choice has fallen upon Zion, this is the dwelling
12 he longed for. Here, for ever, is thy resting-place, here is my destined home.
13 Trust me, I will bless her with abundance more, the poor shall have bread in their
14 heart's content; I will clothe her people in the vestment of triumph, none of reproach
15 my shall who among her faithful people. Thence the rock of David shall break,
16 there shall a lamp burn continually for the king I have anointed. I will cause his
coronation with confusion, as his house the crown I gave shall shine unclouded.

PSALM 132

(A song of ascents. Of David.)

1 **G**RAVITY the right, and full of comfort, when lookers dwell around
2 **G**lorious as hills, pitched on the head hill a home down on to the heart, make
3 that David drew Aaron's beard, and washed the very crown of his robe. It is as
4 if dew like the dew of Hinnom were falling on that hill of Zion, here, where the
Lord gives benediction and life everlastingly.

PSALM 133

(A song of ascents.)

1 **C**OME, then, praise the Lord, all you that use the Lord's sanctuary, you that
2 dwell on the Lord's house at midnight, lift up your hands through the gates
3 and praise the Lord. May the Lord who dwells on Zion bless thee, the Lord
who made heaven and earth.

PSALM 134

(Alto.)

Praise the Lord's name: praise the Lord, you that are his servants, you who 1
stand in the house of the Lord, as the ministers who our God dwells. Praise to 2
the Lord, a Lord to greatness, praise to his name, a name so well beloved. His name 3
the Lord made choice of Jacob, changed Israel for his name? 4

Doubt it never, the Lord is great, he, our Master, is higher than all the gods. 2
In heaven and on earth, in the sea and in the deep waters beneath us, the Lord 3
accomplishes his will; transporting clouds from the ends of the earth, rain-storms 4
wedding to lightning-blasts, bringing winds out of his treasure-house. His will was 5
that should the first-born of the Egyptians, man and beast alike, what wonders 6
and portents, Egypt, thousands women, master-plagues Pharaoh and all his servants 7
He it was that smote against silver-scales, and tore the lungs in their pride, before 8
the king of the Assyrians, and Og the king of Basan, and all the rulers of Chanaan, 9
and made down their heads for a dwelling-place where his own people of Israel 10
should dwell.

Lord, thy name abides for ever, age-race's age, and thou art ever unapproach'd. 11
The Lord defends his people, raises up his servants. What are the idols of the 12
heathen but silver and gold, gods which the hands of men have fashioned? They 13
have mouths, and yet are silent, eyes they have, and yet are sightless, ears they 14
have, and yet are hearing, noses a touch have they in their nostrils. Such the 15
end of all who make them, mark the reward of all who great them. Bless the Lord, 16
ye sons of Israel, bless the Lord, ye of Aaron, bless the Lord, ye of Levi, bless 17
in the Lord, all you that are the Lord's worshippers. Bless, in Zion his dwelling 18
place, bless, in Jerusalem, for the Lord's name be blessed.

PSALM 135

(Alto.)

Give thanks to the Lord for his goodness, his mercy is eternal, give thanks to 1
the God of gods, his mercy is eternal, give thanks to the Lord of lords, his 2
mercy is eternal. Eternal his mercy, who does great deeds in whom the sea, eternal 3
his mercy, whose might made the heavens, eternal his mercy, who poured earth 4
upon the floods. Eternal his mercy, who made the great luminaries, made the sun, 5
to rule by day, his mercy is eternal, made the moon and the stars to rule by night, 6
his mercy is eternal.

Eternal his mercy, who smote the Egyptians by smiting their first-born, eternal 7
his mercy, who delivered Israel from their midst, with outstretched power, with 8
his arm raised in high, his mercy is eternal. Eternal the mercy that divided the 9
Red Sea in two, eternal the mercy that led Israel through its waters, eternal the 10
mercy that drowned in the Red Sea Pharaoh and Pharaoh's men. And in he led his 11
people through the wilderness, his mercy is eternal.

Eternal the mercy that smote great kings, eternal the mercy that tore the lungs of 12
us their gods, before king of the Assyrians, his mercy is eternal, and Og the 13
king of Basan, his mercy is eternal. Eternal the mercy that marked down their 14
land to be a dwelling-place, a dwelling-place for his servant Israel, his mercy is 15
eternal. Eternal the mercy that remembers us in our affliction, eternal the mercy 16
that raises us from our enemies, eternal the mercy that gives all living things 17
their food. Give thanks to the God of towers, his mercy is eternal. 18

PSALM 136

When down by the streams of Babylon and wept there, remembering Zion,
 When even grew there, and as there we hung up our harps: when the same
 who told us, "postpone until our for a song. We must make sport for our enemies.
 A song, songs, from the rivers they sing us down! What, should we sing the Lord's
 song in a strange land?" Jerusalem, if I forget thee, perish the staff of my right
 hand! Let my tongue stick fast to the roof of my mouth if I cease to remember
 thee, if I leave out Jerusalem thou hast been blessed! Remember, Lord, how
 the sons of Sion triumph when Jerusalem fell, O Jerusalem, thy dead, O Jeru-
 salem, thy all the very foundations is left bare. Babylon, prison square, blessed be
 the men who dash one to dash the measure thou hast dealt to us, blessed be
 the men who will crush up thy children, and dash them against the rock!

PSALM 137

(Of David)

My heart's thanks, Lord, for always in the years I silently await for thy
 answers, I will sing of thy grace. I bow down in worship towards thy
 sanctuary, praising thy name for thy mercy and faithfulness, thy con-
 scious and thy pledged word thou hast vindicated for all the world to see. To
 thee I aspired, and thou didst listen to me, dost fill my heart with songs.
 All the kings of the earth, Lord, will praise thee now, when dost thy presence make
 Jerusalem famous! Thy song shall be of the Lord's doings, how great is his mercy,
 the Lord, who is so high above us, yet looks with favour on the humble, looks on
 the proud too, but from far off. Though affliction surround my path, thou dost
 preserve me, it is thy power that confounds my enemies' malice, thy right hand
 that rescues me. My journey the Lord will be speed, thy mercy, Lord, answers
 for me, and will thou shepherd us, the apostles of thy own faith!

PSALM 138

(To the choir-master. Of David. A psalm.)

Lord, I lie open to thy scrutiny thou knowest me, knowest when I am alone
 and when I rise up again, never need thy discipline from the way. While I re-
 spond I, thou shalt call, no moment of mine has thou not watching it. Before
 even the words are framed on my lips, all my thought is known to thee, measured
 and regarded, thou dost compass me about, thy hand will lead upon me. Such
 wisdom as there is far beyond my reach, no thought of mine can reach it.
 Where can I go, there, no take refuge from thy sight, no hide from thy view!
 All I should climb up to heaven thou art there, all I seek down to the world beneath,
 thou art present still. If I climb-wing up my upwards, or find dwelling beyond
 or the western sea, still would I find thee looking on me, thy right hand uphold-
 ing me. Or perhaps I would climb up there myself in darkness, night should en-
 circle me, fire-flies than day. For my darkness is as hiding-place from thee,
 with thee the night shines clear as day itself light and dark not me.
 Answer, thou, of my misery, bring down thou me down me to my mother's
 womb! I praise thee the very wonders forthcoming, for all the wonders of thy
 creation. Of my soul thou hast full knowledge, and the secret things had no
 secret for thee, who didst create it so secret, deem us just, there at the

dark recesses of the earth. All my sins the eyes have seen, all are set down clearly as in the records my days were numbered before ever they came to be.

A rebel, O my God, thy dealings with me, so vast their scope! As well count as the sand, as try to discern them, and, were that still more, thy own being still outshines me. O God, wouldst thou not make an end of the wicked? Therefore, to keep your distance from me! Treacherously they rebel against thee, dishonouring me thus in defiance. Lord, do I not hate the most who hate thee, am I not sick at heart over their rebellion? Surpassing happy I love thee, crown them my sins as enemies. Remember me, O God, as thou wilt, and read my heart; put me to the test, and measure my wicked thoughts. See if by any false path my heart is set, or and thyself lead me in the ways of old.

PSALM 139

(To the chief-musicians. A psalm. Of David.)

REMEMBER me, Lord, from human malice, save me from the hands of oppression, 1
 Always plotting treachery in their hearts, sworn to their controlling, cruel 2
 sharp as the tongues of serpents, lips that hate the process of delivery. Remember me 3
 Lord, from the power of cruel men, save me from these hands of oppression who 4
 are plotting to trip my feet. What hidden means they set on for me, these tyrants, 5
 what snares they spread to catch me, what traps they lay in my path!

To the Lord I make my appeal, Thwart my God, know, Lord, on the voice that 7
 glows with thee. My Lord, my Master, my strong deliverer, it is thou that 8
 shiddest my head in the day of battle. Lord, do not let malice have in my mind 9
 me, do not prosper its art and design. They survey their heads high as they close 10
 as around me; let their conspiracy prove its own weakness; let burning wrath rule 11
 down on them, let they not see a jot whence they shall see no more. Not long 12
 the blasphemer's time on earth; malice will provide the oppressor measure. 13
 Can I doubt that the Lord will rescue the helpless, will grant the poor redress? 14
 Mercies mine will yet live to praise thy name, upright hearts to enjoy the smile 15
 of thy favour.

PSALM 140

(A psalm. Of David.)

CALL me quickly, Lord, as my cry for rescue; do not let my appeal to thee go 1
 unheard. Welcome as incense-smoke let my prayer rise up before thee, when 2
 I lift up my hands, be it acceptable as the evening incense. Lord, set a guard on 3
 my mouth, put a watch before my lips; do not turn my heart towards thoughts 4
 of evil, and deeds of unclean, never let me take part with the wicked-deeds, 5
 and share the banquet with them. Rather let some just man, God our heavy 6
 Master, this shall be his kindness to me, answer me, and it shall be when poured 7
 over my weak petition never will the hand refuse. Their import I will not 8
 grant with a prayer.

. . . My words have won their cause, a people that had seen their children 9
 buried down the rock-fall, a people whose bones he scattered on the grave's 10
 mouth, like seed when the earth is cloven into furrows.

To show their eyes look, my Lord, my Master, as thou I trust, let me my life 11
 be built. Remember me from the ambush they have laid for me, from the snare 12
 of the wicked-deeds. Let their own net, mine eyes mine, may they fall, and 13
 I put me in safety.

PSALM 141

(A psalm. Of David, when he was in the cave. A psalm.)

1 I cry to my cry to the Lord, the prayer I utter for thy Lord's mercy, as I pour
 2 Lest my complaint before him, tell him of the affliction I endure. My heart is
 3 ready to burst within me, but thou art working over my pain. Thy love is as a shield
 4 for me, turn by the words: I look to the right of me, and find none to take my
 5 part; all hope of escape is cut off from me, none is concerned for my safety. To
 6 thee, Lord, I cry, claiming that for my only refuge, all that is left me in this world
 7 of living men. Lament, then, to my pain; thou hast me all defunctious. Rescue me
 8 from persecutors who set me wrong for me; rescue living to a captive soul.
 9 Woe, then, then, will I give to thy name, henceforth all about me, working
 10 to see thy favour restored!

PSALM 142

(A psalm. Of David.)

1 I cry, Lord, to my pain; give my pain a hearing, as thou art ever faithful.
 2 Lament, then, thou who break the right. Do not tell thy secret to according what
 3 I say: is there living that can stand quiet in thy presence? How long my enemies
 4 plot against my life, how they have abused me at the door, set me down in dark
 5 places, like the long-forgotten dead! My spirit is crushed within me, my heart
 6 is oppressed. And my soul goes back to past days, I think of all thou dost ever,
 7 dwell on the years thou givest of thy power. To thee I spread out my hands
 8 in prayer, for thou my soul choose, like a hand stretched wide through.
 9 Rescue, Lord, to answer my prayer, my spirit grows faint. Do not turn thy face
 10 away from me, and leave me like one dead in the sleep. Speedily let me see thy
 11 mercy, my hope is in thee. As thou I lift up my hands, show me the path I must
 12 follow, as thou I thy for refuge, deliver me, Lord, from my enemies. Then art my
 13 God, teach me to do thy will, in thy justice spirit lead me, set ground under
 14 my feet. For the honour of thy own name, Lord, grant me life, in thy mercy
 15 rescue me from my cruel affliction. Henceforth on me, and again my enemies,
 16 thy favour I make an end of my cruel persecutors.

PSALM 143

(Of David.)

1 BLESSED is the Lord, my refuge, who makes these hands strong for battle.
 2 Before thine eyes shined as light, the Lord who protects me and guards me safely, who
 3 rebuke me and set me at liberty, who protects me and gives me confidence,
 4 having done justice to my soul. Lord, what is Adam's son, that thou should
 5 heed to it, what a man, that thou should be kind? Like the wind he goes, like a
 6 shadow he days pass.
 7 And heaven sleep, Lord, and earth down to earth as thy back, the mountains
 8 will be wounded as reeds. How faint thy lightnings, to melt my enemies, thou
 9 thy arrows, and thou them into confusion. With heavenly aid, thou make
 10 thine deliver me, rescue me from the power of sinners, who make themselves
 11 powerful, and lift their heads in pride. Then, O my God, I will sing thee a

new song, as a new-strangled lamb I will sound thy praise: the God to whom we
sing praise hath the victory, the God who has brought his anointed David home.
Save me from the cruel sword, deliver me from the power of death-flow, who make
weakness promises, and fill their hands as perjury.

So may our sins grow to a mountain, tall as the cedars, our daughters shapeless
as stone columns in the ruin of a building, it may be, the temple itself. Our gates
fall, we'll stand with every kind of plenty, our sheep bearing a thousand fold,
strengthening the pasture in those times of desolation, our sheep increasing as the herd,
as rusted walls, as sails, as hammer in our sinners. Happy men call such
a people as they and as not the people happy, that has the Lord for its God!

PSALM 144

(Pages Of David.)

Altho' shall I not extol thee, my God, my King shall I not bless thy name for
ever and for evermore? Showing shall be thine, day after day, for ever and
the evermore praise be thy name. Can any grace be worthy of the Lord's
majesty, any thought set hands to his greatness? Does the spot the mark of thy
deeds is told, thy power is ever reckoned, each magnifies thy unapproachable
glory, makes known thy wonders. Fearful are the tales they tell of thy power,
proclaiming thy magnificence: grateful their memory of all thy goodness, as they
bless of thy just dealings. How precious the Lord is, how merciful, how patient,
how calm as prey! Is he not a loving Lord to his whole creation, does not his mercy
reach out to all that he has made?

Praying, then, Lord, in thy whole creature's praise, let thy faithful servants
in their joy, let them publish the glory of thy goodness, and declare of thy power,
in making that power known to the race of men, the glory, the splendour of that is
impaired. No age shall down but shall one thee singing with generation past, it
and thy rule shall endure. O how true the Lord is in all his promises, how high
above us as all his dealings! Progress though men may fall, the Lord will lift us
them up, will revive their crushed spirits.

Quickly, Lord, thy creatures come they upon us thee, and thou grantest them, in
in due time, their righteousness, ready to open thy hand, and fill with thy blessing us
all that live. So faithful the Lord is in all he does, so gracious in all his dealings. 17
The Lord draws near to every man that calls upon him, and he has call upon him: 18
with a true heart. Hear thou the voice, you that fear the Lord, and he will grant us
it, will hear the cry, and bring us. Vigilantly the Lord watches over all that love his
life, makes them the mark of his devotion. While these lips tell of the Lord's
pallas, let all that live bless his holy name, for ever, and for evermore.

PSALM 145

(Alphabet.)

Praise the Lord, my soul: while life lasts, I will praise the Lord, of him, my
I God, shall my songs be while I am here to sing them. Do not put your trust in
power; they are but men, they have no power to save. As soon as the breath leaves
his body, man goes back to the dust he belongs to; with that, all his thought will
come to nothing. Happier the man who trusts in the God of Jacob for help, puts
his confidence in the Lord his God, maker of heaven and earth and sea and all
they contain, the God who keeps faith for ever, who delivers us, and gives
food to the hungry. The Lord, who brings release in the journey, the Lord,

who gives light to the blind, the Lord, who comforts the burdened, the Lord, who
 2 beholds the meekness? The Lord, who perceives the innocent, who delivers
 3 the oppressed and weak, who overturns the strength of the wicked? The Lord, engraving
 4 the stars, the God, Sovereign, engraving from age to age? *Alleluia.*

PSALM 146

(Vidua.)

Praise the Lord, the Lord is gracious, say to our God, a God who exalts
 2 our lowly praise to his right. The Lord is exalting Jerusalem, he calls the
 3 blessed ones of Israel home. He is he that binds the broken bones, and binds up
 4 his wounds. He who can loose the number of the stars, and call each by its name!
 5 How great a Lord is ours, how magnified his strength, how exalted his
 6 majesty! The Lord is the defender of the oppressed, and lifts the weak one up
 7 to the dust. Strike up, then, in thanksgiving to the Lord, with the harp's music.
 8 praise our God, the God who creates heaven with clouds, and lays up a store of
 9 rain for the earth, who clothes the mountainsides with grass, who sows the grain's
 10 seed, gives food to the cattle, food to the young ravens that cry out to him. He
 11 the well-remembered wonder is his chosen, and the weak cannot wear his favour: the
 12 Lord's favour is for those who fear him, and put their trust in his chosen mercy.

PSALM 147

Praise the Lord, Jerusalem, from, each day God! He is he that binds the gates
 2 of heaven, and leaves his children, who dwell safe in sleep, that make us the land a land
 3 of peace, and gives them fullness of wheat as measure there. See how he makes his
 4 command in the earth, how swift his word there! How he spreads a path of snow,
 5 covers earth with an icy veil of frost, makes the hoar-frost cry out of his temple
 6 the waters at the coast of his firm. There, at his word, all melts away, a storm
 7 from him, and the waters flow? This is the God who makes his word known to
 8 Jacob, gives Israel ruling and decree. How much he dealings with any other
 9 nation, nowhere else the revelation of his will. *Alleluia.*

PSALM 148

(Vidua.)

Give praise to the Lord in heaven, praise him, all that dwell on high. Praise
 2 him, all you angels of his, praise him, all the armies. Praise him, sun and
 3 moon, praise him, every star that shines. Praise him, you highest heaven, you
 4 waters beyond the heavens. Let all these praise the Lord, as was his command
 5 that created them. He has set them there reigning for ever, praise them a little
 6 which cannot be shamed.

7 Give praise to the Lord on earth, creatures of the sea and all its depths: the
 8 and hill, snow and rain, and the storm-wind that executes his decree: all you
 9 mountains and hills, all you fruit trees and cedars, all you wild beasts and birds,
 10 creeping things and birds that fly in air, all you kings and peoples of the world,
 11 all you that are princes and judges on earth, young men and maidens, old men and
 12 boys together, let them all give praise to the Lord's name. His name is exalted in
 13 no other, his praise reaches beyond heaven and earth, and now he has given fresh
 14 strength to his people. Shall not his faithful servants praise him, the sons of Israel,
 15 the people that show awe to him? *Alleluia.*

PSALM 149

(Albino.)

Praise the Lord a new song here, where the faithful gather, let his praise be
known. To him, the author of Israel, let thanksgiving, the hymn, the ruler of Israel,
let Zion's children keep jubilee: let there be dancing in houses of his name,
songs of triumph and of hope, to praise him. And the Lord shall favour us his
people, shall he relieve the oppressed, and guide them safely. In triumph let
the faithful servants rejoice, dance and take their ease. Beat on their lute they
sing the high praise of God, even as their hands play with two-edged swords,
ready to take vengeance upon the heathen, to crush the giants, to crush kings,
and bind princes in fetters of iron. Long since their dream is worn, broken
it is of his true servants that sing in triumph. *Alleluia*

PSALM 150

(Albino.)

Praise God in his sanctuary, praise him on his mighty throne. Praise him
for his nobility, praise him for his surpassing greatness. Praise him with the
trumpet, praise him with harp and organ. Praise him with the tim-
brel and the dance, praise him with the sounds of string and of reed. Praise him
with the clang of the cymbals, the cymbals that ring merrily. All creatures that
breathe have, praise the Lord. *Alleluia*